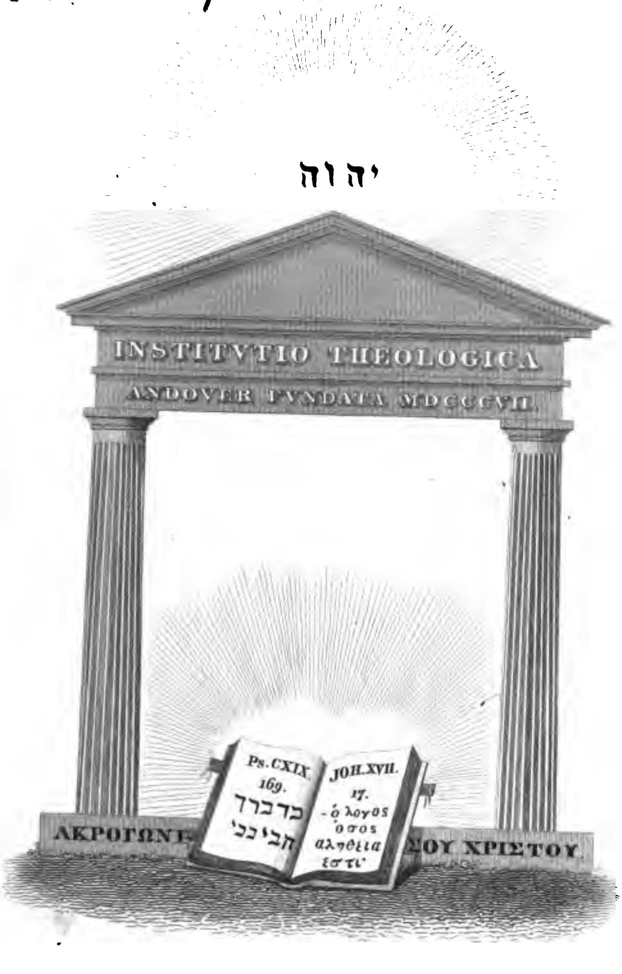
GREEK GRAMMAR


יהוה
INSTITVTIO THEOLOGICA
ANDOVER FVNDATA MDCCCVII
Ps. CXIX 169.
כדברך הבינני
JOH. XVII. 17.
ὁ λογος ὁ σος αληθεια εστι
ΑΚΡΟΓΩΝΙ
ΟΥ ΧΡΙΣΤΟΥ


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A

GREEK GRAMMAR

FOR

SCHOOLS AND COLLEGES.

BY

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REVISED AND IN PART REWRITTEN

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PREFACE

OF PROFESSOR HADLEY TO THE FIRST EDITION, 1860.

THE grammar which is here submitted to the public is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the

other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it belongs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection, which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes:* Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quaestiones Criticae de Dialecto Herodotea:* Lipsiae, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb-

stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations—but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been fol-

lowed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their signification. This course has been adopted, partly from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by Professor J. N. Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

PREFACE

TO THE REVISED EDITION.

THE Greek Grammar of Professor Hadley—the foundation of the present work—appeared in 1860; and has been in use, unchanged in any way, since that time. Professor Hadley died on the fourteenth of November, 1872, at the age of fifty-one. The leading features of his work, and its relation to Curtius's *Griechische Schulgrammatik*, are set forth in the foregoing reprint of his own preface. It remains for the reviser to state, so far as may be done in a few words, what his work has been, and how the new book differs from the old one.

In the first place, it seemed an urgent reform that the quantity of α, ι, and υ should be uniformly and systematically indicated to the eye. Accordingly, ᾱ, ῑ, ῡ have been everywhere printed where these vowels are long; so that the unmarked α, ι, υ are understood to be short. This notation, now generally adopted in elementary Latin books, is equally important in Greek.

The general plan of the work and the arrangement of its divisions remain unchanged; the most important transposition is that of the chapter on Adjectives and Adverbs (§§ 640–653, new grammar) and that on Pronouns (§§ 677–705); these formerly stood after Cases. The parts least changed are perhaps Writing and Sound (Part First), and Declension. Here the paradigms and rules relating to adjectives have been completely (instead of partially) separated from those of substantives, and the adjectives have been rearranged according to their stems. In the substantives, a class of Ϝ-stems has been recognized.

Much more altered is the part relating to the structure of the verb. The complicated machinery of 'tense-signs,' 'mode-signs,' 'voice-signs,' and 'connecting vowels,' has given place to a simpler system of 'tense and mode suffixes,' according to which all that intervenes between 'verb-stem' and personal ending is reckoned as a single element (or in the optative as two elements). This requires

a change in the use of the term *stem*. The old 'connecting vowel' is now counted a part of the tense-stem: the first aorist tense-stem is no longer λῡσ-, but λῡσα-; and in like manner λεγο- (not λεγ-) is called the stem of λέγο-μεν, just as we call λογο- (not λογ-) the stem of λόγο-ς. In fact, it seemed desirable to restrict the term *stem*, in conjugation as well as in declension, to that which is ready to receive the inflectional endings. I have, therefore, recognized no 'stems' except *tense-stems* (and *mode-stems*); and for the old 'verb-stem'—the element whence the different tense-stems are derived—I have used the term *theme*. Another necessary innovation is the 'variable vowel' and its sign, $^{o}|_{\epsilon}$. This sign may be read 'omicron or epsilon,' or 'ŏ or ĕ'; but λῡ$^{o}|_{\epsilon}$- should be read 'λῡο- or λῡε-'.

Of the nine classes of verbs, two have disappeared: the 'ε-class' is made a subdivision of Class I, and the 'reduplicated class' distributed among the other classes. On the other hand, a new 'root class' has been added, comprising the μι-verbs, which could no longer form a part of Class I. It will be observed, moreover, that the μι-form of inflection has received a new treatment: its main peculiarities are enumerated in § 385, in immediate contrast to the ordinary form; and details of the present and second aorist μι-forms are given under those tenses respectively. The inflection of the irregular μι-verbs is given by itself in full, and four regular ones have been added to the synopses, §§ 349–352.

The paradigms have been pruned here and there in the interest of a stricter Atticism. For instance, -ῃ in the second person singular middle has been dropped, and forms like τῑμῴημεν, δύοιμι, ἑσταίημεν, ἐδίδων, δίδου (imperative middle), have disappeared. So λῡόντων, λῡέσθων, have taken precedence of λῡέτωσαν, λῡέσθωσαν; λύσειας, λύσειε of λύσαις, λύσαι; the pluperfect in -κη of that in -κειν; λυθεῖμεν, διδοῖμεν of λυθείημεν, διδοίημεν; φιλοίην of φιλοῖμι. The perfect active imperative has been relegated to a note, and so has the optative form λελυκοίην; the noun ἀνώγεων has been discarded as non-existent. In the dual feminine of pronouns, τώ, τώδε, τούτω have taken the place of τά, τάδε, ταύτᾱ. So the rules for augment of diphthongs (357) and of the pluperfect (358) have been restated in accordance with the now established Attic usage. I might have drawn the lines still closer in these matters; but the maker of a school-grammar is hampered by the necessity of having some regard to the current Greek texts.

The Classified Verb-List has been revised with the aid of Veitch's

Greek Verbs, and the forms of Attic prose and poetry distinguished by means of two kinds of type. The Alphabetical Verb-List, which was formerly a mere index to the other, has been amplified so as to serve some purposes independently, and has been placed at the end of the book instead of the middle.

The greatest changes are in the Syntax: here a good deal is substantially rewritten. This is particularly true of the Syntax of the Modes. And here I owe very especial thanks to Professor Goodwin for cordial permission to adopt some important features of his works: especially the distinction of general and particular conditions, and the application of the categories of conditions to conditional relative clauses. The arrangement of final clauses also follows closely Professor Goodwin's.

The introductory part of the Syntax as far as § 639, is entirely recast and rearranged. There is less that is new in the syntax of Cases, and of the Infinitive and Participle; yet even here much is altered. The prepositions I have arranged in alphabetical order. In all parts of the Syntax I have striven to bring into greater prominence what is important and peculiar to Greek, and to separate it more thoroughly from what is unimportant or self-evident.

Professor Hadley, as he explains in his preface, did not think it necessary to give the sources of the Greek examples used in illustrating the syntax. In the new edition, on the other hand, I have followed the plan of giving exact citations for these. The old examples have been very generally employed, yet in numerous instances others have been substituted or added.

The chapter on Word Formation has been somewhat enlarged, but is otherwise not much changed. The same is true of the Versification; only here I have stated the modern theories more boldly than Professor Hadley had ventured to do, and have modified the system of notation.

So much about the separate parts of the work. Throughout the whole the lesser changes, in wording, arrangement, and so on, and the minor additions and omissions, are numerous. Many good hints as to conciser forms of expression were derived from Professor Hadley's smaller work, *The Elements of Greek Grammar* (1869).

A word respecting explanations of the origin of inflectional forms. I hope no one will suppose that this book professes to embody the latest results of comparative grammar. Those results are at present partly in a very chaotic condition, partly very ill suited to be set

before a learner. Much that in Professor Hadley's time was thought certain has been entirely upset or become very doubtful, and in many cases nothing positive has taken its place. All that can be demanded of a school-grammar in this respect is that its classifications and analyses shall not be seriously at variance with *well-established* facts of genesis. I have occasionally gone a trifle further than Professor Hadley in these historical statements; but oftener, I think, have retrenched or modified explanations which he gave, and have been entirely content to leave much unexplained. And I have put this matter, so far as possible, in separate paragraphs and in the smallest type.

I am under obligations to so many friends for help that I cannot name them all, but must content myself with mentioning those who have done me the most service. My colleagues, Professors Lane and Lanman, and my friend Dr. Robert Keep, of Williston Seminary, have been ever ready with advice and useful suggestions. Professor W. G. Frost, of Oberlin, sent me some good hints about syntax; Professor T. D. Seymour and Dr. H. M. Clarke gave me valuable assistance in revising the verb-list, and Dr. Clarke also in finding examples. The two general indices are in great part the work of Dr. F. B. Goddard and Dr. A. W. Roberts. Besides these, I must thank all whom I have consulted, by letter or personally, on various points, or who have written me of their own accord.

F. D. A.

July, 1884.

CONTENTS.

INTRODUCTION.

The Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellenes* (Ἕλληνες), and their country *Hellas* (Ἑλλάς). The name Hellenes was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Graeci*, and hence are known to us as Greeks. Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The Hellenes referred themselves for the most part to three principal *divisions*, Aeolians, Dorians, and Ionians. To these belonged three groups of dialects: the *Aeolic*, spoken in Aeolis, Boeotia, Thessaly, and elsewhere; the *Doric*, in Peloponnesus, Isthmus, and north-western Greece, also in Crete and Caria, Sicily and southern Italy; the *Ionic*, in Ionia and Attica, and in most of the Aegean islands. The Aeolic and Doric groups were more closely related to each other than either was to the Ionic. In each group the various dialects differed somewhat from each other; and the Aeolic dialects in particular were very unlike. As regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* of Lesbos, found in the lyric fragments of Alcaeus and the poetess Sappho (600 B. C.).

b. The *Doric*, found in the lyric poetry of Pindar (470 B. C.) and the bucolic (*pastoral*) poetry of Theocritus (270 B. C.). Even the Attic dramas in their lyric parts contain some Doric forms. The language of Pindar has some peculiarities derived from the Aeolic, and still more from the Epic.

c. The *Ionic*, including

(1) The *Old Ionic*, or *Epic*, found in the poetry of Homer and Hesiod (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of Epic words and forms.

(2) The *New Ionic*, the language of Ionia about 425 B. C., found in the history of Herodotus and the medical writings of Hippocrates.

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1 D. In Homer, Hellas is only a district in northern Greece, the Hellenes its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαναοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into Aeolians, Dorians, Ionians, is unknown to Homer.

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK.—There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Testament, and in the Septuagint version of the Old Testament. The name comes from the term *Hellenist* (Ἑλληνιστής from ἑλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

NOTE.—Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus; cf.* is used for Latin *confer* (compare); *sc.* for *scilicet* (to wit); *ib.* for *ibidem* (in the same place); *i. e.* for *id est* (that is); *e. g.* for *exempli gratia* (for example); κτλ. for καὶ τὰ λοιπά (Lat. *et cetera*). Other abbreviations will explain themselves.

PART FIRST.

WRITING AND SOUND.

Alphabet.

5. The Greek is written with twenty-four letters.

Form.		Name.		Latin.
Α	α	ἄλφα	*alpha*	a
Β	β	βῆτα	*beta*	b
Γ	γ	γάμμα	*gamma*	g
Δ	δ	δέλτα	*delta*	d
Ε	ε	ἒ ψῑλόν	*epsilon*	ĕ
Ζ	ζ	ζῆτα	*zeta*	z
Η	η	ἦτα	*eta*	ē
Θ	θ ϑ	θῆτα	*theta*	th
Ι	ι	ἰῶτα	*iota*	i
Κ	κ	κάππα	*kappa*	c
Λ	λ	λάμβδα	*lambda*	l
Μ	μ	μῦ	*mu*	m
Ν	ν	νῦ	*nu*	n
Ξ	ξ	ξῖ	*xi*	x
Ο	ο	ὂ μῑκρόν	*omicron*	ŏ
Π	π	πῖ	*pi*	p
Ρ	ρ	ῥῶ	*rho*	r
Σ	σ ς	σίγμα	*sigma*	s
Τ	τ	ταῦ	*tau*	t
Υ	υ	ὖ ψῑλόν	*upsilon*	y
Φ	φ	φῖ	*phi*	ph
Χ	χ	χῖ	*chi*	ch
Ψ	ψ	ψῖ	*psi*	ps
Ω	ω	ὦ μέγα	*omega*	ō

6. Sigma at the end of a word has the form ς; in any other place the form σ: thus *στάσις faction.*

a. Abbreviations for many combinations of two or three letters are found in manuscripts and old editions. Two of these are still occasionally employed: ȣ for ου, and ϛ for στ.

7. The oldest Greek alphabet had two other letters:

Ϝ ϝ	ϝαῦ	*vau*	Latin v
Ϙ	Ϙόππα	*koppa*	" q

Vau stood in the alphabet between ε and ζ, koppa between π and ρ. Vau is also called *digamma*, δίγαμμα (double gamma, from its form).

8. The ancients used only the capital letters. The small letters came into use during the middle ages. The names *epsilon*, *omicron*, *upsilon*, and *omega* are also of late origin; the ancient names were εἶ or ἔ, οὖ or ὄ, ὖ, and ὦ.

a. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is the source of the Latin: it is itself derived from the Phoenician alphabet.

Vowels.

9. The vowels are α, ε, η, ι, ο, ω, υ.

Of these, ε, ο, are always *short*,
η, ω, always *long*,
α, ι, υ, short in some words, long in others.

10. The short sounds of α, ι, υ, are sometimes indicated by ᾰ, ῐ, ῠ; the long sounds, by ᾱ, ῑ, ῡ.

In this grammar, however, the long vowels, ᾱ, ῑ, ῡ, are so marked throughout, and the unmarked α, ι, υ are therefore understood to be short. We have, then:

the *short* vowels, α, ε, ι, ο, υ, and
the *long* vowels, ᾱ, η, ῑ, ω, ῡ.

Note.—The mark of length is omitted over circumflexed vowels (90).

11. The long vowels were originally sounded as *a*, *e*, *i*, *o*, *u*, in the English words p*a*r, pr*e*y, mach*i*ne, pr*o*ne, pr*u*ne, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance—nearly, therefore, like the English short sounds in the words p*a*pa (first syllable), p*e*t, p*i*t, *o*bey, p*u*ll.

a. But υ and ῡ assumed at an early period (before 400 B.C.) the sound of the French *u* or German *ü*, intermediate between English *oo* and *ee*. At the end of a diphthong υ retained its earlier sound.

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11 D. a. Some of the Doric and Aeolic dialects always retained the older sound of υ.

12. The vowels are *open* or *close*.

The open vowels are	α, ᾱ,	(the most open).
	ε, η, ο, ω	(less open).
The close vowels are	ι, ῑ, υ, ῡ.	

Diphthongs.

13. The diphthongs (δίφθογγοι *double sounds*) unite two vowels—an open and a close vowel—in one syllable. They are

αι, ει, οι, αυ, ευ, ου,
ᾳ, ῃ, ῳ, ηυ, ωυ, and υι:

but in υι, both the vowels are close.

The diphthongs ᾳ, ῃ, ῳ, which have the first vowel long, are sometimes called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first).

a. But when the first vowel is written as a capital letter, ι stands upon the line: ΩΙΔΗΙ = Ὠιδῆ = ᾠδῇ.

14. a. In the diphthongs, as at first pronounced, both vowels were heard, each with its proper sound, but without break between them. Thus αι was sounded like Engl. *ay* affirmative; αυ like Engl. *ou* in *our;* οι and ευ nearly like *oi* in *foil* and *eu* in *feud*. But ει and ου, though they originally had the diphthongal sounds to be inferred from their composition, came at an early time (before 400 B. C.) to be pronounced with simple sounds: ου like *ou* in *youth;* ει like the *ei* in *rein* (and much later like that in *seize*).

b. From the genuine ει and ου above described must be distinguished, however, the *spurious* diphthongs ει and ου, which arise by compensative lengthening (34) or contraction of εε, εο, οε, οο (37 e). These were sounded from the beginning as in *rein* and *youth*, and were not originally written as ει and ου; but about 400 B. C. they coalesced with the genuine ει and ου in sound and writing.

c. In ᾳ, ῃ, ῳ, the second vowel was at first written on the line and sounded, as in other diphthongs. But afterwards (about 100 B. C.) it ceased to be pronounced, being swallowed up by the long ᾱ, η, ω, before it. The custom of writing it under the line dates from about the eleventh century.

d. The sounds of ηυ and ωυ cannot be exemplified from English. These diphthongs are rare: ηυ occurs in Attic only as the result of

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14 D. d. The Ionic has ηυ also in νηῦς (Hm. Hd.) Att. ναῦς *ship*, and γρηῦς (Hm.) Att. γραῦς *old woman*. The New Ionic has ωυ in ωὑτός, τωὑτό, etc., by crasis for ὁ αὐτός, τὸ αὐτό (77 D); also in reflexive pronouns, as ἑωυτοῦ (266 D), which seems to have arisen by crasis from ἕο αὐτοῦ; further in θωῦμα Att. θαῦμα *wonder*, and words derived from it.

augment (357) or of crasis (76): ωυ is chiefly Ionic. The diphthong υι was sounded somewhat like *ui* in *quit;* it is never followed by a consonant in the same word.

15. In *Latin letters* the diphthongs were represented,

	αι,	ει,	οι,	αυ,	ευ,	ου,	υι,	ᾳ,	ῃ,	ῳ,
by	*ae*,	*ē* or *ī*,	*oe*,	*au*,	*eu*,	*ū*,	*yi*,	*ā*,	*ē*,	*ō*.

a. For αι, οι, in a few proper names, we have Latin *ai*, *oi;* Μαῖα *Maia*, Τροίᾱ *Troia*, Αἴᾱς *Aiax*. For ῳ, in a few compounds of ᾠδή *song*, we have *oe:* τραγῳδός *tragoedus*.

16. *Diaeresis.*—A double dot, called a mark of *diaeresis* (separation), is sometimes written over an ι or υ, to show that it does not form a diphthong with the vowel before it: thus προϊέναι, pronounced προ-ιέναι *to advance*.

a. The diaeresis may be omitted, when it is evident from a breathing (17 a), or an accent (96), or from ι written on the line (13 a), that the two vowels do not unite as a diphthong. Thus in ἀύτή, ἰχθύι, ληιζόμενος, the vowels are evidently separate (= ἀϋτή, ἰχθύϊ, ληϊζόμενος), while in αὐτή, ἰχθυῖ, λῃζόμενος, they unite as diphthongs.

Breathings.

17. A vowel at the beginning of a word always has either the *rough* breathing (ʽ) or the *smooth* (ʼ) written over it. The rough breathing shows that *h* was sounded before the vowel: thus ἑπτά (pronounced *hepta*) *seven*. The smooth breathing means simply that the vowel was sounded without *h:* thus ἐπί (pronounced *epi*) *upon*.

a. A *diphthong* at the beginning of a word takes the breathing over its *second* vowel: αὑτοῦ *of himself*, αὐτοῦ *of him*. But in the *improper* diphthongs, ι never takes the breathings, even when it stands upon the line: ᾞΑιδης = ᾅδης *Hades*.

b. All words which begin with υ or ῡ have the rough breathing.

18. The consonant ρ at the beginning of a word always has the rough breathing (thus ῥ, Latin *rh*): ῥήτωρ rhetor *orator*. And in the middle of a word ρρ is by many editors written ῤῥ (Latin *rrh*): thus Πύῤῥος *Pyrrhus;* though some write Πύρρος.

a. Except in ῤῥ, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they are not writ-

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17 D. b. The Epic pronouns ὔμμες, ὔμμι, ὔμμε (261 D) have the smooth breathing. The Aeolic dialect had other exceptions.

ten: προέσθαι (for προ-ἕσθαι) *to abandon*, though there is evidence that the rough breathing was often pronounced. Compare the Latin forms *enhydris* ἔνυδρις, *polyhistor* πολυΐστωρ.

Consonants.

19. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). But observe that κ, γ, σ, τ had only the sounds which are heard in Engl. *coo*, *go*, *so*, *to*: thus in Λυκίᾱ *Lycia*, Φρυγίᾱ *Phrygia*, Μῡσίᾱ *Mysia*, Βοιωτίᾱ *Boeotia*.

20. Gamma (γ) before κ, γ, χ, or ξ, had the sound of *n* in *ink*, *anger*, and was represented by a Latin *n*: ἄγκῡρα (Lat. *ancora*) *anchor*, ἄγγελος (Lat. *angelus*) *messenger*, σφίγξ *sphinx*. This is called *gamma nasal*.

21. The letters φ, θ, χ, seem to have had at first the sounds of *ph*, *th*, *ch*, in English u*ph*ill, ho*th*ouse, blo*ckh*ead. But afterwards they came to sound as in English gra*ph*ic, pa*th*os, and German ma*ch*en.

a. Zeta (ζ) was sounded like Engl. *dz*; in late Greek like Engl. *z*.

b. Every consonant was sounded: thus κ was heard in κτῆμα *possession*, γ in γνώμη *judgment*, and φ in φθίσις *decay*. Similarly ξένος *stranger*, ψεῦδος *falsehood*, were pronounced *ksĕnos*, *pseudos*, with *k* and *p* distinctly heard.

22. Among consonants we distinguish *semivowels*, *mutes*, and *double consonants*.

23. The SEMIVOWELS are λ, μ, ν, ρ, σ, and γ-nasal; of which

σ is called a *spirant* (or a *sibilant*),
λ, μ, ν, ρ are called *liquids*,
μ, ν, γ-nasal are called *nasals*.

a. Another spirant is the old Greek ϝ (see 7), which had the sound of English *w*.

24. The MUTES are of three *classes*:

labial mutes	π	β	φ	or π-mutes,
lingual mutes	τ	δ	θ	or τ-mutes,
palatal mutes	κ	γ	χ	or κ-mutes.

Mutes of the same class are said to be *cognate*, as produced by the same organ (lips, tongue, or palate).

25. The mutes are also divided into three *orders*:

smooth mutes	π	τ	κ	(tenues),
middle mutes	β	δ	γ	(mediae),
rough mutes	φ	θ	χ	(aspiratae).

Those of the same order are said to be *co-ordinate*.

a. The rough mutes, or *aspirates*, are so named from the rough breathing (*h*) which was heard in them. The middle mutes are so called merely from their place in the arrangement.

26. The DOUBLE CONSONANTS are ζ, ξ, ψ; of which ψ is written for πσ, and ξ for κσ.

27. The relations of the consonants may be seen from the following table:

	Semivowels.			Mutes.			Double Consonants.
	Spirants.	Liquids.	Liquids. Nasals.	Smooth.	Middle.	Rough.	
Labials	ϝ		μ	π	β	φ	ψ
Linguals	σ	λ ρ	ν	τ	δ	θ	ζ
Palatals			γ-*nasal.*	κ	γ	χ	ξ

a. SURDS AND SONANTS.—The smooth and rough mutes, with σ, ψ, ξ, are *surd;* that is, hushed or whispered sounds. The other consonants and all the vowels are *sonant*, sounding.

VOWEL CHANGES.

Interchange of Vowels.

28. The open short vowels (α, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *nourish*, ἐ-τράφ-ην *was nourished*, τέ-τροφ-α *have nourished*, τροφ-ή *nourishment.*

a. So sometimes η and ω: ἀρήγ-ω *help*, ἀρωγ-ός *helper*.

29. In like manner ει and οι, in root-syllables (see 32), are interchanged: λείπ-ω *leave*, λέ-λοιπ-α *have left*, λοιπ-ός *left*. In σπεύδ-ω *hasten*, σπουδ-ή *haste*, we have a like interchange of ευ and ου.

30. In Attic the general rule is that ᾱ of the earlier language becomes η, unless preceded by ε, ι, or ρ: thus φήμη *report*, older (Doric) form φᾱ́μᾱ; ἵστημι *set up*, older (Doric) ἵστᾱμι; but γενεά *generation*, σοφίᾱ *wisdom*, πρᾱ́σσω *do*, remain unchanged.

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29 D. The variation of ευ to ου is seen in εἰλήλουθα (Hm.) for ἐλήλυθα *have come* (root ελυθ-, strong form ελευθ-, 539, 2).

30 D. (1) The Ionic (Epic and New Ionic) has η for Attic ᾱ, even after ε, ι, and ρ: Ion. νεηνίης for Att. νεᾱνίᾱς *young man;* so γενεή, σοφίη, πρήσσω, for γενεά, σοφίᾱ, πρᾱ́σσω. But not so when ᾱ arises by contraction or com-

a. This rule does not apply to ā arising by contraction (37) or compensative lengthening (34). This is always unchanged.

31. A *close* and *open* vowel are rarely interchanged: ἐστί *is*, ἴσθι *be thou*; ὄνομα *name*, ἀνώνυμος *nameless*; poetic μῶμος *blame*, ἀμύμων *blameless*; ὀνίνημι (for ον-ονημι) *benefit*. In such cases the open vowel is always the original.

Strong and Weak Root-Vowels.

32. In root syllables we often find an interchange of

ι with ει or οι,
υ with ευ (seldom ου),
α with η, ā.

In such cases the short vowel is said to be the *weak* form, the diphthong or long vowel the *strong* form. The weak vowel is conveniently treated as the fundamental form. Thus:

ἔ-λιπ-ον (root λιπ-) *left*, λείπ-ω *leave*, λέ-λοιπ-α *have left*.
ἔ-φυγ-ον (root φυγ-) *fled*, φεύγ-ω *flee*.

a. For the interchange of ει and οι, ευ and ου, see 29.

Long and Short Vowels.

33. Long and short vowels are sometimes interchanged in the inflection and formation of words.

Thus corresponding to α, ε, ι, ο, υ,
the long forms are η or ā, η, ῑ, ω, ῡ.

τῑμά-ω *I honor*, τί-θε-μεν *we put*, δί-δο-μεν *we give*,
τῑμή-σω *I shall honor*, τί-θη-μι *I put*, δί-δω-μι *I give*.
τί-σις *retribution*, φύ-σις *nature*,
τί-σω *shall repay*, πέ-φῡ-κα *am*.

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pensative lengthening: Ion. and Att. ὅρᾱ (for ὅρα-ε) *see thou*, μέλᾱς (for μελαν-ς) *black*.

(2) The Doric and Aeolic, on the other hand, have ā for Attic η: Dor. δᾶμος for Att. δῆμος *people*, μάτηρ (Lat. *mater*) for μήτηρ *mother*, Ἀθάνā (used also in Trag.) for Hom. Ἀθήνη (in Att. commonly Ἀθηνᾶ) the goddess *Athena*. But not so when η arises from a lengthening of ε: Dor. and Att. τίθημι (root θε-) *put*, λιμήν (Gen. λιμέν-ος) *harbor*.

31 D. In the dialects this change is more frequent: Ion ἱστίη Dor. ἱστίā for Att. ἑστίā *hearth*.

33 D. Hm. puts a long vowel or a diphthong for a short vowel in many words which would otherwise be excluded from his verse. Thus, where otherwise three short syllables would stand in succession: ἠνορέη from ἀνήρ *man*, εἰαρινός from ἔαρ *spring*, οὐλόμενος for ὀλόμενος *destroying*, οὔρεος, οὔρεα from ὄρος (never οὖρος) *mountain*, οὔνομα for ὄνομα *name* (also in Hd.),

a. It is convenient, in general, to treat the *short* vowel as the fundamental form, and to speak of the long vowel as the result of the *formative lengthening.*

b. The lengthened form of *α* coincides with its *strong* form (32). Whether *ᾱ* or *η* is used depends on 30.

Compensative Lengthening.

34. A short vowel is sometimes lengthened to make up for the omission of a following consonant. This is Compensative Lengthening.

By this,	α,	ε,	ι,	ο,	υ,
become	ᾱ,	ει,	ῑ,	ου,	ῡ.

Thus for	μελα-ν-ς,	θε-ντ-ς,	εκρι-νσ-α,	λῡο-ν-σι,	φυ-ντ-ς,
we have	μέλᾱς,	θείς,	ἔκρῑνα,	λύουσι,	φύς.

a. For an exception in which *α* becomes *η*, see 431; for one in which *ε*, *ο* become *η*, *ω*, see 168 (2).

b. The *ει* and *ου* arising by this process are the *spurious* diphthongs (14 b).

35. When *ι* is dropped between two vowels (44), the former vowel is sometimes made long: thus *ᾱεί*, *κᾱω*, from *αἰεί*, *καίω*.

36. TRANSFER OF QUANTITY.—A long open vowel standing before a short one sometimes shifts its length to the latter, *ᾱο* and *ηο* becoming *εω*, and *ηα* becoming *εᾱ*: thus *νᾱός temple* becomes *νεώς*, *μετήορος aloft μετέωρος*, *βασιλῆα king βασιλέᾱ*. Even *ᾱω* and *ηω* become *εω*: *τεθνεώς* for *τεθνηώς dead.*

ὑψιπέτηλος from *πέταλον leaf*, *τιθήμενος* for *τιθέμενος putting*; or a short between two long, *δυσᾱήων* for *δυσᾱέων* from *δυσᾱής ill-blowing*. Also, where two long syllables would stand between two short ones: *Οὐλύμποιο* (for *Ὀλύμποιο*) *of Olympus*, *εἰλήλουθα* (for *εληλουθα*) *have come.*

34 D. The dialects differ much in respect to compensative lengthening. Most Aeolic and Doric dialects lengthened *ε*, *ο* to *η*, *ω*: *ἦναι* = *εἶναι* (from *ἐσ-ναι*), *θής* = *θείς*, *μῶσα* = *μοῦσα* (from *μονσα*). The Aeolic of Lesbos made *αισ*, *εισ*, *οισ* from *ανσ*, *ενσ*, *ονσ*; as *παῖσα* = *πᾶσα*, *μέλαις* = *μέλᾱς*, *μοῖσα* = *μοῦσα* (used also by Pindar and Theocritus); but in other cases avoided compensative lengthening by using assimilated forms (46): *ἔκριννα* = *ἔκρῑνα* (from *ἐκριν-σα*), *ἔμμί* = *εἰμί* (from *ἐσ-μι*), *βόλλᾱ* = *βουλή*. The Ionic agrees in the main with the Attic. In *ξεῖνος* for *ξένος stranger*, *κεινός* for *κενός empty*, *εἵνεκα* for *ἕνεκα on account of*, *μοῦνος* for *μόνος alone*, *κοῦρος*, *κούρη* for *κόρος*, *κόρη boy*, *girl*, the Ionic employs the lengthening while the Attic does not: these are general poetic forms.

36 D. So especially in Ionic: *Ἀτρείδεω*, originally *Ἀτρείδᾱο* (Att. *Ἀτρείδου*) *of Atrides*; *πυλέων*, orig. *πυλᾱ́ων* (Att. *πυλῶν*) *of gates*; *Ποσειδέων*, orig. *Ποσειδᾱ́ων* (Att. *Ποσειδῶν*) the god *Poseidon.*

Contraction of Vowels.

37. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

For simple vowels the rules are these:

a. An open vowel before a close forms a diphthong with it.
b. Two like vowels unite in the common long.
c. An *o*-sound absorbs an *a*- or an *e*-sound and becomes ω.
d. If an *a*- and an *e*-sound come together, the first in order absorbs the second and becomes long.
e. But ε-ε gives ει; ε-ο, ο-ε, ο-ο give ου.

a.	ε-ι	ει	γένε-ι	γένει	c.	ο-α	ω	αἰδό-α	αἰδῶ
	ο-ι	οι	πειθό-ι	πειθοῖ		α-ο	ω	δρά-ομεν	δρῶμεν
	ε-υ	ευ	ἐ-ύ	εὖ		ο-η	ω	δηλό-ητε	δηλῶτε
	ᾱ-ι	ᾳ	γρᾱ-ίδιον	γρᾴδιον		ε-ω	ω	φιλέ-ωσι	φιλῶσι
	η-ι	ῃ	κλή-ιθρον	κλῇθρον		ω-α	ω	ἥρω-α	ἥρω
	ω-ι	ῳ	πρω-ί	πρῴ	d.	α-ε	ᾱ	δρά-ετε	δρᾶτε
b.	α-α	ᾱ	γέρα-α	γέρᾱ		α-η	ᾱ	δρά-ητε	δρᾶτε
	ε-η	η	φιλέ-ητε	φιλῆτε		ε-α	η	γένε-α	γένη
	η-ε	η	τῑμή-εντι	τῑμῆντι	e.	ε-ε	ει	φίλε-ε	φίλει
	ι-ι	ῑ	Χι-ιος	Χῖος		ε-ο	ου	γένε-ος	γένους
	ο-ω	ω	δηλό-ωσι	δηλῶσι		ο-ε	ου	δήλο-ε	δήλου
	ω-ο	ω	σῶος	σῶς		ο-ο	ου	πλό-ος	πλοῦς

38. a. A close vowel before an open is seldom contracted: yet ἰχθύ-ες *fishes* gives ἰχθῦς.

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37 D. The dialects differ widely in respect to the contraction of vowels.

f. The Ionic (Old and New) has *uncontracted* forms in very many cases where the Attic contracts: *νόος* for *νοῦς mind*, *γένεα* for *γένη races*, *φιλέῃς* for *φιλῇς thou mayst love*, *ἀέκων* for *ἄκων unwilling*, *ἀοιδή* for *ᾠδή song*.— In a few instances, however, these dialects have contracted forms where the Attic does not contract: Ion. *ἱρός* (and *ἱερός*) Att. *ἱερός sacred* (see 38 a), *ὀγδώκοντα* for Att. *ὀγδοήκοντα eighty*.

g. All dialects, except the Attic, leave εο, εω, εου, as a rule, uncontracted. But the Ionic and Doric occasionally contract εο, εου into ευ (instead of ου): *ποιεῦμεν*, *ποιεῦσι*, from *ποιέ-ομεν*, *ποιέ-ουσι* (Att. *ποιοῦμεν*, *ποιοῦσι*), *we do, they do*.

h. The Doric and Aeolic often contract αο, ᾱο, αω, ᾱω into ᾱ: Ἀτρείδᾱ, orig. Ἀτρειδᾱο (see 146 D); *πυλᾶν*, orig. *πυλάων* (141 D); Ποσειδάν or Ποτειδάν, Hm. Ποσειδάων (Att. Ποσειδῶν).

i. The Doric often contracts αε, αει to η, ῃ: *ὅρη*, *ὁρῇς*, from *ὅρα-ε*, *ὁρά-εις* (Att. *ὅρᾱ*, *ὁρᾷς*), *see thou, thou seest*.

j. All Aeolic and some Doric dialects contract εε into η, οο and οε into ω: Dor. *ἀγῆται*, from *ἄγε-εται* (Att. *ἡγεῖται*) *he leads*, *μισθῶντι* from *μισθο-οντι* (Att. *μισθοῦσι*) *they let for hire*.

b. Contraction is often neglected when the first vowel is long: *νηΐ to a ship*, *ξυνάορος helpmeet*. But see 36.

39. Simple vowels before diphthongs are often contracted.

a. In general they are contracted with the first vowel of the diphthong: the last vowel, if it is *ι*, becomes subscript.

b. But *ε* and *ο* are absorbed in some diphthongs without changing them.

c. And *ο-ει*, *ο-η* give *οι*; *α-ου* gives *ω*.

a.	*α-ει*	*ᾱ̧*	*τῑμά-ει*	*τῑμᾷ*	b.	*ε-ει*	*ει*	*φιλέ-ει*	*φιλεῖ*
	α-η	*ᾱ̧*	*τῑμά-η*	*τῑμᾷ*		*ε-οι*	*οι*	*φιλέ-οι*	*φιλοῖ*
	α-οι	*ῳ*	*τῑμά-οιμι*	*τῑμῷμι*		*ε-ου*	*ου*	*φιλέ-ου*	*φιλοῦ*
	ε-αι	*ῃ*	*λύε-αι*	*λύῃ*		*ο-οι*	*οι*	*δηλό-οι*	*δηλοῖ*
	η-αι	*ῃ*	*λύη-αι*	*λύῃ*		*ο-ου*	*ου*	*δηλό-ου*	*δηλοῦ*
	η-οι	*ῳ*	*μεμνη-οίμην*	*μεμνῴμην*	c.	*ο-ει*	*οι*	*δηλό-ει*	*δηλοῖ*
	ο-αυ	*ωυ*	*προ-αυδᾶν*	*πρωυδᾶν*		*ο-η*	*οι*	*δηλό-η*	*δηλοῖ*
						α-ου	*ω*	*τῑμά-ου*	*τῑμῶ*

40. a. The spurious diphthong *ει* (14 b) is contracted like simple *ε*: *τῑμᾶν* (not *τῑμᾷν*) from *τῑμά-ειν*, *οἰνοῦς* from *οἰνό-εις*, *τῑμῆς* from *τῑμή-εις*.

b. *α-ει* rarely gives *αι* instead of *ᾱ̧*: *αἴρω raise* from *ἀ-είρω*, *αἰκής unseemly* from *ἀεικής*.

c. *ε-αι* in the second person singular of verbs gives both *ει* and *ῃ*: *λύει* or *λύῃ*, from *λύεαι*. But see 384.

41. Irregular Contraction.—In contracts of the first and second declensions, a short vowel followed by *α*, or by any long vowel-sound, is absorbed: *ὀστέ-α*, *ὀστᾶ* (not *οστη*); *ἀργυρέ-ᾱν*, *ἀργυρᾶν*; *ἁπλό-η*, *ἁπλῆ* (not *ἁπλω*); *διπλό-αις*, *διπλαῖς*. Only in the singular, *εᾱ*, after any consonant but *ρ*, is contracted to *η*: *χρῡσέ-ᾱ̧*, *χρῡσῇ*. Other cases of irregular contraction will be noticed as they occur.

42. Synizesis.—Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation as to pass for one syllable: thus *θεός god*, used in poetry for one syllable. This is called *synizesis* (setting together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the metre.

Omission and Addition of Vowels.

43. A short vowel between two consonants is sometimes dropped (*syncope*): *πατρός* (for *πατέρος*) from *πατήρ father*.

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42 D. Synizesis is very frequent in Hm., especially after *ε*: *θυρέων of doors*, *χρῡσέοις golden*, *στήθεα breasts*, *πόλιας cities*, *ὄγδοος eighth*, all used as words of two syllables.

44. The close vowels ι and υ are sometimes dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύ-ς *king*, ἀκο-ή (for ἀκου-ή) *hearing*, πλέ-ων for πλεί-ων *more.*

a. In this case, υ was first changed to the cognate semivowel ϝ (βασιλεϝων, ακοϝη), which afterwards went out of use.

45. a. *Prothetic Vowel.*—A short vowel appears at the beginning of some words which formerly began with two consonants or a single semivowel: ἐ-χθές, also χθές, *yesterday*. When such a vowel came before initial ϝ, it remained after the ϝ had disappeared: ἄ-εθλον (Att. ἆθλον) *prize*, formerly α-ϝεθλον.

b. A similar vowel is sometimes developed between λ or ρ and another consonant: ὀρόγ-υια, also ὀργ-υιά, *fathom*; ἀλέξ-ω *defend*, from root ἀλξ- (cf. ἔπ-αλξ-ις *battlement*).

CONSONANT CHANGES.

46. Assimilation.—Many of the following changes are of the nature of *assimilation*; that is, the making of one consonant like another contiguous one. Assimilation may be *total* or *partial*.

Doubled Consonants.

47. These have in many cases arisen by total assimilation. See 53, 55 c, 59, 66. The middle mutes are never doubled in Attic. The rough mutes are never doubled, but πφ, τθ, κχ are used instead.

48. The later Attic has ττ for σσ of the earlier Attic and most other dialects: τάττω *arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσων.

a. This rule applies only to the σσ arising from a mute with ι. See 67.

49. ρ at the beginning of a word is doubled when, by inflection or composition, a simple vowel is brought before it: ῥέω *flow*, ἔρρει *was flowing*, κατα-ρρέων *flowing down.* After a *diphthong*, ρ remains single: εὔ-ροος *fair-flowing.*

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47 D. Hm. in many words doubles a consonant which is single in the common form, especially a *semivowel:* ἔλλαβε for ἔ-λαβε *he took*, φιλομμειδής for φιλομειδής *fond of smiles*, ἐΰννητος for εὔ-νητος *well-spun*, ὅσσον for ὅσον *quantum*, ὀπίσσω for ὀπίσω *backward.* Less often a *mute:* ὅππως for ὅπως *as*, ὅττι for ὅτι *that*, ἔδδεισε for ἔδεισε *he feared.* In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεύς, Ὀδυσεύς.—For some cases in Hm. (καδδῦσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 84 D.

49 D. In Hm. ρ sometimes remains single, even after a simple vowel: ἔ-ρεξε from ῥέζω *do*, ὠκύ-ροος *swift-flowing.*

a. This doubling is due to the assimilation of an initial σ or Ϝ, with which most of these verbs originally began: ἔ-ῤῥει for ε-σρει.

50. The later Attic has ῤῥ for ρσ of the earlier Attic and the other dialects: κόῤῥη *temple*, θάῤῥος *courage*, for κόρση, θάρσος.

Consonants with Consonants.

Mutes before Mutes.

51. Before a lingual mute, a labial or palatal mute becomes co-ordinate (25). Thus,

βτ	and	φτ	become	πτ		γτ	and	χτ	become	κτ	
πδ	"	φδ	"	βδ		κδ	"	χδ	"	γδ	
πθ	"	βθ	"	φθ		κθ	"	γθ	"	χθ	

τέτρῑπται	for	τετρῑβ-ται	λέλεκται	for	λελεγ-ται
γέγραπται	"	γεγραφ-ται	δέδεκται	"	δεδεχ-ται
γράβδην	"	γραφ-δην	πλέγδην	"	πλεκ-δην
ἐλείφθην	"	ελειπ-θην	ἐπλέχθην	"	επλεκ-θην
ἐτρίφθην	"	ετρῑβ-θην	ἐλέχθην	"	ελεγ-θην

52. A lingual mute before another lingual mute is changed to σ.

ἴστε	for	ιδ-τε	πέπεισται	for	πεπειθ-ται
ἴσθι	"	ιδ-θι	ἐπείσθην	"	επειθ-θην

a. But ττ for σσ (48) remains unchanged. So also ττ and τθ in a few other words: Ἀττικός, Ἀτθίς *Attic*.

Mutes before Liquids.

53. Before μ, a labial mute becomes μ,
a palatal mute " γ,
a lingual mute " σ.

λέλειμμαι	for	λελειπ-μαι	πέπλεγμαι	for	πεπλεκ-μαι
τέτρῑμμαι	"	τετρῑβ-μαι	ἔψευσμαι	"	εψευδ-μαι
γέγραμμαι	"	γεγραφ-μαι	πέπεισμαι	"	πεπειθ-μαι

a. But κμ, τμ, brought together by *metathesis* (64), are never changed: κέ-κμη-κα *am wearied*, ἐ-τμή-θην *was cut*. And often a palatal or lingual mute remains before a formative suffix beginning with μ: ἀκ-μή *edge*, ἀτ-μός *vapor*, σταθ-μός *station*.

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53 D. a. In Hm. the exceptions are more numerous: ἴκ-μενος *favoring* (root ἱκ-, ἱκάνω *come*), ἀκαχ-μένος *sharpened* (root ακ- or αχ-, Lat. *acuo*), ὀδ-μή Att. ὀσμή *smell* (root οδ-, ὄζω *smell*, Lat. *odor*), ἴδ-μεν Att. ἴσμεν *we know* (root ιδ-, οἶδα), κεκορυθμένος *equipped* (theme κορυθ-, κορύσσω).

b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find *σεμνός revered* for *σεβ-νος* (*σέβ-ομαι revere*), and *ἐρεμνός murky* for *ερεβ-νος* (*ἔρεβος thick darkness*).

MUTES BEFORE Σ.

54. Before σ, a labial mute forms ψ (= πσ);
a palatal mute forms ξ (= κσ);
a lingual mute is dropped without further change.

λείψω	for	*λειπ-σω*	*κόραξ*	for	*κορακ-ς*	*σώμασι*	for	*σωματ-σι*
τρίψω	"	*τριβ-σω*	*φλόξ*	"	*φλογ-ς*	*ἐλπίσι*	"	*ελπιδ-σι*
γράψω	"	*γραφ-σω*	*βήξ*	"	*βηχ-ς*	*ὄρνῖσι*	"	*ορνῑθ-σι*

N AND Σ BEFORE OTHER CONSONANTS.

55. a. ν before a labial becomes μ;
b. ν before a palatal becomes γ-nasal;
c. ν before λ, ρ, is assimilated;
d. ν before σ is dropped and the preceding vowel is lengthened (34).

a. *ἔμπᾱς*	for	*εν-πᾱς*	b. *συγκαίω*	for	*συν-καιω*	c. *ἐλλείπω*	for	*εν-λειπω*
ἐμβαίνω	"	*εν-βαινω*	*συγγενής*	"	*συν-γενης*	*συῤῥέω*	"	*συν-ρεω*
ἐμφανής	"	*εν-φανης*	*συγχέω*	"	*συν-χεω*	d. *μέλᾱς*	"	*μελαν-ς*
ἐμμένω	"	*εν-μενω*	*ἐγξέω*	"	*εν-ξεω*	*λύουσι*	"	*λῡον-σι*

56. So also ντ, νδ, νθ are dropped before σ (54), and the preceding vowel is lengthened (34).

δούς for *δοντ-ς*   *σπείσω* for *σπενδ-σω*   *πείσομαι* for *πενθ-σομαι*

57. Before *σι* of the dative plural, the vowel remains unchanged when ν alone is dropped: *μέλασι, λιμέσι, δαίμοσι*, for *μελαν-σι, λιμεν-σι, δαιμον-σι*. But when ντ is dropped, the vowel is lengthened: *πᾶσι, θεῖσι, λύουσι*, for *παντ-σι, θεντ-σι, λῡοντ-σι*.

58. ν remains before σ in the nominatives *ἕλμινς worm*, *Τίρυνς Tiryns*, for *ἑλμινθ-ς, Τιρυνθ-ς* (54), and in a few nouns in *-σις*, as *θέρμανσις warming*.

59. In composition:

ἐν before ρ, σ, is not changed: *ἔν-ρυθμος, ἐν-στάζω*.
σύν, before σ with a vowel, becomes *συσ-*: *συσ-σίτιον*;
before σ with a cons., or ζ, becomes *συ-*: *σύ-στημα, σύ-ζυγος*.
πᾶν, πάλιν, before σ, retain ν: *πάν-σοφος*; or change ν to σ: *παλίσ-συτος*.

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54 D. In Hm., a τ-mute is sometimes assimilated to a following σ: *ποσ-σί* for *ποδ-σι* Att. *ποσί to feet*.

60. Between ν and ρ is developed a δ; this happens in the declension of ἀνήρ *man*: ἀνδρός for ανρος for ἀνέρος. Similarly, between μ and ρ (or λ) is developed a β, in μεσημβρίᾱ, *midday, south*, for μεσ-ημριᾱ for μεσ-ημεριᾱ, from μέσος and ἡμέρᾱ.

61. σ between two consonants is dropped: γεγράφ-θαι for γεγραφ-σθαι; ἕκ-μηνος *of six months* for ἑξ-μηνος.

a. Not so, however, when initial σ is brought by composition between two consonants: ἐν-στάζω.

b. The preposition ἐξ (= εκς) in composition drops ς before any consonant, but undergoes no further change: ἐκ-δοῦναι *give out* (not εγ-δουναι, 51).

62. When two sigmas are brought together by inflection, one of them is dropped: τείχεσι for τειχεσ-σι, ἔσπασαι for εσπασ-σαι.

63. The combination σδ, in some adverbs of place (219 a), passes into ζ: θύρᾱζε *out* for θυρᾱσ-δε.

Consonants with Vowels.

Metathesis.

64. A vowel and a liquid are sometimes transposed: θάρσος *courage*, also θράσος; thus, too,

aorist ἔ-θορ-ον,	present θρῴ-σκω;	present βάλ-λω,	perfect βέ-βλη-κα;
" ἔ-θαν-ον,	" θνή-σκω;	" τέμ-νω,	" τέ-τμη-κα.

a. The vowel is often made long. See the last four examples.

Consonants before Ι.

65. The close vowel ι, following a consonant, gives rise to various changes. Thus, frequently,

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60 D. This change of μρ, μλ to μβρ, μβλ takes place in a few Epic words: μέ-μβλω-κα, *have gone* (from root μολ-, by transposition μλω-, 64). At the beginning of a word, μ before this β is dropped: βλώσκω *go*, for μβλω-σκω (root μολ-, μλω-); βροτός *mortal* for μβρο-τος (root μορ-, μρο-; Lat. *mor-ior mortuus*). But in composition μ remains: ἄ-μβροτος *immortal*, φθισί-μβροτος *man-destroying*.

62 D. In Hm., both sigmas are often retained: ἔπεσ-σι Att. ἔπεσι *to words*, ἐσ-σί Att. εἶ *thou art*.

63 D. The Aeolic has σδ for ζ in the middle of a word; this is often found in Theocritus: μελίσδω Att. μελίζω *make melody*.

64 D. Metathesis is very frequent in Hm.: καρτερός and κρατερός *powerful*, κάρτιστος = Att. κράτιστος *most powerful, best*, from κράτος *power*, ἀταρπός Att. ἀτραπός *path*, τραπείομεν for ταρπειομεν (root τερπ-, τέρπω *delight*). Similarly, ἔδρακον from δέρκ-ομαι *see*, ἔπραθον from πέρθ-ω *destroy*.

ι, after ν and ρ, passes over to the preceding vowel and unites with it by contraction (*epenthesis*).

χείρων	for	χερ-ιων	τείνω	for	τεν-ιω
δότειρα	"	δοτερ-ια	κρίνω	"	κριν-ιω
μαίνομαι	"	μαν-ιομαι	σύρω	"	συρ-ιω

66. ι after λ forms with it λλ.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. *alius*
στέλλω	"	στελ-ιω	ἅλλομαι	"	ἁλ-ιομαι	Lat. *salio*

67. ι after κ, γ, χ, or after τ, θ, forms with them σσ (later Attic ττ, 48).

ἥσσων	for	ἡκ-ιων	ἐλάσσων	for	ελαχ-ιων
Θρᾷσσα	"	Θρᾳκ-ια	Κρῆσσα	"	Κρητ-ια
τάσσω	"	ταγ-ιω	κορύσσω	"	κορυθ-ιω

68. ι after δ (sometimes after γ) forms with it ζ.

ἐλπίζω	for	ελπιδ-ιω	μείζων	for	μεγ-ιων

69. τ before ι often passes into σ.

δίδωσι, originally δίδωτι   πλούσιος for πλουτ-ιος, from πλοῦτος.

a. The same change occurs, though rarely, before other vowels: σύ, σοί, σέ, originally τύ, τοί, τέ; σήμερον *to-day* for τήμερον.

Disappearance of Spirants.

When σ is not supported by a consonant before or after it, it often disappears. Thus:

70. Initial σ before a vowel often changes to the rough breathing: ὗς for σῦς, Lat. *sus*; ἵστημι for σιστημι, Lat. *sisto*.

71. σ between two vowels is dropped: thus λύει contracted from λύε-αι for λυε-σαι, λύσαιο for λυσαι-σο, γένους contracted from γένε-ος for γενεσ-ος, Lat. *gener-is*.

72. *Vau* (*digamma*, 7) disappeared entirely in Attic and Ionic at an early period: οἶνος *wine*, formerly Ϝοῖνος (Lat. *vinum*); οἶς *sheep*,

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69 D. The Doric often retains the original τ: δίδωτι, τύ, τοί, τέ; λέγοντι *they say*, Att. λέγουσι. Even the older Attic retains it in τήμερον and a few other words.

72 D. Vau was retained by the Dorians and Aeolians long after it was lost by the Ionians: thus Dor. and Aeol. Ϝέτος *year*, Ϝίδιος *own*, Att. ἔτος and ἴδιος; Dor. κλέϜος *renown*, αἰϜεί *always*, Att. κλέος, αἰεί. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words and their derivatives. (Those in which the former existence of Ϝ is confirmed by inscriptions are marked *insc.*):

formerly ὀϝις (Lat. *ovis*). Some words have lost both σ and ϝ at the beginning: ἡδύς *sweet*, ὅς *his own*, formerly ϝᾱδύς, ϝός, still older σϝᾱδυς, σϝος (Lat. *suavis*, *suus*).

Rejection or Transfer of Aspiration.

73. The Greeks disliked to begin successive syllables with rough mutes, especially the same rough mute. To avoid this:

a. Reduplications change a rough mute to the cognate smooth: πέ-φῡ-κα for φε-φῡ-κα, τί-θη-μι for θι-θη-μι, ἐ-κέ-χυ-το for ε-χε-χυ-το.

b. The imperative ending -θι becomes -τι after -θη- in the first aorist passive: λύ-θη-τι for λυ-θη-θι.

c. The roots θε-, θυ-, of τίθημι *put*, θύω *sacrifice*, become τε-, τυ- before -θη- in the first aorist passive: ἐ-τέ-θην, ἐ-τύ-θην.

d. Single instances are ἀμπέχω, ἀμπίσχω *clothe*, for ἀμφ-, ἐκεχειρίᾱ *truce*, for εχε-χειριᾱ (from ἔχω and χείρ), and a few other words.

e. For a like reason the rough breathing was dropped at the beginning of ἔχω *have*, *hold*, for ἑ-χω (fut. ἕξω), originally σεχω.

ἄγνῡμι *break*, ἅλις *in numbers*, *enough*, ἁλῶναι *to be taken*, ἄναξ *lord* (insc.), ἁνδάνω *please* (insc.), ἄστυ *town* (insc.), ἔαρ (Lat. *ver*) *spring*, ἕδνον *bride-gift*, εἴκοσι *twenty* (insc., Dor. ϝίκατι, Lat. *viginti*), εἴκω *yield*, εἴλω *press* (insc.), εἴρω *say*, fut. ἐρέω (insc.), ἕκαστος *each* (insc.), stem ἑκα- (ἑκηβόλος *far-shooting* etc., insc.), ἕκητι *by will of*, ἑκών *willing* (insc.), ἑκυρός *father-in-law*, ἕλιξ *coil*, *crooked*, ἔλπομαι *hope*, ἕξ *six* (insc.), ἕο, οἷ, ἕ, *himself* (insc.), ἔπος *word* (insc.), εἶπον *I said* (insc.), ἔργον *work* (insc.), ἔρρω *go*, ἐρύω *draw*, root ϝεσ- (ἕννῡμι *clothe*, ἐσθής *clothing*, εἷμα *garment*), cf. Lat. *ves-tis*, ἕσπερος *evening* (insc., cf. Lat. *vesper*), ἔτης *clansman* (insc.), ἔτος *year* (insc.), ἡδύς *sweet*, ἰάχω, ἰαχή *cry*, root ϝιδ- (ἰδεῖν *to see*, οἶδα *I know*), insc., cf. Lat. *vid-ere*, root ϝικ- (ἴκελος, εἴκελος *like*, ἔοικα *am like*), insc., ἴον *violet* (cf. Lat. *vio-la*), Ἶρις *Iris*, *rainbow*, ἴς, ἶφι *strength* (insc., cf. Lat. *vis*), ἴσος *equal* (insc.), ἰτέη *willow*, οἶκος *house* (insc., cf. Lat. *vicus*), οἶνος *wine* (insc.), ὅς, ἥ, ὅν *his*. Probably also ἀραιός *slender*, ἔθνος *host*, Ἴλιος *Troy*, ἤθεα *haunts*.

a. At the beginning of some words Hm. has a *prothetic* vowel ε (45 a) as a result of former ϝ: ἐείκοσι *twenty*, ἐΐση fem. of ἴσος *equal*, ἐέρση *dew*, ἐέργω *shut in or out*.

For effects of vau in Hm., see 75 D a, 92 D c, 93 D.

b. Other examples of preserved ϝ, from inscriptions, are ϝιστίᾱ *hearth*, ϝρᾱ́τρᾱ *treaty*, ξένϝος *guest*, ὅρϝος *boundary* (Att. ἑστίᾱ, ῥήτρη, ξένος, ὅρος).

73 D. Hm. often has a smooth breathing where the Attic has the rough: Ἀΐδης Att. Ἅιδης the god *Hades*, ἄμαξα Att. ἅμαξα *wagon*, ἠέλιος Att. ἥλιος *sun*, ἠώς (so Hd.) Att. ἕως *dawn*, ἴρηξ (so Hd., cf. 37 D f) Att. ἱέρᾱξ *hawk*. Cf. Hd. οὖρος Att. ὅρος *boundary*. A smooth mute used instead of a rough is seen in αὖτις (Hm. Hd.) Att. αὖθις *again*, οὐκί (Hm. Hd.) Att. οὐχί *not*, δέκομαι (Hd.) Att. δέχομαι *receive*.

74. *Transfer of aspiration* is found in a few roots which begin with τ and end with φ or χ. When, for any cause, the rough sound is lost at the end of the root, it appears at the beginning, changing τ to θ. This occurs:

a. In the substantive-stem τριχ- *hair;* gen. sing. τριχός, nom. plur. τρίχες, but nom. sing. θρίξ, dat. plur. θριξί.

b. In the adjective ταχύς *swift*, superlative τάχιστος, but comparative θάσσων (θάττων) for ταχίων (258).

c. In the roots:

τρεφ-,	pres. τρέφω *nourish*,	fut. θρέψω,	subst. θρέμμα *nursling;*
ταφ-,	" θάπτω *bury*,	" θάψω,	" τάφος *tomb;*
τρεχ-	" τρέχω *run*,	" θρέξομαι,	
τρυφ-,	" θρύπτω *weaken*,	" θρύψω,	" τρυφή *delicacy;*
τυφ-,	" τύφω *smoke*,	perf. τέ-θυμμαι.	

d. The first aorist passive and perfect middle infinitive of these verbs retain θ at the beginning of the root, although the last consonant has been again made rough by 51: so ἐ-θρέφ-θην, τε-θράφ-θαι, τε-θάφ-θαι.

SPECIAL CHANGES OF FINAL SOUNDS.

75. Hiatus.—When a word ending with a vowel is followed by another beginning with a vowel, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision*, or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

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74 D. Hd. shows a transfer of aspiration in κιθών Att. χιτών *tunic*, and ἐνθαῦτα *there*, ἐνθεῦτεν *thence*, Att. ἐνταῦθα, ἐντεῦθεν.

75 D. Hiatus in Epic Poetry.—In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. When the second word begins with digamma: κατὰ οἶκον = κατὰ Ϝοῖκον, *in the house*. Here the hiatus is only *apparent*.

b. When the first word ends in a close vowel (ι, υ), and is one which seldom or never suffers elision: παιδὶ ὄπασσε *he bestowed on his son*.

c. When the two words are separated by a mark of punctuation: ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι *mount the car, that you may see*.

d. When the vowels, which make hiatus, are the two short syllables of the third foot: τῶν οἱ | ἓξ ἐγέ- | νοντο ἐ- | νὶ μεγά- | ροισι γε- | νέθλη. The two words are then separated by the *feminine caesura* of the third foot (1100).

e. When a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel: Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί (⏗ ⏑ ⏑ ⏗ ⏑ ⏑ ⏗ ⏑ ⏑ ⏗ – ⏗ ⏑ ⏑ ⏗ –). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

Crasis.

76. Crasis (*mingling*) is the *contraction* of a vowel at the end of a word with a vowel at the beginning of the next word. The two words are then written as one, with a *corōnis* or 'hook' (') over the vowel in which they join. Thus τοὔνομα *the name*, for τὸ ὄνομα.

a. The coronis is omitted when the first vowel has the rough breathing: ἅν for ἃ ἄν.

b. Crasis is used chiefly after forms of the article, the relative pronouns ὅ, ἅ, the preposition πρό, the conjunction καί, and the interjection ὦ.

77. Crasis follows generally the rules of contraction (37, 39): thus τοὐναντίον *the contrary* for τὸ ἐναντίον, οὑκ for ὁ ἐκ, θοἰμάτιον *the cloak* for τὸ ἱμάτιον (82), ὡγαθέ *my good sir* for ὦ ἀγαθέ, ἐγᾦμαι *I suppose* for ἐγὼ οἶμαι. But:

a. If the first word ends in a diphthong, its last vowel is dropped before contraction: οὑπί for οἱ ἐπί, οὑν for οἱ ἐν, κἀν for καὶ ἐν.

b. The final vowel or diphthong of the article is absorbed by initial α: ἁνήρ *the man* for ὁ ἀνήρ, ἅνδρες *the men* for οἱ ἄνδρες, τἀνδρός for τοῦ ἀνδρός, αὑτός *the same* for ὁ αὐτός. The particle τοί follows the same rule: τἄρα for τοι ἄρα, μεντἄν for μέντοι ἄν.

c. The diphthong of καί is absorbed by all vowels and diphthongs except ε and ει: καὐτός for καί αὐτός, χῄ for καί ᾗ, χὠ for καί ὁ, χοἰ for καί οἱ, but κἀς for καί ἐς, κᾆτα for καί εἶτα. Yet καί εἰ and καί εἰς give κεἰ and κεἰς.

d. Ἕτερος *other* enters into crasis under the form ἅτερος: thus ἅτερος for ὁ ἕτερος, θἄτερον, θἀτέρου, for τὸ ἕτερον, τοῦ ἑτέρου.

78. Synizesis (cf. 42).—Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions ἐπεί *since*, ἤ *or*, ἦ interrogative, μή *not*, and the pronoun ἐγώ *I*: thus ἐπεὶ οὐ, as two syllables; and so μὴ ἄλλοι, ἐγὼ οὐ.

Elision.

79. Elision is the *cutting off* of a *short* vowel at the end of a word when the next word begins with a vowel. The place

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76 D. Crasis is rare in Hm.; in Hd. it is not frequent. It is most extensively used in Attic poetry.

77 D. b and d. These rules apply mainly to the Attic. Hm. has ὤριστος, ωὑτός (with coronis in place of the rough breathing) for ὁ ἄριστος, ὁ αὐτός. Hd. has ὡνήρ for ὁ ἀνήρ, τὠληθές for τὸ ἀληθές, ὤνθρωποι for οἱ ἄνθρωποι (yet τἀνθρώπου for τοῦ ἀνθρώπου), ωὑτός, ωὑτοί, τωὐτοῦ (cf. 14 D d), for ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τοὔτερον for τὸ ἕτερον.

of the elided vowel is marked by an *apostrophe* ('). Thus ἐπ' αὐτῷ for ἐπὶ αὐτῷ.

80. Elision is most frequent in:

a. Words of one syllable in -ε, as γέ, δέ, τέ.
b. Prepositions and conjunctions of two syllables, as παρά, ἀλλά; (except περί, ἄχρι, μέχρι, ὅτι.)
c. Some adverbs in common use, such as ἔτι, ἅμα, εἶτα, μάλα, τάχα.

Exempt from elision are:

d. The vowel -υ.
e. Final -α, -ι, -ο, in words of one syllable.
f. Final -α in the nominative of the first declension, and -ι in the dative of the third.

REM.—Forms which can take ν movable (87) are not affected by elision in prose, except only ἐστί is.

81. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδείς from οὐδέ and εἷς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 73 d) from ἀμφί and ἔχω.

82. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute:*

ἀφ' ὧν for ἀπ(ὸ) ὧν νύχθ' ὅλην for νύκτ(α) ὅλην (51)

So also in *compound* words:

ἀφαιρέω from ἀπό and αἱρέω καθίημι from κατά and ἵημι
δεχήμερος from δέκα and ἡμέρā ἑφθήμερος from ἑπτά and ἡμέρā

The same effect is seen also in *crasis:* θἄτερον for τὸ ἕτερον, χὠ for καὶ ὁ, ὁθοὔνεκα for ὅτου ἕνεκα.

a. The same change of mute takes place, notwithstanding an intervening ρ, in φροῦδος *gone* (from πρό and ὁδός), φρουρός *watchman* (for προ-ὁρος), τέθριππος *four-horsed* (from τέτταρες and ἵππος).

83. APHAERESIS is the elision of ε at the *beginning of a word* after a final long vowel or diphthong, especially in μή and ἤ: thus μὴ 'γώ, ἢ 'μοῦ

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80 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry. Many forms, which might take ν movable, suffer elision in poetry: and so, further, the particle ῥά (only used in Epic), and the possessive pronoun σά. Datives (singular and plural) in -ι are subject to elision in Hm. The diphthongs of the verb-endings -μαι, -σαι, -ται, -νται, -σθαι are elided in Hm. and Aristophanes (not in the tragedy): μοί, σοί, τοί suffer elision rarely in Hm., οἴμοι before ὡς in Attic poets.

82 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὗ for ἀφ' οὗ, οὐκ οὕτως for οὐχ οὕτως, κατίημι for καθίημι, τοὔτερον for τὸ ἕτερον.

for μὴ ἐγώ, ἢ ἐμοῦ. It occurs in poetry only. Some editors write the ε and assume synizesis (78).

Final Consonants.

85. The only consonants allowed to stand at the end of a word are -ν, -ρ, -ς.

a. The only combinations of consonants allowed are -ψ (πς), -ξ (κς), and -γξ (nx).

b. Ἐκ *from* and οὐκ, οὐχ *not* (88 c and a) were hardly felt to be separate words. Final -λς, -νς are found only in the nominatives ἅλς *salt, sea*, ἕλμινς *worm*, and Τίρυνς *Tiryns* (58).

86. Other consonants at the end of a word are *dropped*.

Thus in the nominatives σῶμα *body* for σωματ (genitive σώματ-ος), γάλα *milk* for γαλακτ (gen. γάλακτ-ος), λυθέν *loosed* for λυθεντ (gen. λυθέντ-ος); and the vocatives παῖ *boy* for παιδ (gen. παιδ-ός), γύναι *woman* for γυναικ (gen. γυναικ-ός).

Movable Consonants.

87. N MOVABLE.—Some words annex a -ν when the next word begins with a vowel. These are:

(1) All words in -σι,
(2) All verbs of the third person singular in -ε,
(3) ἐστί *is*.

Thus πᾶσι δίδωμι *I give to all*, but πᾶσιν ἔδωκα *I gave to all*: δίδωσί μοι or δίδωσιν ἐμοί *he gives to me*, ἔδωκέ μοι or ἔδωκεν ἐμοί *he gave to me*.

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84 D. APOCOPE.—Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial *consonant*. In Hm., this is seen in the conjunction ἄρ for ἄρα, the prepositions ἄν, κάτ, πάρ for ἀνά, κατά, παρά (and rarely in ἀπ, ὑπ for ἀπό, ὑπό). The apocopate forms are used both as separate words and in composition. The ν of ἄν is subject to the rules in 55. The τ of κάτ is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἄρ τῶν, παρμένετε for παραμένετε, ἂμ πεδίον for ἀνὰ πεδίον, ἀλλύω for ἀναλύω, κὰρ ῥόον for κατὰ ῥόον, κὰκ κορυφήν for κατὰ κορυφήν, κὰγ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, κὰδ δέ for κατὰ δέ, καδδῦσαι for καταδῦσαι, κὰπ φάλαρα (47) for κατὰ φάλαρα, κατθανεῖν for καταθανεῖν, κάκτανε for κατέκτανε, ἀππέμψει for ἀποπέμψει, ὑββάλλειν for ὑποβάλλειν. Compare κάμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος.—Here belongs also Dor. πότ (only before the article) for ποτί = Att. πρός: thus πὸτ τὰν (or ποττὰν) μᾶτέρα.

85 D. For some apparent exceptions (ἂμ πεδίον, κὰγ γόνυ, etc.), see 84 D.

87 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

In Hm., the pronoun ἐγώ(ν), and the plural datives (261 D) ἄμμι(ν), ὕμμι(ν), σφί(ν), have ν movable. So also forms with the suffix -φι (221 D): θεόφι(ν) *to gods*. Likewise most adverbs of place in -θεν (217): ἄνευθε(ν) *without*,

a. The 3d sing. of the pluperfect active rarely takes ν movable: ᾔδει(ν) *he knew*. So too the impf. ᾔει(ν) *he went*. Not, however, imperfects in -ει for -εε: ἐφίλει.

b. This ν is also called ἐφελκυστικόν (*dragging after*). It is usual to print it at the end of a sentence and at the end of a verse in poetry. The poets often use it before a *consonant*, thus making a final short syllable long by position (92). Even in prose, as appears from inscriptions, ν movable was often used before a consonant.

88. a. The adverb οὐ *not*, before a vowel, becomes οὐκ, but before the rough breathing, οὐχ (cf. 82): οὐ λέγω, οὐκ αὐτός, οὐχ οὗτως.

b. Μή *not* follows the analogy of οὐ in the compound μηκέτι (from μή and ἔτι), like οὐκέτι *no longer*.

c. Ἐξ (εκς) *from* and οὕτως *thus* drop ς before consonants: ἐξ ἄστεως *from town*, but ἐκ τῆς πόλεως *from the city*: οὕτως ἐδόκει *so it seemed*, but οὕτω δοκεῖ *so it seems*.

SYLLABLES.

89. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus ὑγίεια has four syllables.

90. *Ultima, Penult, Antepenult.*—The last syllable of a word is called the *ultima*; the one next to the last, *penult* (paenultima); the one before the penult, *antepenult* (antepaenultima).

91. In dividing a word into syllables (as when it has to be broken at the end of a line) it is customary to observe the following rules: (a) A single consonant in the middle of a word is connected with the following vowel: ἱ-κα-νός. (b) Combinations of consonants, such as can stand at the beginning of a word, are assigned to the following vowel: ὀ-ψομαι, ῥά-βδος, ἔ-σχον, κά-μνω. (c) Other combinations of consonants are divided: ἅρ-μα, ἐλ-πίς, ἵπ-πος. (d) *Compounds* formed *without elision* are treated as if their elements were separate words: προσ-εκ-τίνω, not προ-σε-κτινω.

πάροιθε(ν) *before*. Further, νόσφι(ν) *apart*, and the enclitic particles κέ(ν) = Att. ἄν, and νύ(ν) *now*.

In Hd., some adverbs in -θεν reject ν: so πρόσθε *before*, ὄπισθε *behind*, ὕπερθε *above*, ἔνερθε *below*.

88 D. A movable ς is found, though used with little reference to the next word, in the following adverbs: ἀμφί *about*, Hm. also ἀμφίς; ἄντικρυς *right opposite*, Hm. only ἀντικρύ; ἀτρέμα and ἀτρέμας *quietly*, mostly poet.; ἄχρι, μέχρι *until*, rarely ἄχρις, μέχρις; εὐθύ (Hd. ἰθύ) *straight towards*, εὐθύς (Hd. ἰθύς) *straightway*, but in Hm. only ἰθύς *straight towards*; μεσηγύ and μεσηγύς *between* (Hm. μεσσ-); πολλάκις *often*, Ion. also πολλάκι (Hm. Hd.).

Quantity.

92. A syllable is long by *nature* when it has a long vowel or diphthong: κρῑ-νοί-μην *may be judged.*

A syllable is long by *position* when its vowel is followed by two consonants or by a double consonant: ὄρ-τυξ *quail.*

a. The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in ἄλλος τόπος, and in ἄλλο στόμα, is long by position.

b. In a syllable long by position it must not be supposed that the *vowel* is necessarily long. This was sounded according to its natural quantity. Thus the first vowel was sounded *short* in λέξω, κάλλος, *long* in λήξω, μᾶλλον, though the first *syllable* in all these words was long.

93. When a vowel naturally short is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in τέκνον, τυφλός, τί δρᾷς, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition ἐκ before a liquid always (even in composition) makes a long syllable: ἐκ νεῶν, ἐκλέγειν.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ. Before μ, ν they always make a long syllable, and generally so before λ: thus in τάγμα, ἔδνα, βίβλος the first syllable is long.

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92 D. a. In Hm. one of the consonants, which make position, may be the (unwritten) digamma: τοῖόν οἱ πῦρ = τοῖόν Ϝοι πῦρ (⏗ – ⏗ –).

c. Epic Shortening of Vowel before Vowel.—In epic poetry a long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: εἰ δὴ ὁμοῦ (⏗ ⏑ ⏑ ⏗), καί μοι ὄμοσσον (⏗ ⏑ ⏑ ⏗ ⏑), see 75 D e. This takes place occasionally in the choruses of the dramatic poets. But the long vowel or diphthong remains long: (1) When the rhythmic accent falls upon it (in thesis, 1071): ἐν μεγάλῳ ἄδύτῳ (⏗ ⏑ ⏑ ⏗ ⏑ ⏑ ⏗); (2) When the next word began with the digamma: ἑκατὸν καὶ εἴκοσι (⏑ ⏑ ⏗ – ⏗ ⏑ ⏑).

d. A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. οἶος (⏑ ⏑), βέβληαι οὐδ᾽ (⏗ ⏑ ⏑ ⏗). Even in the Attic drama τοιοῦτος (⏑ – ⏑), ποιῶ (⏑ –), δείλαιος (– ⏑ ⏑), and a few other words admit this interior shortening.

93 D. In Hm. a mute and liquid generally make position: τέκνον, τί κλαίεις (⏗ – ⏗ – ⏗), ὕπνος πανδαμάτωρ (⏗ – ⏗ ⏑ ⏑ ⏗). Even before a simple liquid at the beginning of some words a final short vowel often makes a long syllable: κᾱλήν τε μεγάλην τε (⏗ – ⏗ ⏑ ⏑ ⏗ –), when perhaps the liquid was doubled in pronouncing. So too before Ϝ: ἀπὸ ἕο (⏑ ⏗ ⏑ ⏑) = ἀπὸ Ϝέο (ἀπὸ σϜεο, 72). So also before δ in the root δει- (δείδια *fear*, etc.) and δήν *long*, which once began with δϜ.

94. The quantity of most syllables is obvious at once. Thus, syllables

a. with η, ω, or a diphthong, are always long.
b. with ε, ο, before a vowel or single consonant, are short.
c. with ε, ο, before two consonants, or a double consonant, are long.
d. with α, ι, υ, before two consonants, or a double consonant, are long.

Rules c and d are liable to the exception in 93. There remain, then, subject to uncertainty, only the syllables with α, ι, υ before a vowel or single consonant. As to these we observe that

Syllables with α, ι, υ may be known to be long:
e. when they have the *circumflex* accent: κρῖνε.
f. when they arise from a *contraction*: ἄκων from ἀέκων.

Rem.—The quantity of α, ι, υ, so far as it is connected with inflection, is to be learned from the grammar. In other cases, it may be ascertained by consulting the lexicons, or by observing the usage of Greek poets.

ACCENT.

95. The Greek accent consisted in a raising of the pitch, and not in stress of utterance.

96. There are three kinds of accent:

the *acute*, marked ´: ἐλύθην,
the *circumflex*, marked ˜: λῦσον,
the *grave*, marked `: λελυκὼς.

a. These marks stand over the vowel of the accented syllable. In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 17 a): αὐτούς, αὐτοῖς, αὐτῷ.

b. The acute and grave follow the breathing when both belong to the same vowel: ὅλος, ἂν; but the circumflex is placed *above* the breathing: ἦγε, οὗτος. When they belong to a capital letter, they are placed *before* it: Ἕλλην, Ὦτος.

97. The *acute* shows that the *whole* vowel was uttered on a higher key. The *circumflex* (made up of the acute and grave, ´` ˜) shows that the vowel began on a high key, but sank away to a lower. The *grave* belonged in theory to every vowel which had not the acute or circumflex. The term was applied in two ways. First, to unaccented

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94 D. The quantity of α, ι, υ varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *thesis*, see 1071), when otherwise they would be short: ἴομεν or ἴωμεν *let us go*, Ἄρες, Ἄρες, βροτόλοιγε (⏗ ⏑ ⏑ ⏗ ⏑ ⏑ ⏗ ⏑). Hm. has κᾱλός, τῑνω for Att. καλός, τίνω; on the other hand he has usually ῑ̔ημι, λύω for Att. ἵημι, λύω.

vowels, as we should call them, i. e., those which did not rise above the general pitch: here, being the mere negation of an accent, it was not in general written: thus ἄνθρωπος, not ἂνθρὼπὸς. Secondly, to the modified acute at the end of a word; see 108.

98. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek προσῳδία *singing*, *pitch*, or τόνος *tone* (straining or raising of the voice), ὀξύς *sharp*, περισπώμενος *drawn around*, and βαρύς *heavy*, *flat*. From these words, together with the prepositions παρά *near* and πρό *before*, are derived the names in the following section.

99. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the *ultima* is called *oxytone:* βασιλεύς
on the *penult* " *paroxytone:* βασιλεύων
on the *antepenult* " *proparoxytone:* βασιλεύοντος.

A word which has the *circumflex*

on the *ultima* is called *perispomenon:* λιπεῖν.
on the *penult* " *properispomenon:* λιποῦσα.

A word which has *no accent* on the *ultima* is called *barytone.* This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

Accent as affected by Quantity.

100. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the ultima is long by nature, the acute cannot stand on the antepenult, nor the circumflex on the penult.

c. Final -ξ and -ψ, after a short vowel, exclude the acute from the antepenult, but not the circumflex from the penult: thus we have ἧλιξ, but νυκτοφύλαξ instead of νυκτόφυλαξ.

101. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules:

A word with *short ultima,* if accented

a. on the *antepenult,* has the *acute:* λυώμεθα, ἐλύοντο.
b. on a *short penult,* has the *acute:* λελυκότος.
c. on a *long penult,* has the *circumflex:* λελυκυῖαν.
d. on the *ultima,* has the *acute:* λελυκός.

A word with *long ultima,* if accented

e. on the *penult,* has the *acute:* λελυκότων, λελυκυίᾱς.
f. on the *ultima,* has either the *acute* or the *circumflex:* λελυκώς, λελυκυιῶν.

102. It is important to observe, that

a. Final -αι and -οι have the effect of *short* vowels on the accent of the penult and antepenult: λύονται, λυόμενοι (101 a), τοσοῦτοι, τοσαῦται (101 c).

b. Not so, however, in the *optative* mode: παιδεύοι, παιδεύσαι (101 e); nor in the adverb οἴκοι *at home.*

103. a. *Exception to* 100 b.—Some words in -εως, -εων are accented on the antepenult: Μενέλεως, πόλεως; see 162 a, 203. So also a few other words (compound adjectives) in -ως: δύσερως *unhappy in love*, ὑψίκερως *lofty antlered.*

b. Some exceptions to 101 c, as ὥστε, ἥδε, are explained by the rules for enclitics (115, cf. 118).

104. a. We can often determine the quantity of vowels from the accent. Thus the ultima must be short in πέλεκυς, πρᾶξις (100 b), and long in ὀπώρā (101 c): the penult must be short in τίνες, for, if long, it would be written τῖνες (101 c).

b. Rules for accent, so far as it is connected with inflection, are given in the grammar. But the accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent.

Accent as affected by Vowel-Changes.

105. *Contraction.*—If either of the syllables contracted had an accent, the contract syllable receives one.

For a contract *penult* or *antepenult*, the kind of accent is determined by the general rules (101).

A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise it takes the *circumflex.*

τῑμώμενος from τῑμα-όμενος	τῑμάτω from τῑμα-έτω	ὀστῷ from ὀστέ-ῳ
τῑμᾶσθαι " τῑμά-εσθαι	τῑμᾷ " τῑμά-ει	ἑστώς " ἑστα-ώς

a. If neither of the syllables contracted had an accent, the contract syllable receives none: τίμā from τίμα-ε.

106. *Crasis.*—In crasis, the accent of the first word disappears; that of the last remains unchanged: τἀγαθά from τὰ ἀγαθά.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (101 c): τἆλλα from τὰ ἄλλα.

107. *Elision.*—In elision, oxytone *prepositions* and *conjunctions* lose their accent; other oxytone words throw it back on the penult: ἐπ' αὐτῷ (ἐπί *on*), οὐδ' αὐτός (οὐδέ *neither*), but ἕπτ' ἦσαν (ἑπτά *seven*).

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104 D. b. The Aeolic (of Lesbos) has recessive accent in *all words:* πόταμος, ποτάμου, τρᾶχυς, λέλειφθαι for ποταμός, ποταμοῦ, τρᾱχύς, λελεῖφθαι. But in the accent of prepositions and conjunctions it agrees with the other dialects: περί, ἀτάρ.

Accent as affected by Connection in Discourse.

108. Change of Acute to Grave.—When an oxytone is followed by other words in close connection, its acute changes to the grave: ἀπό *from*, but ἀπὸ τούτου *from this*, βασιλεύς *king*, but βασιλεὺς ἐγένετο *he became king*.

109. *Anastrophe.*—Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophe* (*retraction* of the accent). It occurs:

a. When the preposition follows its case: τούτων πέρι instead of περὶ τούτων *about this*.

b. When a preposition takes the place of a verb (ἐστί being omitted): πάρα for πάρεστι *it is permitted* (as preposition παρά); ἔνι for ἔνεστι *it is possible* (as preposition ἐνί poetic for ἐν).

110. But ἀντί, ἀμφί, διά do not suffer anastrophe: nor does ἀνά, except in the poetic form ἄνα *up! arise!* In prose, περί is the only preposition that ever follows its case.

a. If a preposition with elided vowel stands after its case, it is usually written without accent: τοῦ παρ' ἀνθρώπων; *from whom of men?*

b. In poetry, we have πάρα for πάρεισι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρειμι) *I am here*.

Proclitics.

111. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (leaning forward). They are:

a. The forms ὁ, ἡ, οἱ, αἱ of the article *the*.
b. The prepositions ἐν *in*, εἰς (or ἐς) *into*, ἐξ (ἐκ) *from*.
c. The conjunctions εἰ *if*, ὡς *as*, *that* (also as preposition *to*).
d. The adverb οὐ (οὐκ, οὐχ, 88 a) *not*.

112. Proclitics sometimes take an accent, thus:

a. οὐ at the end of a sentence: φῄς, ἢ οὔ; *sayest thou so or not?* Also οὔ *no*.

b. ὡς and the prepositions when placed *after* the words to which they belong: as κακῶν ἔξ (Hm.) *out of evils*, θεὸς ὥς (Hm.) *as a god*.

c. When the following word is an *enclitic* (115 c).

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109 D. In Hm. prepositions suffer anastrophe when placed after *verbs*, to which they belong in composition: ὀλέσας ἄπο for ἀπολέσας.

110 D. b. Hm. has even ἔνι for ἔνεισι.

ENCLITICS.

113. Some words of one or two syllables attach themselves so closely to a preceding word as to give up their separate accent. They are called *enclitics* (leaning on another word). They are:

a. The pronouns of the first person, μοῦ, μοί, μέ; of the second, σοῦ, σοί, σέ; of the third, οὗ, οἷ, ἕ, and σφίσι. See 263.

b. The indefinite pronoun τὶς, τὶ, in all its forms (including τοῦ, τῷ for τινός, τινί); and the indefinite adverbs πού (or ποθί), πῄ, ποί, ποθέν, ποτέ, πώ, πώς. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): τίς, τί, ποῦ (πόθι), πῇ, ποῖ, πόθεν, πότε, πῶς.

c. The present indicative of εἰμί *am* and φημί *say*, except the second person singular, εἶ, φῄς.

d. The particles γέ, τέ, τοί, πέρ, and the inseparable -δε (not the conjunction δέ *but, and*).

114. The accent of an enclitic is thrown back, as an acute, on the ultima of the preceding word, if that syllable has not an accent already. Yet a paroxytone does not admit the additional accent, as the acute or higher pitch cannot be sustained through two successive syllables. Hence we have the following rules:

115. The *word before an enclitic*

a. preserves its proper accent, and never changes an acute to grave: ἀγαθόν τι, αὐτός φησι.

b. if proparoxytone or properispomenon, adds an acute on the ultima: ἄνθρωπός τις, παῖδές τινες.

c. if proclitic, takes an acute: εἴ τις, οὔ φησι.

116. The *enclitic* loses its own accent; except an enclitic of two syllables after a paroxytone: λόγος τις, λόγοι τινές.

a. A properispomenon ending in -ξ or -ψ is treated like a paroxytone: φοῖνιξ τις, φοῖνιξ ἐστί.

117. Of *several enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: εἴ τίς μοί φησί ποτε.

118. In some cases, a word is combined so often with a following enclitic that the two are regarded as *one* word: ὥστε for ὥς τε, εἴτε, μήτε, οἷόστε, ὅστις, ἤτοι, καίτοι. The enclitic -δε is always treated thus: ὅδε, τούσδε, οἴκαδε. So πέρ, in prose, almost always: ὥσπερ.

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113 D. The personal pronouns μίν, νίν, σφί, and σφέ, σφέων, σφέας are enclitic. So too the Ionic εἶς and Epic ἐσσί *thou art*. To enclitic particles belong the poetic νύ or νύν, and Epic κέ or κέν, θήν, and ῥά (for ἄρα).

a. Εἶθε, ναίχι from εἰ, ναί, are accented as if -θε and -χι were enclitic particles.

119. The enclitics in some cases *retain* their accent (are *orthotone*):

a. When there is no preceding word to which they can attach themselves, as at the opening of a sentence: τινὲς λέγουσι *some say*. This, however, is not often the case.

b. When there is an *emphasis* on the enclitic: ἀλλὰ σὲ λέγω *but thee I mean* (no other). For the personal pronouns, cf. 263; for ἔστι as orthotone, 480.

c. After *elision*, when the vowel to be affected by the enclitic is cut off: ταῦτ' ἐστὶ ψευδῆ for ταῦτά ἐστι.

d. Enclitics of two syllables after a paroxytone; see 116.

120. The following particles are *distinguished* by the accent: ἀνά preposition *over*, from poetic ἄνα *up!* (110); ἄρα *therefore*, from ἆρα interrogative; ἤ *or, than*, from ἦ *truly* and ἦ interrogative; νῦν *now, at present*, from poetic νυν enclitic *now* (inferential conjunction); οὔκουν *not therefore*, from οὐκοῦν *therefore;* ὡς relative *as, that*, from ὥς demonstrative *thus*.

PUNCTUATION.

121. The *comma* and *period* are the same as in English. The *colon*, a point above the line, takes the place alike of the colon and semicolon: ἑσπέρᾱ ἦν· τότε ἦλθεν ἄγγελος *it was evening: then came a messenger.* The *mark of interrogation* is like the English semicolon: τί εἶπας; *what saidst thou?*

a. The *Diastole* or *Hypodiastole*, which has the form of a comma, is sometimes used to distinguish the pronouns ὅ, τι and ὅ, τε *which* from the conjunctions ὅτι *that* and ὅτε *when*. At present, however, this mark is generally omitted, a space being left instead: ὅ τι and ὅ τε.

PART SECOND.

INFLECTION.

NOUNS.

122. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence.

The inflection of nouns and pronouns is called *declension*.

123. The Greek distinguishes in its declension,

(1) Three GENDERS: *masculine*, *feminine*, and *neuter*.

(2) Three NUMBERS: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

(3) Five CASES: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the nominative; in the plural, it is always so. In *neuter* words, the nominative and vocative are always like the accusative, and in the plural always end in -α. The *dual* has but two forms, one for the nominative, accusative, and vocative, the other for the genitive and dative.

a. In distinction from the *nominative* and *vocative* (casus recti), the other cases are termed *oblique* (casus obliqui).

124. GENDER.—To indicate the gender of substantives, forms of the article (272) are used; ὁ for *masculine*, ἡ for *feminine*, τό for *neuter*.

125. Words which designate males are, of course, masculine; those which designate females, feminine. Further,

a. Masculine are names of *winds* (like ὁ ἄνεμος *the wind*), of *rivers* (ὁ ποταμός *the river*), and of *months* (ὁ μήν *the month*).

b. Feminine are names of *trees* (ἡ δρῦς *the oak*), *lands* (ἡ γῆ *the land*), *islands* (ἡ νῆσος *the island*), and most *cities* (ἡ πόλις *the city*).

c. Also, most *abstract* words are feminine; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus ταχυτής *swiftness*, δικαιοσύνη *justice*, ἐλπίς *hope*, νίκη *victory*.

d. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον dim. of ὁ γέρων *the old man*, τὸ γύναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

e. Any word may be neuter when the object thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος the name *man*, τὸ δικαιοσύνη the term *justice*.

REMARK.—The gender may often be known from the form of the word. See especially 134 and 164.

126. *Common Gender.*—Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity*, *god* or *goddess*, ὁ, ἡ ἄνθρωπος *the human being*, *man* or *woman*. These are said to be of *common* gender.

127. *Epicenes.*—In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox*, *male* or *female*. These are said to be *epicene* (ἐπίκοινος *promiscuous*).

128. ACCENT OF NOUNS.—The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow.

ἄνθρωπος *man*, accus. sing. ἄνθρωπον, nom. plur. ἄνθρωποι; but gen. sing. ἀνθρώπου (100 b), dat. plur. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (99), gen. plur. ὀνομάτων (100 b).

129. An *accented ultima*, in general, takes the *acute*: but,

In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*.

Thus ποταμός *river*, gen. sing. ποταμοῦ; τῑμή *honor*, dat. sing. τῑμῇ; πούς *foot*, gen. plur. ποδῶν, gen. and dat. dual ποδοῖν.

a. The nominative and accusative have the circumflex on the ultima in contracted forms, as ὀστοῦν *bone* for ὀστέον, plur. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, accus. μῦν (205).

130. STEMS.—The forms of a noun are made by adding different *case-endings* to a common *stem*.

The *stems* of Greek nouns end in

1. The open vowels -ᾱ- and -ο-,
2. The close vowels -ι- and -υ-,
3. Consonants.

131. DECLENSIONS.—Nouns are declined in two principal ways.

1. The *Vowel-Declension*, for stems ending in an *open vowel*.
2. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

132. But the vowel-declension has two forms, according as the stem ends in -ā- or -ο-. Hence we have

I. The *Vowel-Declension*, including
The *A-Declension*, commonly called *First Declension*.
The *O-Declension*, commonly called *Second Declension*.
II. The *Consonant-Declension*, commonly called *Third Declension*.

a. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

133. Case-Endings.

		Vowel-Declension.		Consonant-Declension.	
		Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Sing.	Nomin.	-ς or none	-ν	-ς or none	none
	Genit.	-ς or -ιο		-ος	
	Dative.	-ι		-ι	
	Accus.	-ν		-ν or -α	none
	Vocat.	none	-ν	none	
Dual	N. A. V.	none		-ε	
	G. D.	-ιν		-οιν	
Plur.	Nom. Voc.	-ι	-α	-ες	-α
	Genit.	-ων		-ων	
	Dative.	-ισι		-σι, -σσι, -εσσι	
	Accus.	-νς	-α	-νς or -ας	-α

On comparing these two sets of endings, we see that they agree in many points.

SUBSTANTIVES.

First Declension (*A-Declension*).

134. Words of this declension have stems ending in -ā-. They are *masculine* and *feminine*.

The masculines take the case-ending -ς in the nominative singular; the feminines do not. The nom. sing. of *feminines* ends in -ā, -α, or -η; of *masculines*, in -āς or -ης.

135. I. Feminines.

Example. Stem.	ἡ χώρᾱ *land* (χωρᾱ-)	ἡ τῑμή *honor* (τῑμᾱ-)	ἡ γέφῡρα *bridge* (γεφῡρᾱ-)	ἡ γλῶσσα *tongue* (γλωσσᾱ-)
Sing. Nom.	χώρᾱ	τῑμή	γέφῡρα	γλῶσσα
Gen.	χώρᾱς	τῑμῆς	γεφύρᾱς	γλώσσης
Dat.	χώρᾳ	τῑμῇ	γεφύρᾳ	γλώσσῃ
Accus.	χώρᾱ-ν	τῑμή-ν	γέφῡρα-ν	γλῶσσα-ν
Voc.	χώρᾱ	τῑμή	γέφῡρα	γλῶσσα
Dual N. A. V.	χώρᾱ	τῑμά	γεφύρᾱ	γλώσσᾱ
G. D.	χώραιν	τῑμαῖν	γεφύραιν	γλώσσαιν
Plur. N. V.	χῶραι	τῑμαί	γέφῡραι	γλῶσσαι
Gen.	χωρῶν	τῑμῶν	γεφῡρῶν	γλωσσῶν
Dat.	χώραις	τῑμαῖς	γεφύραις	γλώσσαις
Accus.	χώρᾱς	τῑμάς	γεφύρᾱς	γλώσσᾱς

Other examples: ἡμέρᾱ *day*, σκιά *shadow*,—πύλη *gate*, γνώμη *judgment*,—μοῖρα *fate*,—δόξα *opinion*, τράπεζα *table*.

136. Originally all these feminines ended in long -ᾱ and were declined like χώρᾱ. But many have *shortened* this -ᾱ in the nominative, accusative, and vocative singular. We distinguish, therefore,

Two Classes of Feminines.

137. First Class.—Those which have a *long* vowel (ᾱ or η) in the final syllable throughout the singular; as χώρᾱ, τῑμή.

138. Long ᾱ, the original vowel, is retained when preceded by ε, ι, or ρ; otherwise it is changed to η throughout the singular (30): γενεά *race*, σοφίᾱ *wisdom*, χώρᾱ *land;* but τῑμή *honor*, ἡδονή *pleasure*.

a. But in κόρη *girl*, δέρη *neck*, we have η after ρ. After ο, both ᾱ and η may stand: βοή *cry*, ῥοή *current;* but στοά *colonnade*, πόᾱ *grass*, χρόᾱ *color*. In some proper names ᾱ is retained against the rule: Λήδᾱ *Leda*.

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138 D. b. In the Doric and Aeolic, ᾱ remains unchanged: τῑμά, τῑμᾶς, τῑμᾷ, τῑμάν.

c. In the Ionic, ᾱ always changes to η in the singular, even after ε, ι, and ρ: γενεή, φιλίην, βασιλείης, μοίρῃ. But Hm. retains ᾱ in θεά *goddess* and a few proper names.

139. Second Class.—Those which have short α in the *nominative, accusative,* and *vocative* singular. This class includes:

a. Those in which the final -α is preceded by σ (ξ, ψ, σσ or ττ), ζ, λλ, or αιν: as μοῦσα *muse*, ἅμαξα *wagon*, δίψα *thirst*, θάλασσα or θάλαττα *sea*, ῥίζα *root*, ἅμιλλα *contest*, λέαινα *lioness*.

b. Female designations in -τρια and -εια: ψάλτρια *harper-girl*, βασίλεια *queen* (but βασιλείᾱ *sovereignty*).

c. Abstracts in -εια and -οια, from adjectives in -ης and -οος: ἀλήθεια *truth*, εὔνοια *good-will*.

d. Most words in -ρα after ῡ or a diphthong: ἄγκῡρα *anchor*, μοῖρα *fate*.

e. Many others: as τόλμα *daring*, δίαιτα *living*, μυῖα *fly*, ἄκανθα *thorn*.

Exceptions to a: κόρση *temple*, ἕρση *dew*.—*Exceptions to* c: In Attic poetry occur forms like εὐκλείᾱ, εὐνοίᾱ, ἀγνοίᾱ.

Remark.—Most of these words betray the shortness of -α by the accent, being either proparoxytones or perispomena.

140. In the genitive and dative singular of words in short -α, the vowel of the final syllable is determined by the rule in 138. So γλῶσσα gen. γλώσσης (see paradigm, 135), τόλμα gen. τόλμης. But, of course, γέφῡρα gen. γεφῡ́ρᾱς, ἀλήθεια gen. ἀληθείᾱς, because ρ and ι precede.

141. Special Rule of Accent.—The *genitive plural* of the first declension is always perispomenon, because -ῶν is contracted from -ά-ων. Thus from stem χωρᾱ- comes χωρά-ων, contracted χωρῶν.

142. The dative plural has in poetry (rarely in prose) the older ending -αισι: πύλαισι. The oldest Attic had even -ησι; not, however, after ε, ι, or ρ. See also 220 a.

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139 D. The Ionic, has -είη, -οίη in the abstracts mentioned in c: ἀληθείη, εὐνοίη. And in general the dialects use this shortening more sparingly: Ionic κνίση *savor*, πρύμνη *stern*, Σκύλλη, Dor. τόλμᾱ; for Att. κνῖσα, πρύμνα, Σκύλλα, τόλμα. Yet Hm. has voc. sing. νύμφα *maiden* for νύμφη.

141 D. In the genitive plural Hm. has

a. -ᾱ́ων, the original form: κλισιᾱ́ων *of tents*.

b. -έων, the Ionic form (36 D): πυλέων *of gates*. This -έων in Hm. is usually sounded as one syllable, by synizesis (42).

c. -ῶν, the Attic form, mostly after vowels: παρειῶν *of cheeks*.

The Doric form -ᾶν, a contraction of -ᾱ́ων (37 D h), is used also in the dramatic choruses: θεᾶν *of goddesses*.

142 D. In the dative plural Hm. has—(a) the Ion. form -ησι(ν): κλισίῃσι.—(b) also often -ῃς: πέτρῃς *to rocks*.—(c) rarely the Att. -αις: θεαῖς.

143. In the accus. plur. -ᾱς stands for -α-νς; cf. 133.

144. *Contract Substantives.*—These have the circumflex in all the cases (105). In contraction they follow the rule in 41: thus μνᾶ, μνᾶς, μνᾷ, μνᾶν (for μνα-ᾱ, etc.) *mina*, γῆ, γῆς, γῇ, γῆν (for γε-ᾱ or γα-ᾱ) *land*. See Ἑρμῆς (145), βορρᾶς (149).

145. II. Masculines.

Example. Stem.	ὁ νεᾱνίᾱς *young man* (νεᾱνιᾱ-)	ὁ πολίτης *citizen* (πολῑτᾱ-)	ὁ Ἑρμῆς *Hermes* (Ἑρμᾱ- for Ἑρμεᾱ-)
Sing. Nom.	**νεᾱνίᾱ-ς**	**πολίτη-ς**	**Ἑρμῆ-ς**
Gen.	**νεᾱνίου**	**πολίτου**	**Ἑρμοῦ**
Dat.	**νεᾱνίᾳ**	**πολίτῃ**	**Ἑρμῇ**
Accus.	**νεᾱνίᾱ-ν**	**πολίτη-ν**	**Ἑρμῆ-ν**
Voc.	**νεᾱνίᾱ**	**πολῖτα**	**Ἑρμῆ**
Dual N. A. V.	**νεᾱνίᾱ**	**πολίτᾱ**	**Ἑρμᾶ** *images of H.*
G. D.	**νεᾱνίαιν**	**πολίταιν**	**Ἑρμαῖν**
Plur. N. V.	**νεᾱνίαι**	**πολῖται**	**Ἑρμαῖ**
Gen.	**νεᾱνιῶν**	**πολῑτῶν**	**Ἑρμῶν**
Dat.	**νεᾱνίαις**	**πολίταις**	**Ἑρμαῖς**
Accus.	**νεᾱνίᾱς**	**πολίτᾱς**	**Ἑρμᾶς**

So ταμίᾱς *steward*, Νῑκίᾱς,—κριτής *judge*, στρατιώτης *soldier*, παιδοτρίβης *gymnastic-master*,—Ἀλκιβιάδης (see 147 b).

146. In the singular of masculines, ᾱ is *retained* after ε, ι, or ρ; but after other sounds it is *changed* to η.

a. Compounds in -μέτρης form an exception: γεω-μέτρης *land-measurer*.

147. The *vocative singular* takes -α short when the nominative ends in -της: thus πολῖτα (nom. πολίτης *citizen*).

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143 D. The Aeolic (of Lesbos) has -αις in the accus. plur.; cf. 34 D.

144 D. The Ionic generally has the *uncontracted* forms. Hd. uses γῆ (Hm. γαῖα); but has μνέα for μνᾶ.

146 D. The Ionic has η for ᾱ through the sing. (138 D c). The Doric has ᾱ for η; and in the gen. sing. has -ᾱ (contracted from -ᾱο, 37 D h) for -ου: Ἀτρείδᾱ.

147 D. In some masculine words Hm. has a nom. sing. in -τα for -της: ἱππότα for ἱππότης *horseman*, αἰχμητά for αἰχμητής *spearman*, etc.: also, with accent thrown back, μητίετα *counsellor*, ἀκάκητα *favorer*. So, too, εὐρύοπα *far sounding*. Cf. Lat. *poeta*, *scriba*.

a. So, too, in names of *nations* and *compound* words, which make the nom. in -ης: Πέρσα (nom. Πέρσης *Persian*), γεω-μέτρα (nom. γεω-μέτρης *land-measurer*).

b. All other words in -ης have -η in the vocative: Κρονίδη (nom. Κρονίδης).

c. Δέσποτα, vocative of δεσπότης *master*, has irregular accent.

148. The gen. sing. of masculines originally ended in -ᾱ-ιο, which became -ᾱ-ο (44), as in Homer. The Attic -ου is wholly irregular.

149. In the gen. sing. of βορρᾶς (later contracted form of βορέᾱς *north wind*), the earlier -ᾱο has the Doric contraction to ᾱ: βορρᾶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλᾱς *Sulla*, ὀρνιθοθήρᾱς *bird-catcher*, G. S. Σύλλᾱ, ὀρνῑθοθήρᾱ.

150. Two masculines have an *irregular accent* in the gen. plur. (141): χρήστης *usurer*, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἐτησίαι *annual winds*, G. P. ἐτησίων. So also the fem. ἀφύη *anchovy*, G. P. ἀφύων (but ἀφυῶν G. P. of the adj. ἀφυής *dull*).

SECOND DECLENSION (*O-Declension*).

151. Words of this declension have stems ending in -ο-. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have -ος in the nom. sing., the neuters -ον. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The nom. and voc. sing. take -ν, the accusative ending.

b. The nom., accus., and voc. plural end in -α.

152. The *feminines* may be known, in part, by the general rules (125): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἤπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining feminines the most important are:

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γύψος *chalk*, πλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψῆφος *pebble*, βάσανος *touchstone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνάθος *jaw*,

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d. In Hd. some words in -ης have -εα for -ην in the accus. sing. (as if from stems in -εσ-, see 190): δεσπότεα for δεσπότην.

148 D. In the gen. sing. Hm. has

1. -ᾱο, the original form: Ἀτρεΐδᾱο.

2. -εω, the Ionic form (36 D): Ἀτρεΐδεω. This -εω in Hm. is always sounded as one syllable (42). The accent remains as in the original form (103 a).

3. -ω, a contraction of -ᾱο, used after vowels: Ἑρμείω (nom. Ἑρμείᾱς, Att. Ἑρμῆς), βορέω (nom. βορέᾱς, 149).

κιβωτός chest, σορός coffin, ληνός wine-press, κάρδοπος kneading-trough, κάμῑνος oven. So *τάφρος trench.*

c. Several words for *way: ὁδός, κέλευθος; ἀτραπός footpath, ἁμαξιτός wagon-road;* but *ὁ στενωπός narrow passage.*

d. Several *adjectives* used as *substantives: ἡ διάμετρος* (sc. *γραμμή line*) *diameter, σύγκλητος* (sc. *βουλή council*) *legislative assembly, ἡ διάλεκτος* (sc. *γλῶσσα speech*) *dialect.*

e. Further, *βίβλος book, ῥάβδος staff, νόσος disease, δρόσος dew, δοκός beam.*

153.

EXAMPLE. STEM.	ὁ ἄνθρωπος *man* (ανθρωπο-)	ἡ ὁδός *way* (ὁδο-)	τὸ δῶρον *gift* (δωρο-)
Sing. Nom.	**ἄνθρωπο-ς**	**ὁδό-ς**	**δῶρο-ν**
Gen.	**ἀνθρώπου**	**ὁδοῦ**	**δώρου**
Dat.	**ἀνθρώπῳ**	**ὁδῷ**	**δώρῳ**
Accus.	**ἄνθρωπο-ν**	**ὁδό-ν**	**δῶρο-ν**
Voc.	**ἄνθρωπε**	**ὁδέ**	**δῶρο-ν**
Dual N. A. V.	**ἀνθρώπω**	**ὁδώ**	**δώρω**
G. D.	**ἀνθρώποιν**	**ὁδοῖν**	**δώροιν**
Plur. N. V.	**ἄνθρωποι**	**ὁδοί**	**δῶρα**
Gen.	**ἀνθρώπων**	**ὁδῶν**	**δώρων**
Dat.	**ἀνθρώποις**	**ὁδοῖς**	**δώροις**
Accus.	**ἀνθρώπους**	**ὁδούς**	**δῶρα**

So *νόμος law, κίνδῡνος danger, ταῦρος bull, ποταμός river, πόνος labor, βίος life, θάνατος death, θεός god* (see 155),—*νῆσος* (fem.) *island,*—*σῦκον fig, μέτρον measure, ἱμάτιον cloak.*

154. (a) In the *genitive singular* the case-ending *-ιο* with *ο-* of the stem gives *-ο-ιο* (as in Homer): thence comes *-ο-ο* and by contraction *-ου.*—(b) In the dat. sing. (*-ῳ*) and the nom. dual (*-ω*) the stem-vowel *-ο-* appears as *-ω-.*—(c) In the voc. sing. of masculines and feminines *-ο-* of the stem becomes *-ε.*—(d) In the gen. plur. *-ο-* of the stem disappears before the case-ending *-ων*, and is not contracted with it; *ἀνθρώπ-ων*: hence this case is not always perispomenon (as in the first declension, 141). In like manner *-ο-* disappears before *-α* of the neuter plural.—(e) In the accusative plural *-ους* has arisen from *-ο-νς* (see 133).

154 D. a. In the gen. sing. Hm. has two forms, *-ου* and *-οιο*, as *πολέμοιο*; and even *-οο* is required by the metre in a few places.

The Aeolic always and the Doric sometimes (but not Pindar) has *-ω* for *-ου* (37 D j).

e. In the accus. plur. the Doric (not Pindar) has *-ως* or *-ος* for *-ους*: *λύκως* or *λύκος* for *λύκους wolves.* The Aeolic (Lesbian) has *-οις*; cf. 34 D.

f. In the gen. dat. dual Hm. has *-οιιν* for *-οιν*: *ὤμοιιν* from *ὦμος shoulder.*

155. The *nominative* is often used in place of the vocative; in θεός *god* it is always so: ὦ θεός (Lat. *deus*).

a. The vocative singular of ἀδελφός *brother* is ἄδελφε, with irregular accent.

156. The *dative plural* in poetry often has the older ending -οισι. This is very rare in Attic prose.

Contract Substantives.

157. Words which have stems in -εο-, -οο- suffer contraction. This takes place according to the rules in 37, 39, and 41.

EXAMPLE. STEM.	ὁ νοῦς *mind* (νοο-)	τὸ ὀστοῦν *bone* (οστεο-)
Sing. Nom.	(νόο-ς) νοῦ-ς	(ὀστέο-ν) ὀστοῦ-ν
Gen.	(νόου) νοῦ	(ὀστέου) ὀστοῦ
Dat.	(νόῳ) νῷ	(ὀστέῳ) ὀστῷ
Accus.	(νόο-ν) νοῦ-ν	(ὀστέο-ν) ὀστοῦ-ν
Voc.	(νόε) νοῦ	(ὀστέο-ν) ὀστοῦ-ν
Dual N. A. V.	(νόω) νώ	(ὀστέω) ὀστώ
G. D.	(νόοιν) νοῖν	(ὀστέοιν) ὀστοῖν
Plur. N. V.	(νόοι) νοῖ	(ὀστέα) ὀστᾶ
Gen.	(νόων) νῶν	(ὀστέων) ὀστῶν
Dat.	(νόοις) νοῖς	(ὀστέοις) ὀστοῖς
Accus.	(νόους) νοῦς	(ὀστέα) ὀστᾶ

So πλοῦς (from πλόος) *voyage*, περίπλους (περίπλοος) *circumnavigation*, ῥοῦς (ῥόος) *stream*, κανοῦν (from κάνεον, cf. 224) *basket*.

158. The *accent* of the contract forms is, in two points, inconsistent with the rules in 105.

a. The nominative dual, when accented on the ultima, is oxytone: ὀστώ (from ὀστέω) instead of ὀστῶ.

b. Compounds keep the accent on the same syllable as in the contract nominative singular: περίπλους (from περίπλοος), dat. sing. περίπλῳ (from περιπλόῳ) instead of περιπλῷ.

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156 D. In the dative plural Hm. usually has -οισι, Hd. always so.

157 D. The Ionic generally has the *uncontracted* forms.

Attic Second Declension.

159. The O-Declension includes a few stems ending in -ω-. This ω appears in all the cases; but takes ι subscript where the common ending has ι. This form of the O-Declension, though not confined to Attic writers, is known as the Attic Second Declension.

ὁ νεώ-ς *temple*		
S. N. **νεώ-ς**	D. N. A. **νεώ**	P. N. **νεῴ**
G. **νεώ**	G. D. **νεῴν**	G. **νεών**
D. **νεῴ**		D. **νεῴς**
A. **νεώ-ν**		A. **νεώς**

So λεώς *people*, κάλως *cable*, Μενέλεως (see 162 a) *Menelaus*.

160. Most of these words are produced by *transfer of quantity* (36), νεώς, λεώς for νᾱός, λᾱός, the latter forms being also in use. Others are formed by *contraction:* λαγώς *hare* from λαγωός; adjective ἀγήρως *ageless* from ἀγήραος.

161. Some words have -ω or -ων in the accusative singular: λαγώς *hare*, accus. sing. λαγώ or λαγών. So the proper names Ἄθως, Κῶς, Κέως, Μίνως. Ἕως *dawn* has only ἕω.

162. The *accent* of these words is peculiar in two respects:

a. The long ω in the ultima does not exclude the accent from the antepenult: Μενέλεως (= Μενέλᾱος) *Menelaus*.

b. The genitive and dative, when accented on the ultima, are oxytone; yet there is some diversity of theory and usage in this.

THIRD DECLENSION (*Consonant-Declension.*)

163. To this declension belong words whose stems end in a *consonant* or a *close vowel* (ι, υ).

a. In this declension the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to know also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping the ending -ος.

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159 D. In the other dialects this variety of declension is little used, except in proper names. For νεώς, λεώς, κάλως, λαγώς, Hm. has νηός, λᾱός, κάλος, λαγωός; Hd. νηός, λεώς (or ληός?), κάλος, λαγός. For Ἄθως, Κώς, γάλως, Hm. has Ἀθόως, Κόως, γαλόως. For ἕως, both Hm. and Hd. have ἠώς (196 D).

An older form of the gen. is seen in Πετεῶ-ο, Hm. (for Πετεω-ιο), nom. Πετεώ-ς.

164. Gender.—The gender may be known in many cases by the last letters of the stem. Thus:

Neuter are stems ending in

a. -ατ-, -αρ-: as σῶμα (σωματ-) *body*, νέκταρ *nectar*.

b. -ασ-, -εσ-: as γένος (γενεσ-) *race*, γῆρας *old age*.

c. -ι-, -υ-, with nom. in -ι, -υ: ἄστυ *city*.

Feminine are those ending in

d. -τητ-, -δ-, -θ-: as ταχυτής (ταχυτητ-) *swiftness*, ἀσπίς (ασπιδ-) *shield*.

e. -γον-, -δον-: as σταγών (σταγον-) *drop*, χελῑδών (χελῑδον-) *swallow*.

f. -ι-, -υ-, with nom. in -ις, -υς: πόλι-ς *city*, ἄρκυ-ς *net*.

Masculine are those ending in

g. -ευ-: as γραφεύ-ς *writer*.

h. -ντ-: as ὀδούς (οδοντ-) *tooth*, τένων (τενοντ-) *tendon*.

i. -ητ-, -ωτ-: as τάπης (ταπητ-) *carpet*, ἔρως (ερωτ-) *love*. (Except those in -τητ-.)

j. -ν-: as κτείς (κτεν-) *comb*, λειμών *meadow*. (Except those in -γον-, -δον-.)

k. -ρ-: as κρᾱτήρ *mixing-bowl*. (Except those in -αρ-.)

l. Stems ending in a labial or palatal mute are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

165. Several words of masculine form, denoting *persons* or *animals*, are of *common* gender (126): as ὁ, ἡ μάρτυς (μαρτυρ-) *witness*, ὁ, ἡ ἀλεκτρυών (αλεκτρυον-) *cock* or *hen*, ὁ, ἡ αἰθήρ (αιθερ-) *aether*.

166. *Exceptions to the above rules.*—Some are evident from the meaning (ἡ θυγάτηρ *daughter*). Others are:

Exceptions to a: ὁ ψάρ *starling*;—*to* d: ὁ πούς (ποδ-) *foot*, ὁ, ἡ ὄρνῑς (ορνῑθ-) *bird*;—*to* f: masc. ἔχι-ς *viper*, ὄρχι-ς *testicle*, ὄφι-ς *serpent*, βότρυ-ς *cluster of grapes*, θρῆνυ-ς *footstool*, ἰχθύ-ς *fish*, μῦ-ς *mouse*, νέκυ-ς *corpse*, στάχυ-ς *ear of corn*, πέλεκυ-ς *axe*, πῆχυ-ς *fore-arm*: also ὁ, ἡ σῦ-ς or ὗ-ς *swine*;—*to* i: ἡ ἐσθής (εσθητ-) *dress*, τὸ φῶς (φωτ-) *light*;—*to* j: fem. φρήν (φρεν-) *midriff*, ἀκτίς (ακτῑν-) *ray*, γλωχίς (γλωχῑν-) *point of arrow*, ἴς (ἰν-) *strength*, ῥίς (ῥῑν-) *nose*, ὠδίς (ωδῑν-) *pang*; ἀλκυών (αλκυον-) *halcyon*, εἰκών (εικον-) *image*, ἠϊών (ηϊον-) *shore*, χθών (χθον-) *earth*, χιών (χιον-) *snow*, βλήχων *pennyroyal*, μήκων *poppy*;—*to* k: fem. γαστήρ (γαστερ-) *belly*, κήρ *fate*, χείρ *hand*; neut. πῦρ (πυρ-) *fire*.

Formation of Cases.

For the case-endings see 133.

167. The *nominative*, *accusative*, and *vocative singular* of *neuter* words are the simple *stem*. Final -τ- is dropped (86): σῶμα (for σωματ) *body*.

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166 D. k. Several poetic stems (most of them defective) in -ορ, -ωρ are neuter: ἄορ *sword*, ἦτορ *heart*, ἕλωρ *prey*, τέκμωρ = τέκμαρ *bound*.

168. (1) The *nominative singular* of masculines and feminines adds -ς to the stem.

(2) But stems in -ν-, -ρ-, -σ-, -οντ- reject the ending -ς, and lengthen a preceding ε, ο to η, ω: thus

λιμήν (λιμεν-) *harbor*, ῥήτωρ (ῥητορ-) *orator*, τριήρης (τριηρεσ-) *trireme*, λέων (λεοντ-) *lion*. (Cf. 34 a.)

a. Stems in -ῑν- take -ς: δελφίς *dolphin*. But in late Greek occur δελφίν and the like.

b. -ς appears also in κτείς (κτεν-) *comb* and ὀδούς (οδοντ-) *tooth*.

169. The *accusative singular* of masculines and feminines adds -α to consonant-stems: πούς *foot*, accus. πόδ-α.

-ν to vowel-stems: πόλι-ς *city*, accus. πόλι-ν.

a. The same rule, in general, governs the use of the endings -ας and -νς in the accusative plural.

b. Only stems in -ευ- take -α and -ας; see 206.

170. The *vocative singular* of masculines and feminines is regularly the mere stem. But many words make the vocative singular like the nominative, thus:

a. Oxytone stems ending in a liquid: nom. voc. ποιμήν (ποιμεν-) *shepherd* (but δαίμων *divinity*, barytone, voc. δαῖμον like the stem).

b. Stems ending in a mute: nom. voc. φύλαξ (φυλακ-) *watchman*. Excepting stems in -ιδ- and barytone stems in -ντ-; these, of course, drop the -δ and -τ: γέρον voc. of γέρων (γεροντ-) *old man*. Proper names with stems in -αντ- have -ᾱς in Attic, as Αἴᾱς.

172. Special Rule of Accent.—Monosyllabic stems of the third declension accent the case-ending in the genitive and dative of all numbers: -ων and -οιν taking the circumflex (129).

Thus πούς (ποδ-) *foot:* genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν; datives ποδ-ί, ποδ-οῖν, πο-σί.

Exceptions.—a. The genitive dual and plural of παῖς *boy, girl*, δμώς *slave*, θώς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῴς *blister*, ἡ δᾴς *torch*,

168 D. b. For ὀδούς, Hd. has ὀδών according to the rule.

170 D. b. From ἄναξ *king* Hm. has, beside the regular voc. sing. ἄναξ, a form ἄνα (for ανακτ) used in addressing gods.—The proper names in -ᾱς (stem -αντ-) have in Hm. the voc. in -αν: Αἶαν; but two have -ᾱ: Πουλυδάμᾱ, Λαοδάμᾱ.

171 D. a. In the gen. dat. dual Hm. has -οιιν for -οιν: ποδοῖιν.

b. In the dat. plur. Hm. has both -σι and -εσσι: παισί (for παιδ-σι) and παίδ-εσσι. Rarely also -εσι: αἴγ-εσι. He has also sometimes -σσι after vowels: νέκυ-σσι. But in forms like ἔπεσ-σι (62 D), the first σ belongs to the stem; so in δέπασ-σι, and ποσσί = ποδ-σι (54 D), ἔρισσι = ἔριδ-σι.

τὸ οὖς *ear*, ὁ σής *moth*: παίδων, δμώων, θώων, Τρώων, φώτων, φῴδων, δᾴδων, ὤτων, σέων.

b. Some words in which a stem of two syllables is *contracted* to one: ἔαρ *spring*, gen. ἔαρος or ἦρος, dat. ἔαρι or ἦρι.

173. The paradigms of the third declension will be given in the following order:

1. Stems ending in a labial or palatal mute (-π-, -β-, -φ-, -κ-, -γ-, -χ-).
2. a lingual mute (-τ-, -δ-, -θ-).
3. a liquid (-λ-, -ν-, -ρ-).
4. -σ- (-εσ- and -ασ-).
5. *vau* (-ϝ-).
6. a simple close vowel (-ι-, -υ-).
7. a diphthong (-ευ-, -αυ-, -ου-).

174. I. *Stems ending in a Labial or Palatal Mute.*

	ὁ φύλαξ (φυλακ-) *watchman*	ἡ φλέψ (φλεβ-) *vein*	ἡ σάλπιγξ (σαλπιγγ-) *trumpet*	ἡ θρίξ (τριχ-) *hair*
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Accus	φύλακ-α	φλέβ-α	σάλπιγγ-α	τρίχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Dual N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τρίχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπίγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τρίχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπίγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεψί	σάλπιγξι	θριξί
Accus.	φύλακ-ας	φλέβ-ας	σάλπιγγ-ας	τρίχ-ας

So ὁ κλώψ (κλωπ-) *thief*, ὁ Αἰθίοψ (Αιθιοπ-) *Aethiopian*, ὁ Ἄραψ (Αραβ-) *Arabian*, ἡ κλῖμαξ (κλῑμακ-) *ladder*, ἡ μάστῑξ (μαστῑγ-) *whip*, ὁ ὄνυξ (ονυχ-) *claw*, ἡ φάλαγξ (φαλαγγ-) *phalanx*.

a. For ξ and ψ in the nominative singular and dative plural see 54. For the vocative singular see 170 b. For the change of aspiration in θρίξ, τριχός, see 74 a.

175. The stem αλωπεκ- makes nom. sing. ἡ ἀλώπηξ *fox* irregularly. On the contrary, the stems κηρῡκ-, φοινῑκ- make nom. sing. ὁ κῆρυξ *herald*, ὁ φοῖνιξ *palm*, with short υ and ι (100 b).

II. *Stems ending in a Lingual Mute* (-τ-, -δ-, -θ-).

176. A. Masculines and Feminines.

	ὁ θής (θητ-) *laborer*	ἡ ἐλπίς (ελπιδ-) *hope*	ἡ ἔρις (εριδ-) *strife*	ὁ ἡ ὄρνῑς (ορνῑθ-) *bird*	ὁ γέρων (γεροντ-) *old man*
Sing. Nom.	θής	ἐλπίς	ἔρις	ὄρνῑς	γέρων
Gen.	θητ-ός	ἐλπίδ-ος	ἔριδ-ος	ὄρνῑθ-ος	γέροντ-ος
Dat.	θητ-ί	ἐλπίδ-ι	ἔριδ-ι	ὄρνῑθ-ι	γέροντ-ι
Accus.	θῆτ-α	ἐλπίδ-α	ἔριν	ὄρνῑν	γέροντ-α
Voc.	θής	ἐλπί	ἔρι	ὄρνῑς	γέρον
Dual N. A. V.	θῆτ-ε	ἐλπίδ-ε	ἔριδ-ε	ὄρνῑθ-ε	γέροντ-ε
G. D.	θητ-οῖν	ἐλπίδ-οιν	ἐρίδ-οιν	ὀρνί̄θ-οιν	γερόντ-οιν
Plur. N. V.	θῆτ-ες	ἐλπίδ-ες	ἔριδ-ες	ὄρνῑθ-ες	γέροντ-ες
Gen.	θητ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	ὀρνί̄θ-ων	γερόντ-ων
Dat.	θησί	ἐλπίσι	ἔρισι	ὄρνῑσι	γέρουσι
Accus.	θῆτ-ας	ἐλπίδ-ας	ἔριδ-ας	ὄρνῑθ-ας	γέροντ-ας

So ἡ νύξ (νυκτ-) *night*, ὁ γέλως (γελωτ-) *laughter*, ἡ λαμπάς (λαμπαδ-) *torch*, ἡ χάρις (χαριτ-) *favor*, ὁ γίγᾱς (γιγαντ-) *giant*, ὁ λέων (λεοντ-) *lion*. For another declension of ὄρνῑς *bird*, see 216, 14.

177. For the dropping of τ, δ, θ before σ in the nom. sing. and dat. plur. see 54. For the dat. plur. γέρουσι see 57.

178. The nom. πούς *foot* (ποδ-) is irregular. Δάμαρ (δαμαρτ-) *wife* drops both τ and -ς.

179. In the accusative singular, barytone stems in -τ-, -δ-, -θ-, after a close vowel, commonly omit the mute and take the case-ending -ν: as ἔρι-ν, ὄρνῑ-ν.

a. This applies to barytone stems in -ιτ-, -ιδ-, -ιθ-, -υδ-, -υθ-. Thus χάρις (χαριτ-) *favor*, accus. χάριν, rarely χάριτ-α. But oxytones take -α,

176 D. A few stems in -ωτ- have forms without τ. Χρώς (χρωτ-) *skin* is declined in Ionic, χρώς, χροός, χροΐ, χρόα. Hm. has also, but rarely, χρωτός, χρῶτα. Even the Attic has dat. sing. χρῷ in the phrase ἐν χρῷ *close*. From ἱδρώς (ἱδρωτ-) *sweat*, γέλως (γελωτ-) *laughter*, ἔρως (ερωτ-) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἱδρῷ, γέλῳ, ἔρῳ, and accus. ἱδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

179 D. In Hm. words of this class often form the accus. sing in -α: ἔριδα more frequent than ἔριν, γλαυκώπιδα from γλαυκῶπις *bright-eyed*.

a. For κλεῖς Hm. uses the Ionic κληΐς accus. sing. κληῖδα: the Doric has κλᾱΐς (Lat. *clavis*), rarely κλᾴξ.

ἐλπίς accus. *ἐλπίδ-α*. Only the oxytone *κλείς* (*κλειδ-*) *key* has in the accus. sing. *κλεῖν* (rarely *κλεῖδα*), and in the accus. plur. *κλεῖς* or *κλεῖδας*.

b. In these words the *τ*, *δ*, or *θ*, is an accessory sound, which did not originally belong to the stem: hence its omission.

180. For the vocative singular see 170 b. *παῖς* *boy, girl* has voc. *παῖ*, as an *-ιδ-* stem.

181. B. Neuters.

	τὸ σῶμα *body* (σωματ-)	τὸ ἧπαρ *liver* (ἡπατ-)	τὸ κέρας *horn* (κερᾰτ-, κερασ-)
Sing. Nom.	σῶμα	ἧπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κέρᾰτ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κέρᾰτ-ι (κεραϊ) κέρᾳ
Accus.	σῶμα	ἧπαρ	κέρας
Voc.	σῶμα	ἧπαρ	κέρας
Dual N. A. V.	σώματ-ε	ἥπατ-ε	κέρᾰτ-ε (κεραε) κέρᾱ
G. D.	σωμάτ-οιν	ἡπάτ-οιν	κερᾰτ-οιν (κεραοιν) κερῷν
Plur. N. V.	σώματ-α	ἥπατ-α	κέρᾰτ-α (κεραα) κέρᾱ
Gen.	σωμάτ-ων	ἡπάτ-ων	κερᾰτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κέρᾰσι
Accus.	σώματ-α	ἥπατ-α	κέρᾰτ-α (κεραα) κέρᾱ

So *στόμα* (*στοματ-*) *mouth*, *ὄνομα* (*ονοματ-*) *name*, *δέλεαρ* (*δελεατ-*) *bait*, *μέλι* (*μελιτ-*) *honey*, *γάλα* (*γαλακτ-*) *milk* (see 86).

182. The words like *ἧπαρ*, in *-αρ*, gen. *-ατος*, are *ἄλειφαρ* *fat*, *δέλεαρ* *bait*, *στέαρ* *tallow*, *φρέαρ* (Att. gen. *φρέᾱτος*), and the poetic *εἶδαρ* *food*, *ἦμαρ* *day*, *πεῖραρ* *limit*. It is thought that their stems ended originally in *-αρτ-*, and that *ρ* has been dropped in some cases and *τ* in others.

a. *Ὕδωρ* (*ὑδατ-*) *water* and *σκώρ* (*σκατ-*) *filth* have irregularly *ω* for *α* in nom. accus. voc. sing.

183. A few words have double stems in *-ατ-* (or *-ᾰτ-*) and *-ασ-*, and form the nom., accus., and voc. sing. from the latter (like *γέρας*, 190). So *κέρας* gen. *κερᾰτ-ος*; and *τέρας* *prodigy*, *πέρας* *end*, gen. *τέρατ-ος* *πέρατ-ος* with short *α*. *κέρας* makes other (contracted) forms, *κέρως*, etc., from the stem in *-ασ-* (see paradigm); but in *τέρας* and *πέρας* these do not occur. The contract noun *φῶς* (for *φάος*) *light*, gen. *φωτ-ός*, belongs also here.

183 D. In *κέρας*, *τέρας*, the forms with *τ* are not used in the Ionic. Hm. has *κέρας*, *κέραι*, *κέρᾰ*, *κεράων*, *κέρασι*, and *κεράεσσι*; *τέρας*, *τέραα*, *τεράων*, *τεράεσσι*. Hd. changes *α* before a vowel to *ε*, and does not contract: *κέρεϊ*, *τέρεα*.—For *πέρας*, *πέρατος*, Hm. has *πεῖραρ*, *πείρατος*.—For *φῶς* Hm. has only *φάος* or *φόως*; dat. *φάει*, plural *φάεα*. *φάος* is used also by Attic (Tragic) poets.

184. III. *Stems ending in a Liquid.*

	ὁ ποιμήν (ποιμεν-) *shepherd*	ὁ δαίμων (δαιμον-) *divinity*	ὁ αἰών (αιων-) *age.*	ὁ θήρ (θηρ-) *wild beast*	ὁ ῥήτωρ (ῥητορ-) *orator*
Sing. Nom.	ποιμήν	δαίμων	αἰών	θήρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰῶν-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰῶν-ι	θηρ-ί	ῥήτορ-ι
Accus.	ποιμέν-α	δαίμον-α	αἰῶν-α	θῆρ-α	ῥήτορ-α
Voc.	ποιμήν	δαῖμον	αἰών	θήρ	ῥῆτορ
Dual N. A. V.	ποιμέν-ε	δαίμον-ε	αἰῶν-ε	θῆρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαιμόν-οιν	αἰών-οιν	θηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰῶν-ες	θῆρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαιμόν-ων	αἰών-ων	θηρ-ῶν	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰῶσι	θηρ-σί	ῥήτορ-σι
Accus.	ποιμέν-ας	δαίμον-ας	αἰῶν-ας	θῆρ-ας	ῥήτορ-ας

So ὁ μήν (μην-) *month*, ὁ λιμήν (λιμεν-) *harbor*, ὁ ἡγεμών (ἡγεμον-) *leader*, ὁ ἀγών (αγων-) *contest*, ὁ αἰθήρ (αιθερ-) *aether*, ὁ κρᾱτήρ (κρᾱτηρ-) *mixing-bowl*, ὁ φώρ (φωρ-) *thief*.

185. In the voc. sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σῶτερ, Ἄπολλον, Πόσειδον.—The accent is also thrown back in compound proper names in -ων: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον. Except those in -φρων: voc. Λυκόφρον.

186. Ἀπόλλων and Ποσειδῶν have shorter forms of the accus. sing. Ἀπόλλω and Ποσειδῶ, used chiefly in expressions of swearing after νὴ τόν and μὰ τόν.

187. a. The only stem in -λ- is ἁλ-, nom. ὁ ἅλς *salt*, ἡ ἅλς (poetic) *sea*.
b. The neuter word πῦρ (πυρ-) *fire* has irregularly ῡ in the nom. sing.

Syncopated Stems in -ερ-.

188. Πατήρ *father*, μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*, drop ε of the stem in the genitive and dative singular, and accent the case-ending (cf. 172). In the other cases they retain ε and accent it. Only in the vocative singular all throw the accent back to the first syllable. And in the dative plural -έρ- is changed to -ρά- (64).

185 D. The Epic δαήρ (δαερ-) *husband's brother* has voc. sing. δᾶερ.

186 D. These shorter forms are not used by Hm. or Hd.; but from κυκεών *mixed draught* Hm. makes accus. sing. κυκεῶ or κυκειῶ.

188 D. The poets often have the full forms in the gen. and dat. sing.:

a. The proper name Δημήτηρ (vocative Δήμητερ) syncopates *all* the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα.—'Αστήρ (αστερ-) *star* has no syncopated forms, but makes dat. plur. ἀστράσι.

b. 'Ανήρ (ανερ-) *man* follows the analogy of πατήρ, but syncopates *all* the cases in which -ερ- comes before a vowel, and inserts δ between ν and ρ (60).

189.	ὁ πατήρ (πατερ-) *father*	ἡ μήτηρ (μητερ-) *mother*	ἡ θυγάτηρ (θυγατερ-) *daughter*	ὁ ἀνήρ (ανερ-) *man*
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνήρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Accus.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρ-α
Voc.	πάτερ	μῆτερ	θύγατερ	ἄνερ
Dual N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Accus.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρ-ας

IV. *Stems ending in -εσ- and -ασ-.*

190. The final -σ- of the stem appears only in the nominative singular, and elsewhere where there is no case-ending. Before all case-endings it falls away, and the vowels thus brought together are then contracted.—The neuter stems in -εσ- have -ος instead of -ες in the nominative singular (28).

πατέρος, πατέρι. In θυγάτηρ they sometimes syncopate other cases: θύγατρα, θύγατρες, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. plur. the Epic -εσσι may be used: θυγατέρεσσι.

b. From ἀνήρ the poets use ἀνέρος, ἀνέρες, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. plur. Hm. has both ἀνδράσι and ἄνδρεσσι.

190 D. *Stems in -εσ-.*—The uncontracted forms prevail in Hm.; yet he often contracts -εῖ to -ει: γένει; and sometimes -εος to -ευς: θάρσευς from θάρσος *courage.*—κλέος *fame* makes accus. plur. κλέα for κλέεα.—In the dat. plur. Hm. has three forms: βελέ-εσσι, βέλεσ-σι, and βέλε-σι, from βέλος *missile.*

σπέος or σπεῖος *cave* has gen. σπείους, dat. σπῆϊ (for σπέε-ϊ), dat. plur. σπήεσσι and irreg. σπέσσι.—δέος *fear* has irreg. gen. δείους.

Hd. has only the uncontracted forms.

191.	τὸ γένος *race* (γενεσ-)	ὁ Σωκράτης *Socrates* (Σωκρατεσ-)	τὸ γέρας *prize* (γερασ-)
S. N.	γένος	Σωκράτης	γέρας
G.	(γένε-ος) γένους	(Σωκράτε-ος) Σωκράτους	(γέρα-ος) γέρως
D.	(γένε-ῐ) γένει	(Σωκράτε-ῐ) Σωκράτει	(γέρα-ῐ) γέραι
A.	γένος	(Σωκράτε-α) Σωκράτη	γέρας
V.	γένος	Σώκρατες	γέρας
Dual.	(γένε-ε) γένη (γενέ-οιν) γενοῖν		
P. N.	(γένε-α) γένη		(γέρα-α) γέρᾱ
G.	(γενέ-ων) γενῶν		(γερά-ων) γερῶν
D.	γένεσι		γέρασι
A.	(γένε-α) γένη		(γέρα-α) γέρᾱ

So τὸ εἶδος *form*, ἔτος *year*, μέλος *song*.—ὁ Δημοσθένης *Demosthenes*.—τὸ γῆρας *old age*, κρέας *flesh*.

192. The nominative plural of neuters in -ος contracts -εα into -ᾱ after an ε: χρέᾱ from χρέος (χρεεσ-) *debt*. The genitive plural is sometimes uncontracted, even in prose.—In the dual, -εε gives -η, contrary to 37 e.

193. Names like Σωκράτης retract the accent in the vocative, contrary to 128. They have often an irregular accusative in -ην, Σωκράτην, as if of the first declension.

194. Proper names in -κλεης, compounded with κλέος (κλεεσ-) *fame*, are peculiar in their contraction.

N. Περικλέης Περικλῆς   D. (Περικλεε-ῐ) Περικλεῖ
G. (Περικλεε-ος) Περικλέους   A. (Περικλεε-α) Περικλέᾱ
V. (Περικλεες) Περίκλεις.

Stems in -ασ-.—In Hm. mostly uncontracted, but contraction sometimes occurs in the dat. sing., δέπαι; rarely in other cases, κρειῶν. In the nom. and accus. plur. he has always -α short: γέρα, δέπα *cups*. In the dat. plur. he has three forms: δεπά-εσσι, δέπασ-σι, κρέασι.

οὖδας *ground*, *floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take ε for α: οὔδεος οὔδεϊ οὔδει, κώεα κώεσι, κτέρεα κτερέων *funeral-gifts*: so also poetic βρέτας, βρέτεος, *image*. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέᾱ, κρεῶν.—Dor. κρῆς = κρέας.

194 D. Hm. declines Ἡρακλέης, Ἡρακλῆος, Ἡρακλῆϊ, Ἡρακλῆα, Ἡράκλεις.—Hd. Ἡρακλέης, Ἡρακλέος, Ἡρακλέϊ, Ἡρακλέα, Ἡράκλεες, one ε being rejected before endings that begin with a vowel.

195. The dat. sing. of neuters in -ας is sometimes wrongly written with -ᾳ. Forms of the nom. plur. in short -α occur rarely in Attic poets: κρέα.

196. There is one stem in -οσ-, *αἰδοσ- shame* (ἡ); inflected N. αἰδώς, G. (αἰδο-ος) αἰδοῦς, D. (αἰδο-ῐ) αἰδοῖ, A. (αἰδο-α) αἰδῶ. No dual or plural.

197. V. *Stems ending in -ϝ-.*

	ὁ ἥρως *hero* (ἡρωϝ-)	ἡ πειθώ *persuasion* (πειθοϝ-)
Sing. Nom.	ἥρως	πειθώ
Gen.	ἥρω-ος	(πειθο-ος) πειθοῦς
Dat.	ἥρω-ῐ, ἥρῳ	(πειθο-ῐ) πειθοῖ
Accus.	ἥρω-α, ἥρω	(πειθο-α) πειθώ
Voc.	ἥρως	πειθοῖ
Dual N. A. V.	ἥρω-ε	
G. D.	ἡρώ-οιν	
Plur. N. V.	ἥρω-ες, ἥρως	
Gen.	ἡρώ-ων	
Dat.	ἥρω-σι	
Accus.	ἥρω-ας, ἥρως	

So ὁ Τρώς *Trojan* (see 172 a), ὁ μήτρως *mother's brother*,—ἡ ἠχώ *echo*, Λητώ, Καλυψώ.

198. These words are few in number. The dative and accus. sing. of the masculines are usually contracted, ἥρῳ, ἥρω. Some of these words occasionally have forms according to the *Attic second* declension: gen. sing. ἥρω, accus. ἥρων.

199. The feminines are all oxytone, and chiefly women's names. The nom. sing. is without case-ending, and the contract accus. sing. is oxytone like the nom. These stems seem to have formerly ended in -οϝι-: hence the voc. sing. in -οῖ, and an older form of the nom. in -ῴ: Σαπφῴ.

a. In the dual and plural, which occur very rarely, they follow the second declension: nom. λεχοί, accus. γοργούς; from λεχώ, γοργώ.

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196 D. Besides αἰδώς, the Ionic has another -οσ- stem, ἡ ἠώς *dawn* (= Att. ἕως declined according to 159). Both words always have the contract form, even in Hm. and Hd.

198 D. Hm. has ἥρωϊ and ἥρῳ, Μίνωα and Μίνω.

199 D. Even the Ionic has only the contracted forms. Hd. makes the accus. sing. in -οῦν, ᾽Ιοῦν for ᾽Ιώ.

200. A few feminine nouns in -ών occasionally have forms as if from nouns in -ώ: εἰκών (εικον-) *image*, gen. εἰκοῦς, accus. εἰκώ; ἀηδών (αηδον-) *nightingale*, voc. ἀηδοῖ.

201. VI. *Stems in -ι- and -υ-.*

	ἡ πόλις *city* (πολι-)	ὁ πῆχυς *fore-arm* (πηχυ-)	τὸ ἄστυ *town* (αστυ-)	ὁ ἰχθῦς *fish* (ιχθυ-)
S. N.	πόλι-ς	πῆχυ-ς	ἄστυ	ἰχθύ-ς
G.	πόλε-ως	πήχε-ως	ἄστε-ως	ἰχθύ-ος
D.	(πόλε-ϊ) πόλει	(πήχε-ϊ) πήχει	(ἄστε-ϊ) ἄστει	ἰχθύ-ϊ
A.	πόλι-ν	πῆχυ-ν	ἄστυ	ἰχθύ-ν
V.	πόλι	πῆχυ	ἄστυ	ἰχθύ
Du.	πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	ἄστε-ε ἀστέ-οιν	ἰχθύ-ε ἰχθύ-οιν
P. N.	(πόλε-ες) πόλεις	(πήχε-ες) πήχεις	(ἄστε-α) ἄστη	ἰχθύ-ες
G.	πόλε-ων	πήχε-ων	ἄστε-ων	ἰχθύ-ων
D.	πόλε-σι	πήχε-σι	ἄστε-σι	ἰχθύ-σι
A.	πόλεις	πήχεις	(ἄστε-α) ἄστη	ἰχθῦς

So ἡ δύναμι-ς *power*, ἡ στάσι-ς *faction*, ὁ πέλεκυ-ς *axe*, (like πῆχυς), ὁ μῦ-ς *mouse* (like ἰχθῦς, but see 205), ὁ βότρυ-ς *cluster of grapes* (like ἰχθῦς, but with short υ, 205).

202. The final -ι- or -υ- of the stem always appears in the nom., accus., and voc. sing. In the other cases most ι-stems and some υ-stems insert an ε before the -ι- or -υ-, and the latter drops out (44): πολε(ι)-ες, αστε(υ)-α. Contraction then takes place in the dat. sing. and nom. plur. The accus. plur. πόλεις, πήχεις are irregularly made to conform to the nom. plur. The nom. and accus. dual are seldom contracted (-εε to -η, cf. 191): πόλη, ἄστη.

201 D. *Stems in -ι-.*—(a) The New Ionic and the Doric and Aeolic retain ι in all the forms, but contract -ι-ι in the dat. sing. to -ῑ, and form the accus. plur. in -ῑς (for -ι-νς, 34) or -ιας. Thus sing. πόλις, πόλιος, πόλῑ, πόλιν, πόλι, plur. πόλιες, πολίων, πόλισι, πόλῑς or πόλιας.

(b) Hm. declines sing. πόλις, πόλιος, πόλει (and πτόλεϊ), πόλιν, πόλι, plur. πόλιες, πολίων, πόλεσι or πολίεσσι, πόλιας or πόλῑς (written in some editions πόλεις). Perhaps πόλει πόλεσι should be written πόλῑ πόλισι. In other datives he has -ῑ: κόνῑ, μήτῑ, from κόνι-ς *dust*, μῆτι-ς *wisdom*.

(c) From πόλις itself Hm. has also a peculiar form with η: πόληος, πόληϊ, πόληες, πόληας.

Stems in -υ-.—The Ionic always has -ος in the gen. sing. Hm. sometimes contracts -εϊ to -ει, -υϊ to -υι in the dat. sing: πήχει, πληθυῖ (from πληθύς *multitude*). Hd. has no contraction. Both have ἰχθύας as well as ἰχθῦς in the accus. plur. For the datives νέκυσσι, πίτυσσι see 171 D b.

203. After -ε- the gen. sing. has -ως instead of -ος, which, however, does not affect the accent (108 a): πόλεως, πήχεως. The gen. plur. follows the accent of the gen. sing.: πόλεων, πήχεων.

a. For the origin of -ως by transfer of quantity (πόλεως perhaps from πόληος, 201 D c), cf. 36. But such forms as πόλεος, πήχεος, ἄστεος occur, especially in poetry.

b. ὁ κῖ-ς, gen. κι-ός *weevil*, preserves ι in all cases.

204. Most substantive stems in -υ- keep this vowel throughout. The nom. dual and plural may be contracted: ἰχθῦ (for ἰχθύε), ἰχθῦς (for ἰχθύες). The accus. plur. has -ῦς (for -υ-νς, 34): in late writers -υ-ας.

a. Ἔγχελυς *eel* is declined like ἰχθῦς in the sing., but like πῆχυς in the plur.: gen. sing. ἐγχέλυ-ος, nom. plur. ἐγχέλεις.

205. Oxytone substantives and monosyllables with -υ-stems have long ῡ in the nom., accus., and voc. sing.: ἰχθύς, ἰχθύν, ἰχθύ; and monosyllables take the circumflex in these cases: μῦς, μῦν, μῦ. Barytones have short -υ-: βότρυς, βότρυν, βότρυ.

206. VII. *Stems ending in a Diphthong.*

	ὁ βασιλεύ-ς *king*	ὁ ἡ βοῦ-ς *ox, cow*	ἡ γραῦ-ς *old woman*	ἡ ναῦ-ς *ship*
Sing. Nom.	**βασιλεύ-ς**	**βοῦ-ς**	**γραῦ-ς**	**ναῦ-ς**
Gen.	**βασιλέ-ως**	**βο-ός**	**γρᾱ-ός**	**νε-ώς**
Dat.	(βασιλέ-ϊ) **βασιλεῖ**	**βο-ΐ**	**γρᾱ-ΐ**	**νη-ΐ**
Accus.	**βασιλέ-ᾱ**	**βοῦ-ν**	**γραῦ-ν**	**ναῦ-ν**
Voc.	**βασιλεῦ**	**βοῦ**	**γραῦ**	**ναῦ**
Dual N. A. V.	**βασιλέ-ε**	**βό-ε**	**γρᾶ-ε**	**νῆ-ε**
G. D.	**βασιλέ-οιν**	**βο-οῖν**	**γρᾱ-οῖν**	**νε-οῖν**
Plur. N. V.	(βασιλέ-ες) **βασιλεῖς**	**βό-ες**	**γρᾶ-ες**	**νῆ-ες**
Gen.	**βασιλέ-ων**	**βο-ῶν**	**γρᾱ-ῶν**	**νε-ῶν**
Dat.	**βασιλεῦ-σι**	**βου-σί**	**γραυ-σί**	**ναυ-σί**
Accus.	**βασιλέ-ᾱς**	**βοῦ-ς**	**γραῦ-ς**	**ναῦ-ς**

So ὁ γονεύ-ς *parent*, ὁ ἱερεύ-ς *priest*, Ὀδυσσεύ-ς, Ἀχιλλεύ-ς.

206 D. *Stems in -ευ-.*—Hd. has only the uncontracted forms. Hm. has η instead of ε, wherever υ falls away: βασιλεύς, βασιλεῦ, βασιλεῦσι, but βασιλῆος, βασιλῆϊ, etc., dat. plur. ἀριστήεσσι. Yet in proper names he often has ε: Πηλῆος and Πηλέος, Πηλῆϊ and Πηλέϊ, etc.; rarely with contraction: gen. Ὀδυσσεῦς, dat. Ἀχιλλεῖ, accus. Τυδῆ. In the acc. sg. and plur., α is short.

Βοῦς Dor. βῶς, accus. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. plur. βόεσσι and βουσί, accus. plur. βόας and βοῦς.

Γραῦς: Hm. has only γρηῦς (14 D d) and γρηΰς, dat. γρηΐ, voc. γρηῦ and γρηΰ.

207. **The final υ of the diphthong disappears before all vowels, according to 44.—The stem ναυ- (originally νᾱυ-) becomes νη- before a *short* vowel-sound, νε- before a *long* one.**

208. In regard to stems in -ευ-, observe that

a. The contract nom. plur. has -ῆς in the older Attic and in Plato, as βασιλῆς, instead of βασιλεῖς.

b. The gen. sing. has -εως, arising from -ηος (36); see the Homeric form, 206 D. In the same way

c. The accus. sing. and plur. have -εᾱ and -εᾱς, arising from -ηα, -ηας.

d. When -ευ- follows a vowel, contraction may occur in the gen. and accus. sing.: Πειραιεύ-ς *Piraeeus*, gen. Πειραιῶς, accus. Πειραιᾶ.

e. The accus. plur. in -εις belongs to late Greek.

209. Χοῦς (χου-) *three-quart measure* is declined like βοῦς, but has accus. sing. χόᾱ, accus. plur. χόᾱς.

210. The only diphthong-stem ending in -ι- is οι- (formerly οϝι-, see 72), sing. οἶ-ς *sheep*, οἰ-ός, οἰ-ΐ, οἶ-ν; plur. οἶ-ες, οἰ-ῶν, οἰ-σί, οἶ-ς.

IRREGULAR DECLENSION.

211. In some instances, a word has forms belonging to *two* different stems. This is a common cause of irregular declension.

212. Such words are called *heteroclites* (ἑτερόκλιτα *differently declined*) when the nom. sing. can be formed alike from either stem. Thus N. S. σκότος *darkness* (stem σκοτο-, 2d declension, or σκοτεσ-, 3d declension), G. S. σκότου or σκότους.

213. But usually the nom. sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from μεταπλασμός *change of formation*). Thus τὸ πῦρ *fire*, plur. τὰ πυρά (2d decl.) *watch-fires*, D. πυροῖς; ὁ ὄνειρο-ς *dream* (2d decl.), but also G. S. ὀνείρατ-ος, N. P. ὀνείρατ-α (3d decl.); ἡ ἅλω-ς

Ναῦς is declined by Hm., nom. sing. νηῦς (14 D d), gen. (νηός) νεός, dat. νηΐ, accus. (νῆα) νέα, nom. plur. (νῆες) νέες, gen. (νηῶν) νεῶν, dat. νηυσί (νήεσσι, νέεσσι), accus. (νῆας) νέας. The forms not in ( ) belong also to Hd.

209 D. Hippocrates and late writers have forms from stem χοευ-: χοέως, χοέει, etc.

210 D. Hm. (commonly) and Hd. have οἴ- for οι-: ὄϊς, ὄϊος, etc., dat. plur. Hm. ὀΐεσσι (once οἴεσι) and ὄεσσι.

212 D. From Σαρπηδών Hm. has Σαρπηδόνος, etc., also Σαρπήδοντος, etc.—From Μίνως, Att. gen. Μΐνω, etc. (159), Hm. Μΐνωος, etc. (197).

213 D. Hm. ἀλκ-ί D. S. of ἀλκή *strength*,—ὑσμῖν-ι D. S. of ὑσμίνη *battle*,—μάστῑ D. S., μάστι-ν A. S., of μάστῑξ *whip*,—ἰχῶ (as if for ἴχω-α, see 197) A. S. of ἰχώρ *lymph*,—ἰῶκ-α A. S. of ἰωκή *rout*,—ἀγκαλίδ-εσσι D. P. of ἀγκάλη *elbow*,—ἀνδραπόδ-εσσι D. P. of ἀνδράποδο-ν *slave*,—δέσματ-α plur. of δεσμό-ς *bond*,—προσώπατ-α plur. of πρόσωπο-ν *face*,—τὰ πλευρά Ion. and poet. plur. of ἡ πλευρά *side*.

threshing-floor declined like ἕως (161), but sometimes G. ἅλων-ος, etc.: like ἅλως are ὁ ταώς *peacock*, and (in poetry) ὁ τυφώς *whirlwind*.

214. In some words the sing. and plur. are of different genders (*heterogeneous*), though alike in stem. Thus ὁ σῖτο-ς *corn*, plur. τὰ σῖτα; ὁ σταθμός *station*, *stall*, plur. often τὰ σταθμά; ὁ δεσμός *band*, plur. often τὰ δεσμά; τὸ στάδιον *stade*, plur. commonly οἱ στάδιοι.

215. a. Many words are *defective* in *number*, often from the nature of their meaning. Thus αἰθήρ *aether*, only in the sing.; οἱ ἐτησίαι *annual winds*, τὰ Διονύσια *festival of Dionysus*, only in the plural.

b. Other words are *defective* in *case*. Thus ὄναρ *dream*, ὕπαρ *waking*, ὄφελος *use*, all neuter and used only in the nom. and accus.

216. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. Ἄρης (Ἀρεσ-) the god *Ares*, G. Ἄρεως (poet. Ἄρεος), D. Ἄρει, A. Ἄρη, V. reg. Ἄρες.

2. Stem ἀρν- *lamb* (N. S. ἀρήν only in an inscription); hence (τοῦ, τῆς) ἀρνός, ἀρνί, ἄρνα, ἄρνες, ἀρνάσι. The N. S. is supplied by ἀμνός, 2d decl., regular.

3. τὸ γόνυ *knee* (Lat. *genu*), N. A. V. S. All other cases are formed from stem γονατ-: γόνατος, γόνατι, etc.

4. ἡ γυνή *woman*. All other forms come from a stem γυναικ-: the genitives and datives accent the case-ending: G. S. γυναικός, D. γυναικί, A. γυναῖκα, V. γύναι; dual γυναῖκε, γυναικοῖν; plur. γυναῖκες, γυναικῶν, γυναιξί, γυναῖκας.

5. τὸ δόρυ *spear*, N. A. V. S. All other cases from stem δορατ- (cf. no. 3): δόρατος, δόρατι, etc. Poetic G. δορός, D. δορί and δόρει.

From Πάτροκλο-ς declined regularly, Hm. has also Πατροκλῆος, Πατροκλῆα, Πατρόκλεις (stem Πατροκλεεσ-, 194 D).

From ἡνίοχο-ς *charioteer*, declined regularly, Hm. has also ἡνιοχῆα, ἡνιοχῆες (stem ἡνιοχευ-, 206 D); cf. Αἰθίοπας and Αἰθιοπῆας, A. P. of Αἰθίοψ.

214 D. Hm. δρυμά plur. of δρυμός *oak-wood*,—ἕσπερα plur. of ἕσπερος *evening*,—κέλευθα (also κέλευθοι) plur. of ἡ κέλευθος *way*.

Hd. λύχνα plur. of λύχνος *lamp*.

215 D. a. Hm. plur. ἔγκατα *entrails*, D. ἔγκασι,—ὄσσε *eyes*, only N. A. dual (in Trag. also plur., G. ὄσσων, D. ὄσσοις),—plur. ὄχεα, ὀχέων, ὄχεσφι *chariot* (sing. ὁ ὄχος, not in Hm.).

b. Only nom. or accus., Hm. δῶ (for δῶμα) *house*,—κρῖ (for κριθή) *barley*,—ἄφενος *wealth*,—δέμας *body*,—ἦδος *delight*,—ἦρα only in ἦρα φέρειν *to render a service*,—ἦτορ *heart*,—τέκμωρ (Att. τέκμαρ) *bound*,—all neuter. Only voc., ἠλέ or ἠλεέ (Hm.) *foolish*,—μέλε (Attic poets) *my good sir* or *madam*. Only dat., Hm. κτεάτ-εσσι *to possessions*,—(ἐν) δαΐ *in battle*.

216 D. The dialects have the following peculiar forms:

1. Ἄρης: Hm. Ἄρηος, Ἄρηϊ, Ἄρηα, also Ἄρεος, Ἄρει (Hd. Ἄρεϊ, Ἄρεα).

3. γόνυ: Ion. and poetic γούνατος, γούνατι, γούνατα, γουνάτων, γούνασι. Epic also γουνός, γουνί, γοῦνα, γούνων, γούνεσσι.

5. δόρυ: Ion. δούρατος, δούρατι, δούρατα, δουράτων, δούρασι. Epic also δουρός, δουρί, δοῦρε, δοῦρα, δούρων, δούρεσσι.

6. Ζεύς the god *Zeus*, G. Διός, D. Διΐ, A. Δία, V. Ζεῦ.

7. ἡ θέμις (θεμιδ-) *right*, declined reg.: but in the phrase θέμις εἶναι (*fas esse*, indic. θέμις ἐστί *fas est*), the nom. is used for the accus.

8. τὸ κάρᾱ *head*, D. S. κάρᾳ. Other cases from stem κρᾱτ-: G. κρᾱτός, D. κρᾱτί: also τὸ κρᾶτα N. A. sing., and even κρᾶτας accus. plur. *masc.* Poetic word.

9. ὁ ἡ κοινωνό-ς *partaker*, regular; but also N. A. P. κοινῶν-ες, -ας.

10. ὁ ἡ κύων *dog*, V. S. κύον. All other cases from stem κυν-: κυνός, κυνί, κύνα; plur. κύνες, κυνῶν, κυσί, κύνας.

11. ὁ λᾶ-ς *stone*, contracted from λᾶα-ς, G. λᾶ-ος, D. λᾶ-ΐ, A. λᾶα-ν, λᾶ-ν: plur. λᾶ-ες, λά-ων, λά-εσσι, or λα-εσι. Poetic word for λίθος.

12. ὁ ἡ μάρτυ-ς *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτυρ-: μάρτυρος, μάρτυρι, etc.

13. Οἰδίπους *Oedipus* makes G. Οἰδίπου (D. Οἰδίπῳ does not occur), A. Οἰδίπουν, V. Οἰδίπους and Οἰδίπου. Late writers have G. D. A. Οἰδίποδος, -δι, -δα.

14. ὁ ἡ ὄρνῑς (ορνῑθ-) *bird*, declined regularly (176); A. S. ὄρνῑν, also ὄρνῑθα. Less frequent forms, made from stem ορνι-, are N. S. ὄρνι-ς, A. S. ὄρνι-ν, N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις.

15. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ-: ὠτός, ὠτί; plur. ὦτα, ὤτων, ὠσί. (These forms were made by contraction from ουας, οὔατος, etc., see below.)

16. ἡ Πνύξ *Pnyx*, stem Πυκν-: Πυκνός, Πυκνί, Πύκνα.

17. ὁ πρεσβευτής (πρεσβευτᾱ-) *embassador:* in the plur. commonly πρέσβεις, πρέσβεων, πρέσβεσι. These forms come from the poetic sing. πρέσβυ-ς *embassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.

18. τάν, defective; only in voc. ὦ τάν (or ὦ 'τάν) *my dear sir.*

19. ὁ υἱό-ς *son*, declined regularly: also from a stem υἱυ-, G. υἱέος, D. υἱεῖ; dual υἱέε, υἱέοιν; plur. υἱεῖς, υἱέων, υἱέσι, υἱεῖς. Forms υἱύς and υἱύν in inscriptions. This word was also written without ι, ὑός, etc,

20. ἡ χείρ *hand*, stem χειρ-; but G. D. D. χεροῖν, D. P. χερσί.

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6. Ζεύς: poet. also Ζηνός, Ζηνί, Ζῆνα. Pind. Δί for Διί.

7. θέμις: Hm. θέμιστος, etc., Pind. θέμιτος, etc.

8. Hm. has stems καρητ-, κρᾱτ-, and uncontracted καρηατ-, κρᾱατ-.

N. A. Sing.	κάρη also κάρ				
G.	κάρητος	κρᾱτός	καρήατος	κρᾱ́ατος	
D.	κάρητι	κρᾱτί	καρήατι	κρᾱ́ατι	
N. A. Plur.	κάρᾱ	κρᾶτα	καρήατα	κρᾱ́ατα also	κάρηνα
G.		κρᾱ́των			καρήνων
D.		κρᾱσί.			

9. The Doric (Pind.) has κοινάν, κοινᾶνος, etc.

12. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman.*

13. To Οἰδίπους belong also gen. Οἰδιπόδᾱο Hm., Οἰδιπόδεω Hd.; and in Trag. gen. Οἰδιπόδᾱ, accus. Οἰδιπόδᾱν, voc. Οἰδιπόδα.

14. ὄρνῑς: Hm. and Hd. have only forms from stem ορνῑθ-. Dor. ὄρνῑχος, ὄρνῑχι, etc., from stem ορνῑχ-.

15. οὖς: Dor. ὦς, Hm. οὔατος, plur. οὔατα, οὔασι, once ὠσί.

21. τὸ χρέως *debt*, N. A. V. S.; only another form of τὸ χρέος, which is declined regularly, but see 192.

Local Endings.

217. Closely analogous to case-endings are certain endings which mark relations of place. These are

-θι for the place *where:* ἄλλο-θι *elsewhere.*
-θεν for the place *whence:* οἴκο-θεν *from home.*
-δε for the place *whither:* οἶκα-δε *homeward.*

218. The endings -θι and -θεν are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-ς); but -ο- is sometimes used for final -ᾱ- of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and consonant-stems assume an -ο-: πάντ-ο-θεν *from every side.*

219. The ending -δε (enclitic, 113 d) is affixed to the *accusative:* Μέγαρά-δε *toward Megara*, Ἐλευσῖνά-δε *toward Eleusis;* οἴκ-α-δε (from οἶκο-ς) is irregular.

a. With a preceding -ς, -δε makes -ζε by transposition (63): Ἀθήνᾱζε (for Ἀθηνᾱς-δε) *toward Athens*, Θήβᾱζε (for Θηβᾱς-δε) *toward Thebes*, θύρᾱζε (for θυρᾱς-δε) *out of doors.*

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19. υἱός: Hm. often has υἱός, υἱόν, υἱέ,—other forms of the 2d decl. very rarely. From stem υἱυ- he has υἱέος, υἱέϊ (υἱεῖ), υἱέα, υἱέες (υἱεῖς), υἱέας (υἱεῖς) Further, from stem υἱ- he has υἷος (gen.), υἷι, υἷα, υἷε, υἷες, υἱάσι, υἷας.—Hd. uses only the 2d decl. forms.

20. χείρ: poet. χερός, χερί. Hm. D. P. χερσί and χείρεσσι.

The following appear as irregular only in the dialects:

22. ὁ ἀήρ (fem. in Hm.) *air*. Ion. ἠέρος, ἠέρι, ἠέρα.

23. ὁ Ἀΐδης Hm. (Att. Ἅιδης the god *Hades*) 1st decl., G. Ἀΐδαο or Ἀΐδεω, D. Ἀΐδῃ, A. Ἀΐδην: but also G. Ἄϊδος, D. Ἄϊδι (stem Ἀϊδ-, 3d decl.). Rare N. Ἀϊδωνεύ-ς, D. Ἀϊδωνῆϊ (206 D).

24. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. Also irreg. D. P. δένδρεσι (as if from stem δενδρεσ-).

25. ὁ μείς (for μεν-ς, and that for μην-ς), only nom. sing., Ionic and poetic form for ὁ μήν *month.*

26. ἡ πληθύς (declined like ἰχθύς) Ionic for τὸ πλῆθος *multitude;* of the latter, Hm. has only πλήθεϊ, πλήθει.

27. ἡ πτυχή *fold*, not in Hm., who uses only the defective D. S. πτυχί, N. A. P. πτύχες, πτύχας.

28. ὁ στίχος *row*, not in Hm., who uses only the defective G. S. στιχός, N. A. P. στίχες, στίχας.

217 D. The local endings are much more frequent in Hm.: οἴκοθι *at home*, Ἰλιόθι πρό *before Troy*, οὐρανόθεν *from heaven*, ἀγορῆθεν *from the assembly.*

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κρῆθεν *from the head down, wholly*, ἐξ ἁλόθεν *out of the sea.*

219 D. Homeric forms are: οἶκονδε *homeward*, ὅνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our* (*house*), πόλινδε *to the city*, φόβονδε *to flight:* peculiar are φύγαδε *to flight*, ἔρᾱζε, χαμᾶζε *to earth*, Ἄϊδόσδε *to* (*the abode of*) *Hades* (216 D, 23).

b. An ending -σε, added to the stem, also occurs: ἄλλο-σε *toward another place*, πάντο-σε *in every direction*.

220. For some words we find an ancient *Locative case*, denoting the place *where*, with the ending -ι for the singular, and for the plural -σι: οἴκοι *at home*, Πῡθοῖ *at Pytho*, Ἰσθμοῖ *at the Isthmus*, Ἀθήνη-σι *at Athens*, Πλαταιᾶσι *at Plataea*, θύρᾱσι (Lat. *foris*) *at the doors, abroad*, ὥρᾱσι *at the proper season*.

a. It appears from inscriptions that the oldest Attic used the form in -ᾱσι, -ησι as *dative* of the first declension: τοῖς ταμίᾱσι, τοῖς ἐπιστάτησιν.

ADJECTIVES.

Adjectives of the Vowel-Declension.

222. This is much the most numerous class. The masculine and neuter follow the second declension; the feminine usually follows the first declension. Thus the nominative singular ends in -ος, -η (or -ᾱ), -ον (Lat. *-us, -a, -um*).

	M. *good*	F.	N.	M. *friendly*	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλίᾱ	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλίᾱς	φιλίου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλίᾱ	φίλιον
Dual.	ἀγαθώ	ἀγαθά	ἀγαθώ	φιλίω	φιλίᾱ	φιλίω
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθούς	ἀγαθάς	ἀγαθά	φιλίους	φιλίᾱς	φίλια

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221 D. Epic Case-Ending -φι.—A peculiar suffix of the Epic language is φι- (or -φιν, 87 D), added to the stem. The form with -φι serves as a *genitive* or *dative*, both *singular* and *plural*. Thus—(a) in the 1st declension always singular: βίη-φι *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρῆφι *from the bow-string*; irregular ἐπ' ἐσχαρόφι (for εσχαρη-φι) *on the hearth*.—(b) in the 2d declension: Ἰλιό-φι *of Troy*, θεόφι *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ὄχεσ-φι *from the car*, παρὰ ναῦ-φι *by the ships*, πρὸς κοτυληδον-ό-φι *to the feelers*; irregular ἀπὸ κράτεσ-φι *from the head* (216 D, 8).

222 D. a. For Ionic η instead of ᾱ in the feminine, see 138 D c. Hm. has δῖα fem. of δῖος *divine*, with short α: δῖα θεάων *divine among goddesses*.

a. The nominative singular feminine always has a *long* vowel, either -ᾱ or -η, according to 138. After -ο-, -η is used; ὄγδοος *eighth* fem. ὀγδόη: but -ᾱ after -ρο-; ἀθρόο-ς *collected* fem. ἀθρόᾱ.

b. The feminine, in the nom. and gen. plur., follows the accent of the masculine: thus φίλιαι, not φιλίαι as we might expect from nom. sing. φιλίᾱ (128); φιλίων, not φιλιῶν as in substantives (141).

c. The dual forms of the feminine in -ᾱ, -αιν, are often (but not always) replaced by the masculine forms: τοῖν φίλοιν *the* (*two*) *dear* (*maidens*). This applies to all adjectives and participles.

223. Contract Adjectives.—Adjectives in -εος and -οος are subject to contraction. Thus ἁπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἁπλόος, ἀργύρεος. The contract forms are as follows:

S. N.	ἁπλοῦς	ἁπλῆ	ἁπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
G.	ἁπλοῦ	ἁπλῆς	ἁπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἁπλῷ	ἁπλῇ	ἁπλῷ	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
A.	ἁπλοῦν	ἁπλῆν	ἁπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἁπλοῦς	ἁπλῆ	ἁπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
Dual	ἁπλώ	ἁπλᾶ	ἁπλώ	ἀργυρώ	ἀργυρᾶ	ἀργυρώ
	ἁπλοῖν	ἁπλαῖν	ἁπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἁπλοῖ	ἁπλαῖ	ἁπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ
G.	ἁπλῶν	ἁπλῶν	ἁπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἁπλοῖς	ἁπλαῖς	ἁπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἁπλοῦς	ἁπλᾶς	ἁπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ

So χρῡσοῦς, χρῡσῆ, χρῡσοῦν (χρῡ́σεος, -έᾱ, -εον).

224. For the peculiarities of contraction see 41. The rules of accent in 158 apply here too. Adjectives of material in -εος, as ἀργύρεος, accent their contract syllables, -οῦς, -ῆ (-ᾶ), -οῦν. Thus ἀργυροῦς, as if from ἀργυρέος.

225. Adjectives of Two Endings.—In these the masculine form is used also for the feminine: M. F. ἥσυχος, N. ἥσυχον *quiet*. So most compound adjectives: ἄ-τεκνος *childless*, καρπο-φόρος *fruit-bearing*, εὔ-νους (εὔ-νοος) *well-disposed*.

a. Many adjectives of three endings are sometimes used as of two, and, conversely, some adjectives of two endings have occasionally a distinct form for the feminine. These exceptional cases are most frequent in poetry.

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222 D. b. But the Ionic has -έων, -ίων in the gen. pl. fem.: see 141 D.

226.

	M. F. *quiet*	N.	M. F. *propitious*	N.
S. N.	ἥσυχος	ἥσυχον	ἵλεως	ἵλεων
G.	ἡσύχου		ἵλεω	
D.	ἡσύχῳ		ἵλεῳ	
A.	ἥσυχον		ἵλεων	
V.	ἥσυχε	ἥσυχον	ἵλεως	ἵλεων
Dual	ἡσύχω		ἵλεω	
	ἡσύχοιν		ἵλεῳν	
P. N.	ἥσυχοι	ἥσυχα	ἵλεῳ	ἵλεα
G.	ἡσύχων		ἵλεων	
D.	ἡσύχοις		ἵλεῳς	
A.	ἡσύχους	ἥσυχα	ἵλεως	ἵλεα

227. A few adjectives like ἵλεως follow the Attic second declension (159); but the neut. plur. has -α (seldom -ω). Of these, πλέως *full* has a separate feminine form: πλέως, πλέᾱ, πλέων. The defective adjective M. F. σῶς, N. σῶν (formed from σαος *safe*) has A. S. σῶν, A. P. σῶς; also σᾶ as N. S. fem. and neut. plur.

Adjectives of the Consonant-Declension.

228. The feminine of these, when it differs from the masculine, follows the first declension: its nominative singular always ends in short -α (second class, 139).

a. The feminine is formed from the stem of the masculine by annexing -ια, but this addition causes various phonetic changes.

b. For the feminine dual, cf. 222 c.

Stems in -υ-.

229. The masculine of these is declined like πῆχυς, the neuter like ἄστυ (201): but the genitive singular has -ος (not -ως) and the neuter plural is uncontracted. The feminine has -εια (for -ευ-ια, 44).

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227 D. For ἵλεως, Hm. has ἵλᾱος or ἵλαος: for πλέως, Hm. πλεῖος, πλείη, πλεῖον, Hd. πλέος, -η, -ον.—Hm. has σῶς (only in this form), and σόος, σόη, σόον, comp. σαώτερος.—With ζωός, -ή, -όν *living*, he has N. S. ζῶς, A. ζῶν.

229 D. For fem. -εῖα, -είᾱς, etc., Hd. has -έα, -έης, -έῃ, -έαν, etc. Hm. commonly has -εῖα, -είης, etc., but ὠκέα for ὠκεῖα, βαθείης and βαθέης, βαθεῖαν and βαθέαν. In Hm., ἡδύς and πουλύς (for πολύς), as well as θῆλυς, are sometimes fem. In the A. S., Hm. sometimes has -έα for -ύν: εὐρέα πόντον *the wide sea.*

	sweet		
Sing. Nom.	ἡδύς	ἡδεῖα	ἡδύ
Gen.	ἡδέος	ἡδείᾱς	ἡδέος
Dat.	(ἡδέϊ) ἡδεῖ	ἡδείᾳ	(ἡδέϊ) ἡδεῖ
Accus.	ἡδύν	ἡδεῖαν	ἡδύ
Voc.	ἡδύ	ἡδεῖα	ἡδύ
Dual N. A. V.	ἡδέε	ἡδείᾱ	ἡδέε
G. D.	ἡδέοιν	ἡδείαιν	ἡδέοιν
Plur. Nom.	(ἡδέες) ἡδεῖς	ἡδεῖαι	ἡδέα
Gen.	ἡδέων	ἡδειῶν	ἡδέων
Dat.	ἡδέσι	ἡδείαις	ἡδέσι
Accus.	ἡδεῖς	ἡδείᾱς	ἡδέα

So γλυκύς *sweet*, βραδύς *slow*, ταχύς *swift*, εὐρύς *wide*.

a. All these are oxytone except θῆλυς *female* and ἥμισυς *half*. In θῆλυς the poets sometimes use the masculine form for the feminine.

Stems in -εσ-.

230. These are of two endings: M. F. εὐγενής (ευ-γενεσ-), N. εὐγενές *well-born*.

	M. F.		N.
S. N.	εὐγενής		εὐγενές
G.		(εὐγενέ-ος) εὐγενοῦς	
D.		(εὐγενέ-ϊ) εὐγενεῖ	
A.	(εὐγενέ-α) εὐγενῆ		εὐγενές
V.		εὐγενές	
Dual.		(εὐγενέ-ε) εὐγενῆ	
		(εὐγενέ-οιν) εὐγενοῖν	
P. N.	(εὐγενέ-ες) εὐγενεῖς		(εὐγενέ-α) εὐγενῆ
G.		(εὐγενέ-ων) εὐγενῶν	
D.		εὐγενέσι	
A.	εὐγενεῖς		(εὐγενέ-α) εὐγενῆ

So σαφής *clear*, ἀληθής *true*, πλήρης *full*.

230 D. a. Hm. and Hd. use uncontracted forms: both have -εας in accus. plur. masc. and fem. But Hm. sometimes contracts -εϊ, -εες: καταπρηνεῖ, ἐναργεῖς. Hd. has ἀκλεᾶ for ἀκλεέα.

231. a. Cf. 190. The accusative plural in -εις irregularly follows the nominative.

b. -εα is contracted into -ᾱ, not -η, when an ε precedes (192): ἐνδεᾶ from ἐνδεής *needy*. After ι and υ both vowels occur: ὑγιᾶ and ὑγιῆ from ὑγιής *healthy*; εὐφυᾶ and εὐφυῆ from εὐφυής *comely*.

232. Compound paroxytones in -ης have recessive accent everywhere, even in contract forms: αὐτάρκης *self-sufficient*, neut. αὔταρκες, gen. plur. αὐτάρκων (not αὐταρκῶν). This does not apply to words in -ώδης, -ώλης, -ώρης, -ήρης, which were not felt as compounds; yet τριήρων, from τριήρης *trireme*, is commonly written.

a. The neuter ἀληθές, when used as an exclamation, throws back its accent: ἄληθες *indeed!*

Stems in -ν-.

233. Stems in -αν- form the nominative masculine with -ς (μέλᾱς for μελαν-ς, 34), and are of three endings. The feminine μέλαινα is for μελαν-ια (65).

234. Other stems in -ν- form their nominative masculine according to 168 (2), and are of two endings, except τέρην, τέρεινα, τέρεν *tender*. The accent is recessive: neuter εὔδαιμον.

235.

	black			*fortunate*	
Sing. Nom.	μέλᾱς	μέλαινα	μέλαν	εὐδαίμων	εὔδαιμον
Gen.	μέλανος	μελαίνης	μέλανος	εὐδαίμονος	
Dat.	μέλανι	μελαίνῃ	μέλανι	εὐδαίμονι	
Accus.	μέλανα	μέλαιναν	μέλαν	εὐδαίμονα	εὔδαιμον
Voc.	μέλαν	μέλαινα	μέλαν	εὔδαιμον	
Dual N. A. V.	μέλανε	μελαίνᾱ	μέλανε	εὐδαίμονε	
G. D.	μελάνοιν	μελαίναιν	μελάνοιν	εὐδαιμόνοιν	
Plur. Nom.	μέλανες	μέλαιναι	μέλανα	εὐδαίμονες	εὐδαίμονα
Gen.	μελάνων	μελαινῶν	μελάνων	εὐδαιμόνων	
Dat.	μέλασι	μελαίναις	μέλασι	εὐδαίμοσι	
Accus.	μέλανας	μελαίνᾱς	μέλανα	εὐδαίμονας	εὐδαίμονα

So τάλᾱς, τάλαινα, τάλαν *wretched*, σώφρων, σῶφρον *discreet*, ἄρρην, ἄρρεν (older ἄρσην, ἄρσεν) *male*.

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b. In adjectives in -εης Hm. rarely contracts -εε- of the stem: ἐϋκλεῖας for ἐϋ-κλεέας, ἐϋρρεῖος for ἐϋρρεέος. Cf. 194 D.

Comparative Stems in -ον-.

236. Adjectives of the comparative degree in -ων (stem -ον-) have, in some of their cases, shorter forms, which are more used in Attic.

	M. F. *greater*		N.
Sing. Nom.	μείζων		μεῖζον
Gen.		μείζον-ος	
Dat.		μείζον-ι	
Accus.	μείζον-α, μείζω		μεῖζον
Voc.		μεῖζον	
Dual N. A. V.		μείζον-ε	
G. D.		μειζόν-οιν	
Plur. N. V.	μείζον-ες, μείζους		μείζον-α, μείζω
Gen.		μειζόν-ων	
Dat.		μείζοσι	
Accus.	μείζον-ας, μείζους		μείζον-α, μείζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful*.

a. The forms in -ον have recessive accent: βέλτῑον.

b. The shorter forms are from a different stem in -οσ-: μείζω and μείζους are contracted from μείζο-α, μείζο-ες (never used). The accus. plur. μείζους follows the nominative.

Stems in -ντ-.

237. In these the feminine has -σα with the preceding vowel lengthened (for -ντ-ια, -νσα, 67 and 34). But stems in -εντ- (like χαρίεις) have the feminine in -εσσα (for -ετ-ια, 67) from shorter stems in -ετ-. From the same is the dative plur. χαρίεσι.

a. The nom. sing. χαρίεις, πᾶς are for χαριεντ-ς, παντ-ς (56).

238. Contracted forms of adjectives in -εις occur: πτεροῦντα for πτερόεντα, μελιττοῦττα (48) for μελιτόεσσα *honey-cake*. So many names of places, Ῥαμνοῦς (-όεις), gen. Ῥαμνοῦντος.

239. In πᾶν the vowel is exceptionally long: the compounds sometimes have it short: ἅπαν —The gen. and dat. sing. conform their accent to 172, but not the gen. and dat. dual and plural.

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236 D. Hm. and Hd. use both the shorter and longer forms.

238 D. Hm. seldom contracts: τιμῆς for τιμήεις (40 a), τιμῆντα for τιμήεντα. The Doric has -ᾶς, -ᾶντος for -άεις, -άεντος: ἀργᾶντα.

240.

	pleasing			*all*		
S. N.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
G.	χαρίεντος	χαριέσσης	χαρίεντος	παντός	πάσης	παντός
D.	χαρίεντι	χαριέσσῃ	χαρίεντι	παντί	πάσῃ	παντί
A.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πᾶσαν	πᾶν
V.	χαρίεν	χαρίεσσα	χαρίεν	πᾶν	πᾶσα	πᾶν
Dual.	χαρίεντε	χαριέσσᾱ	χαρίεντε	πάντε	πάσᾱ	πάντε
	χαριέντοιν	χαριέσσαιν	χαριέντοιν	πάντοιν	πάσαιν	πάντοιν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
G.	χαριέντων	χαριεσσῶν	χαριέντων	πάντων	πᾱσῶν	πάντων
D.	χαρίεσι	χαριέσσαις	χαρίεσι	πᾶσι	πάσαις	πᾶσι
A.	χαρίεντας	χαριέσσᾱς	χαρίεντα	πάντας	πάσᾱς	πάντα

So πτερόεις *winged*, φωνήεις *voiced*.

Participle-Stems in -ντ-.

241. Stems in -οντ-, in general, form the nominative singular like γέρων (176), according to 168 (2). But stems in -οντ- in presents and aorists of the *μι-form*, and all stems in -αντ-, -εντ-, -υντ- form it with -ς, according to 56. The vocative singular is like the nominative.

242.

	loosing (λῡοντ-)			*giving* (διδοντ-)		
S. N.	λύων	λύουσα	λῦον	διδούς	διδοῦσα	διδόν
G.	λύοντος	λῡούσης	λύοντος	διδόντος	διδούσης	διδόντος
D.	λύοντι	λῡούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
A.	λύοντα	λύουσαν	λῦον	διδόντα	διδοῦσαν	διδόν
V.	λύων	λύουσα	λῦον	διδούς	διδοῦσα	διδόν
Dual.	λύοντε	λῡούσᾱ	λύοντε	διδόντε	διδούσᾱ	διδόντε
	λῡόντοιν	λῡούσαιν	λῡόντοιν	διδόντοιν	διδούσαιν	διδόντοιν
P. N.	λύοντες	λύουσαι	λύοντα	διδόντες	διδοῦσαι	διδόντα
G.	λῡόντων	λῡουσῶν	λῡόντων	διδόντων	διδουσῶν	διδόντων
D.	λύουσι	λῡούσαις	λύουσι	διδοῦσι	διδούσαις	διδοῦσι
A.	λύοντας	λῡούσᾱς	λύοντα	διδόντας	διδούσᾱς	διδόντα

242 D. The Aeolic has -οισα for -ουσα and -αισα for -ᾱσα in the feminine participle; also -αις for -ᾱς in the masculine (34 D): τρέφοισα *nourishing*,

	loosed (λυθεντ-)			*showing* (δεικνυντ-)		
S. N.	λυθείς	λυθεῖσα	λυθέν	δεικνύς	δεικνῦσα	δεικνύν
G.	λυθέντος	λυθείσης	λυθέντος	δεικνύντος	δεικνύσης	δεικνύντος
D.	λυθέντι	λυθείσῃ	λυθέντι	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	λυθέντα	λυθεῖσαν	λυθέν	δεικνύντα	δεικνῦσαν	δεικνύν
V.	λυθείς	λυθεῖσα	λυθέν	δεικνύς	δεικνῦσα	δεικνύν
Dual.	λυθέντε	λυθείσᾱ	λυθέντε	δεικνύντε	δεικνύσᾱ	δεικνύντε
	λυθέντοιν	λυθείσαιν	λυθέντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν
P. N.	λυθέντες	λυθεῖσαι	λυθέντα	δεικνύντες	δεικνῦσαι	δεικνύντα
G.	λυθέντων	λυθεισῶν	λυθέντων	δεικνύντων	δεικνῡσῶν	δεικνύντων
D.	λυθεῖσι	λυθείσαις	λυθεῖσι	δεικνῦσι	δεικνύσαις	δεικνῦσι
A.	λυθέντας	λυθείσᾱς	λυθέντα	δεικνύντας	δεικνύσᾱς	δεικνύντα

Decline also λύσᾱς, λύσᾱσα, λῦσαν;
λύσαντος, λῡσάσης, λύσαντος
like πᾶς (240); but voc. sing. λύσᾱς, and short α in λῦσαν.

a. Monosyllabic participles do not follow 172 in accent: δούς, gen. δόντος (not δοντός).

243. Participles in -άων, -έων, -όων are contracted: τῑμάων, τῑμάουσα, τῑμάον *honoring*, contr. τῑμῶν, τῑμῶσα, τῑμῶν; φιλέων, φιλέουσα, φιλέον *loving*, contr. φιλῶν, φιλοῦσα, φιλοῦν; δηλόων, δηλόουσα, δηλόον *showing*, contr. δηλῶν, δηλοῦσα, δηλοῦν.

The *uncontracted* forms are like those of λύων (242); the *contract* forms are as follows:

S. N.	τῑμῶν	τῑμῶσα	τῑμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τῑμῶντος	τῑμώσης	τῑμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τῑμῶντι	τῑμώσῃ	τῑμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τῑμῶντα	τῑμῶσαν	τῑμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τῑμῶν	τῑμῶσα	τῑμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual.	τῑμῶντε	τῑμώσᾱ	τῑμῶντε	φιλοῦντε	φιλούσᾱ	φιλοῦντε
	τῑμώντοιν	τῑμώσαιν	τῑμώντοιν	φιλούντοιν	φιλούσαιν	φιλούντοιν
P. N.	τῑμῶντες	τῑμῶσαι	τῑμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τῑμώντων	τῑμωσῶν	τῑμώντων	φιλούντων	φιλουσῶν	φιλούντων
D.	τῑμῶσι	τῑμώσαις	τῑμῶσι	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	τῑμῶντας	τῑμώσᾱς	τῑμῶντα	φιλοῦντας	φιλούσᾱς	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

θρέψαις, θρέψαισα *having nourished.* The first of these forms is used by Theocritus, and all of them by Pindar.

244. Perfect Active Participles.—These have stems in -οτ-. The feminine ends in *-υια*.

	having loosed (λελυκοτ-)			*standing* (ἑστωτ-)		
S. N.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυίᾱς	λελυκότος	ἑστῶτος	ἑστώσης	ἑστῶτος
D.	λελυκότι	λελυκυίᾳ	λελυκότι	ἑστῶτι	ἑστώσῃ	ἑστῶτι
A.	λελυκότα	λελυκυῖαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
V.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
Dual.	λελυκότε	λελυκυίᾱ	λελυκότε	ἑστῶτε	ἑστώσᾱ	ἑστῶτε
	λελυκότοιν	λελυκυίαιν	λελυκότοιν	ἑστώτοιν	ἑστώσαιν	ἑστώτοιν
P. N.	λελυκότες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα
G.	λελυκότων	λελυκυιῶν	λελυκότων	ἑστώτων	ἑστωσῶν	ἑστώτων
D.	λελυκόσι	λελυκυίαις	λελυκόσι	ἑστῶσι	ἑστώσαις	ἑστῶσι
A.	λελυκότας	λελυκυίᾱς	λελυκότα	ἑστῶτας	ἑστώσᾱς	ἑστῶτα

a. *ἑστώς* is contracted from *ἑσταως*, and is irregular in the formation of the feminine. The neuter form *ἑστός* is also irregular: *ἑστώς* seems to have been also used.

245. Other Adjectives.—Of *two endings* are some compounds of substantives, with stems ending in various ways; as

ἀπάτωρ, ἄπατορ: gen. ἀπάτορ-ος *fatherless*.
εὔελπις, εὔελπι: gen. εὐέλπιδ-ος *of good hope*.
εὔχαρις, εὔχαρι: gen. εὐχάριτ-ος *agreeable*.

246. *Adjectives of One Ending.*—In these the feminine is like the masculine; but, owing either to their meaning or their form, they have no neuter: thus ἅρπαξ, ἅρπαγ-ος *rapacious*, φυγάς φυγάδ-ος *fugitive*, ἄγνως, ἄγνωτ-ος *unknown*, ἄπαις, ἄπαιδ-ος *childless*, μάκαρ, μάκαρ-ος *blessed*, πένης, πένητ-ος *poor*, γυμνής, γυμνῆτ-ος *light-armed*, ἴδρις, nom. plur. ἴδρι-ες *knowing*.

247. *Irregular Adjectives.*—Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα- and μεγαλο-) *great*, πολύς (πολυ- and πολλο-) *much*, *many*.

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246 D. Hm. has many adjectives which appear only in the feminine: πότνια (in voc. also πότνα) *revered*, λάχεια (or perhaps ἐλάχεια *small*): εὐπατέρεια *of noble father*, ὀβριμοπάτρη *of mighty father*, ἀντιάνειρα *match for men*, βωτιάνειρα *nourishing men*, κῡδιάνειρα *making men glorious*, πουλυβότειρα *much nourishing*, ἰοχέαιρα *arrow-showering*, ἱπποδάσεια *thick with horse-hair*, καλλιγύναικα A. S. *rich in fair women*. To fem. θάλεια *rich* there is a neut. plur. θάλεα.

247 D. Hm. and Hd. have πολλός, -ή, -όν reg. like ἀγαθός. But Hm. has

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual.	μεγάλω	μεγάλᾱ	μεγάλω			
	μεγάλοιν	μεγάλαιν	μεγάλοιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλᾱς	μεγάλα	πολλούς	πολλάς	πολλά

a. πρᾶος *mild* forms the whole feminine from stem πρᾱῡ-: πρᾱεῖα, πρᾱείᾱς, etc. The masculine and neuter singular are formed from stem πρᾱο- : πρᾴου, πρᾴῳ, πρᾶον. In the masculine and neuter plural, both formations are used: πρᾶοι and πρᾱεῖς, πρᾶα and πρᾱέα.

b. Some compounds of πούς (ποδ-) *foot* form the nom. sing. neuter, and sometimes the accus. sing. masc. in -ουν, after the analogy of ἁπλοῦς (228); τρίπους *three-footed*, τρίπουν (but in the sense *tripod*, accus. always τρίποδα).

Comparison of Adjectives.

A. By -τερος and -τατος.

248. The usual ending of the *comparative* degree is -τερος, -τερᾱ, -τερον (stem -τερο-); of the *superlative*, -τατος, -τατη, -τατον (stem -τατο-). These endings are applied to the masculine stem of the positive. Thus:

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also the common forms πολύς, πολύ, πολύν, as well as πουλύς, πουλύ, πουλύν; and from the same stem, πολυ-, he makes likewise G. S. πολέος, N. P. πολέες, G. πολέων, D. πολέεσσι or πολέσι, A. πολέας.

Pindar has πρᾱΰς, πρᾱΰ, the Ionic πρηΰς πρηΰ. Compare πρηΰτερος in Hd.

Hm. has some feminine adjectives which are not formed from the stem of the masculine: θοῦρις, -ιδ ος *impetuous*, M. θοῦρο-ς; πίειρα *fat, rich*, M. πίων; πρέσβα and πρέσβειρα *honored*, M. πρέσβυ-ς; πρόφρασσα *favorable*, M. πρόφρων. —The following are made from the stem of the masculine, but by an unusual mode of formation: χαλκοβάρεια *heavy with brass*, M. χαλκοβαρής; ἠριγένεια *early-born* (M. ἠριγενής later); ἡδυέπεια (Hes.) *sweet-speaking*, M. ἡδυεπής; μάκαιρα (Pind.) *blessed*, M. μάκαρ; and in the plur. only, θαμειαί *crowded*, ταρφειαί *frequent*, M. θαμέες, ταρφέες.

In Hm. ἐρίηρο-ς *trusty*, makes plur. nom., and accus. ἐρίηρ-ες, ἐρίηρ-ας.

248 D. The force of the ending is nearly lost in the Homeric forms: θηλύτερος *feminine*, ἀγρότερος *wild* (*living in the country*), ὀρέστερος *living in*

Positive.	Comparative.	Superlative.
κοῦφος (κουφο-) *light*	κουφό-τερος, -ᾱ, -ον	κουφό-τατος, -η, -ον
γλυκύς (γλυκυ-) *sweet*	γλυκύ-τερος	γλυκύ-τατος
μέλᾱς (μελαν-) *black*	μελάν-τερος	μελάν-τατος
μάκαρ (μακαρ-) *blessed*	μακάρ-τερος	μακάρ-τατος
σαφής (σαφεσ-) *clear*	σαφέσ-τερος	σαφέσ-τατος
χαρίεις (χαριεντ-) *pleasing*	χαριέσ-τερος	χαριέσ-τατος
πένης (πενητ-) *poor*	πενέσ-τερος	πενέσ-τατος

χαριέστερος and πενέστερος arise from χαριετ-τερος (237) and πενητ-τερος by change of τ to σ (52). In the latter, η is shortened.

249. Adjectives in -ος *with short penult* lengthen -ο- to -ω-: this prevents the excessive multiplication of short syllables: σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφό-ς, ἄξιο-ς.

a. But if the penult is long by nature or position, -ο- remains: πονηρό-τερος *more wicked*, λεπτό-τατος *finest*. So always when a mute and liquid follow the vowel of the penult: πικρό-τατος *bitterest*.

250. The adjective γεραιός *aged* always, παλαιός *ancient*, and σχολαῖος *leisurely*, sometimes, drop -ο- after -αι-: γεραί-τερος, παλαί-τατος.

a. μέσος *middle*, ἴσος *equal*, εὔδιος *serene*, ἥσυχος *quiet*, πρώϊος *early*, ὄψιος *late*, make -αίτερος, -αίτατος, as if from forms in -αιος: μεσαί-τατος, πρωϊαί-τερον. ἡσυχώτερος occurs once. From πλησίον adv. *near* (adj. πλήσιο-ς poetic) come πλησιαί-τερος, -τατος; and from προὔργου (for πρὸ ἔργου *advantageous*) comes προὐργιαί-τερος.

b. φίλος *dear* makes φίλτερος (poetic) and φίλτατος. The comparative in prose is usually μᾶλλον φίλος (256).—φιλαίτερος, φιλαίτατος occur only in Xenophon.

251. Some adjectives take the irregular endings -εστερος, -εστατος. So

a. Stems in -ον-: σώφρων (σωφρον-) *discreet*, σωφρονέσ-τερος, εὐδαίμων (ευδαιμον-) *happy*, εὐδαιμονέσ-τατος.—Special exceptions are πίων *fat*, πῑότερος, -τατος; and πέπων *ripe*, πεπαίτερος, -τατος.

b. ἄκρᾱτος *unmixed*, ἐρρωμένος *strong*, ἄσμενος *glad*, and occasionally some others in -ος: ἀκρᾱτέστερος, ἐρρωμενέστερος.

c. Some contract adjectives in (-οος) -ους: εὐνοέστερος (for εὐνοέστερος) from εὔνους (εὔνοος) *well-disposed*.

252. a. The adj. λάλος *talkative*, πτωχός *beggarly*, ὀψοφάγος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτης *thievish*, have -ιστερος, -ιστατος: λαλίστερος, πτωχίστατος, κλεπτίστερος.

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the mountains, θεώτερος *belonging to the gods*, δεξιτερός Lat. *dexter*, which differ little from θῆλυς, ἄγριος, ὄρειος, θεῖος, δεξιός.

249 D. The poets sometimes use -ω- after a long syllable: ὀϊζῡρώτερος Hm. *more wretched*.—From ἰθύς *straight*, Hm. makes ἰθύντατα; from φαεινός *shining*, φαεινότερος, but φαάντατος.

b. Other adjectives of one gender in -ης (G. -ου) follow the rule for stems in -ο-: ὑβριστότερος from ὑβριστής *insolent*.

c. Compounds of χάρις *favor* form the comparative and superlative as if they ended in -χαριτο-ς: ἐπιχαριτώτερος from ἐπίχαρις *agreeable*.

B. By -ῑων and -ιστος.

253. A much less frequent ending of the comparative is -ῑων, -ῑον (stem -ῑον-); of the superlative, -ιστος, -ιστη, -ιστον (stem -ιστο-).

These endings are applied, not to the stem of the positive, but to the *root* of the word. Hence a final vowel, or syllable -ρο-, in the stem of the positive disappears:

Positive.		Comparative.	Superlative.
ἡδ-ύ-ς *pleasant*	(ἥδ-ομαι *am pleased*)	ἡδ-ίων	ἥδ-ιστος
ταχ-ύ-ς *swift*	(τάχ-ος *swiftness*)	θάσσων (for ταχ-ῑων)	τάχ-ιστος
μέγ-α-ς *great*	(μέγ-εθος *greatness*)	μείζων (for μεγ-ῑων)	μέγ-ιστος
ἐχθ-ρό-ς *hostile*	(ἔχθ-ος *hatred*)	ἐχθ-ίων	ἔχθ-ιστος
αἰσχ-ρό-ς *shameful*	(αἶσχ-ος *shame*)	αἰσχ-ίων	αἴσχ-ιστος

a. In μείζων, for μεγ-ῑων, the ι passes into the first syllable, as in ἀμείνων for ἀμεν-ῑων. For -σσ- in θάσσων (θάττων), see 67.

254. The following require special notice:

Positive.	Comparative.	Superlative.
1. ἀγαθός *good*	ἀμείνων	ἄριστος (ἀρ-ετή *virtue*)
	βελτίων	βέλτιστος
	κρείσσων (κρείττων)	κράτιστος (κράτ-ος *strength*)
	λῴων	λῷστος

ἀμείνων, ἄριστος, refer more to *excellence* or *worth*; κρείσσων, κράτιστος, more to *power* and *superiority*. The opposite of κρείσσων is ἥσσων.

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252 D. c. Hm. has ἀχαρίσ-τερος (for ἀχαριτ-τερος), from ἄχαρις *graceless*.

253 D. In Epic and Doric poetry -ιων (with short ι) is used. The forms in -ιων, -ιστος are much more frequent in poetry than in prose: thus (the starred forms are un-Homeric), *βαθίων, βάθιστος (βαθύς *deep*),—βράσσων or *βραδίων, βάρδιστος or *βράδιστος (βραδύς *slow*),—*βράχιστος (βραχύς *short*),—γλυκίων (γλυκύς *sweet*),—ἐλέγχιστος (ἐλεγχέες plur. *infamous*),—*κυδίων, κύδιστος (κυδρός *glorious*),—μάσσων, μήκιστος, Dor. *μάκιστος (μακρός *long*),—οἴκτιστος (οἰκτρός *pitiable*),—πάσσων or *παχίων, πάχιστος (παχύς *thick*),—φιλίων, *φίλιστος (φίλος *dear*),—ὤκιστος (ὠκύς *quick*).—Hd. has μέζων for μείζων.

254 D. 1. Hm. comp. ἀρείων: pos. κρατύς *powerful*, sup. κάρτιστος (64): comp. λωΐων and λωΐτερος.—Hd. and Dor. κρέσσων for κρείσσων.—Poet. βέλτερος, βέλτατος (not used in Hm.): φέρτερος *more excellent*, φέρτατος and φέριστος.

2. *κακός bad*	*κακίων*	*κάκιστος*
	χείρων (deterior)	*χείριστος*
	ἥσσων, ἥττων (inferior)	*ἥκιστα* adv. *least of all*
3. *μῑκρός small*	*μῑκρότερος*	*μῑκρότατος*
	μείων	
4. *ὀλίγος little, few*	(*ὀλείζων* inscriptions)	*ὀλίγιστος fewest*
	ἐλάσσων (ἐλάττων)	*ἐλάχιστος least*
5. *πολύς much, many*	*πλείων* or *πλέων* (44)	*πλεῖστος*
	neut. *πλέον*, also *πλεῖν*	
6. *καλός beautiful*	*καλλίων*	*κάλλιστος* (*κάλλος beauty*)
7. *ῥᾴδιος easy*	*ῥᾴων*	*ῥᾷστος*
8. *ἀλγεινός painful*	*ἀλγίων*	*ἄλγιστος* (*ἄλγ-ος pain*)

255. *Defective Comparison.*—The following adjectives are without the positive:

(*πρό before*)	*πρότερος prior*	*πρῶτος primus*
	ὕστερος later, latter	*ὕστατος latest, last*

a. A superlative ending *-ατος* appears in *ἔσχατος extremus;* and in the (mostly poetic) forms *νέατος novissimus, last in place* (from *νέος novus*), and *ὕπατος supremus, summus* (from *ὑπέρ super*, whence come also a poetic comp. *ὑπέρτερος*, sup. *ὑπέρτατος*).

256. For the comparative and superlative may be used *μᾶλλον more*, *μάλιστα most*, with the positive: *μᾶλλον ἄξιος more worthy*, *μάλιστα παράνομος most unlawful.* For participles this is the only mode of comparison.

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2. Hm. comp. *κακώτερος*: *χερείων, χερειότερος, χειρότερος*: also the defective forms, D. S. *χέρηϊ*, A. S. *χέρηα*, N. P. *χέρηες*, neut. *χέρηα*.—Hd. *ἔσσων* for *ἥσσων*.

4. Hm. comp. *ὀλίζων*.

5. In the comp. Hm. has also the defective forms *πλέες, πλέας*.—Hd. contracts *εο* to *ευ*: *πλεῦν, πλεῦνες*, for *πλέον, πλέονες*.

7. Hm. pos. *ῥηΐδιος* (also in Hd.); adv. *ῥηϊδίως*, often *ῥεῖα, ῥέα*; comp. *ῥηΐτερος*; sup. *ῥηΐτατος* and *ῥήϊστος*.

To the above add for Hm.

9. *κερδίων, κέρδιστος* (*κερδαλέος gainful, artful, κέρδος gain*).

10. *ῥῑγίων, ῥῑ́γιστος more, most dreadful* (*ῥῑγηλός* Hes. *chilling, ῥῖγος cold*).

11. *κήδιστος* (*κηδεῖος dear, κῆδος care*).

12. Poet. (not in Hm.) *ὑψίων, ὕψιστος* (*ὑψηλός high, ὕψος height*).

255 D. Doric *πρᾶτος* for *πρῶτος*. Hm. sometimes forms a comp. or sup. from a *substantive*: *βασιλεύτερος, -τατος* (from *βασιλεύς king*), *κουρότερος* (*κοῦρος youth*), *κύντερος more dog-like* (*κύων dog*).

Other defectives in Hm. are: *ὁπλότερος younger, ὁπλότατος*,—*ἀφάρτερος* (*ἄφαρ forthwith*);—and several expressing place: *παροίτερος* (*πάροιθεν before*),—*ὀπίστατος* (*ὄπισθεν behind*),—*ἐπασσύτερος* (*ἆσσον nearer*),—*μυχοίτατος* (*ἐν μυχῷ in a recess*).—The ending *-ατος* appears also in *μέσσατος* from *μέσος middle.*

Formation and Comparison of Adverbs.

257. Adverbs are formed from adjectives by adding -ως to the stem. The stem takes the same form as before -ων in the genitive plural. The adverb has also the accent of the genitive plural, and is contracted when the latter is contracted.

Thus δίκαιος *just* (G. P. δικαίων), adv. δικαίως *justly*, σοφός *wise* (σοφῶν) σοφῶς *wisely*, πᾶς *whole, all* (πάντων) πάντως *wholly*, ταχύς *quick* (ταχέων) ταχέως *quickly*, σαφής *clear* (σαφῶν contr. from σαφέων), σαφῶς contr. from σαφέως *clearly*.

258. A less common ending of adverbs is -α: ταχύς *quick*, adv. τάχα *quickly*, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very, much*. The comp. of μάλα is μᾶλλον (for μαλ-ιον, 66) *more*, the sup. μάλιστα *most*.—εὖ *well* is used as the adverb of ἀγαθός *good*.

259. For the comparative and superlative of adverbs, the *accusative neuter* of the adjective is commonly used; in the *singular* for the comparative, in the *plural* for the superlative: σοφῶς *wisely*, σοφώτερον, σοφώτατα; καλῶς *finely*, κάλλῑον, κάλλιστα.

a. Forms in -ως also occur: βεβαιοτέρως *more firmly*, καλλιόνως *more finely*.

260. Adverbs in -ω (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the comp. and sup. in -ω: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρᾱ *beyond*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα) from ἐγγύς *near*, and a few others.

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and πύματος *last*.—Hm. has ὑστάτιος for ὕστατος, and in the same sense δεύτατος (δεύτερος *second*). A strengthened sup. is Hm. πρώτιστος *first of all*.

258 D. Adverbs in -α are more frequent in Hm.: κάρτα *very* (κρατύς), λίγα *shrilly* (λιγύς), σάφα *clearly* (σαφής), ὦκα *quickly* (ὠκύς).

For εὖ, Hm. has ἐΰ, whenever the υ would be long by position: ἐῢ γνοίην. So too in compound words: ἐΰζωνος; yet rarely εὐ-: ἐΰπλεκτος or εὔπλεκτος. —Hm. has also a defective adj. ἐΰς or ἠΰς, A. S. ἐΰν or ἠΰν, also G. S. ἑῆος.

260 D. ἑκάς *far*, Hm. ἑκαστέρω, -τάτω,—τῆλε or τηλοῦ *far*, Hm. τηλοτάτω, —ἄγχι or ἀγχοῦ *near*, Hm. ἆσσον (for αγχιον, 67), also ἀσσοτέρω, ἄγχιστα (ἀγχοτάτω Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἄγχιστος are post-Homeric.

	myself	*thyself*	*himself, herself, itself*
Sing. G.	**ἐμαυτοῦ, -ῆς**	**σεαυτοῦ, -ῆς**	**ἑαυτοῦ, -ῆς**
D.	**ἐμαυτῷ, -ῇ**	**σεαυτῷ, -ῇ**	**ἑαυτῷ, -ῇ**
A.	**ἐμαυτόν, -ήν**	**σεαυτόν, -ήν**	**ἑαυτόν, -ήν, -ό**
	ourselves	*yourselves*	*themselves*
Plur. G.	**ἡμῶν αὐτῶν**	**ὑμῶν αὐτῶν**	**ἑαυτῶν** or **σφῶν αὐτῶν**
D.	**ἡμῖν αὐτοῖς, -αῖς**	**ὑμῖν αὐτοῖς, -αῖς**	**ἑαυτοῖς, -αῖς** or **σφίσιν αὐτοῖς, -αῖς**
A.	**ἡμᾶς αὐτούς, -άς**	**ὑμᾶς αὐτούς, -άς**	**ἑαυτούς, -άς, -ά** or **σφᾶς αὐτούς, -άς**

a. *σεαυτοῦ* and *ἑαυτοῦ* are often contracted: *σαυτοῦ, σαυτῆς*; *αὑτοῦ, αὑτῆς*, etc.

267. The *indefinite* pronoun *ἄλλος* *other* (Lat. *alius*) is inflected like *αὐτός* (265): *ἄλλος, ἄλλη, ἄλλο*.

Reciprocal Pronoun.

268. The reciprocal pronoun, meaning *each other*, is used only in the oblique cases of the dual and plural.

	M.	F.	N.
Dual G. D.	**ἀλλήλοιν**	**ἀλλήλαιν**	**ἀλλήλοιν**
A.	**ἀλλήλω**	**ἀλλήλᾱ**	**ἀλλήλω**
Plur. G.	**ἀλλήλων**	**ἀλλήλων**	**ἀλλήλων**
D.	**ἀλλήλοις**	**ἀλλήλαις**	**ἀλλήλοις**
A.	**ἀλλήλους**	**ἀλλήλᾱς**	**ἄλληλα**

a. It is formed from the stem of *ἄλλος* (267), compounded with itself, ἀλλ-ηλο- (for αλλ-αλλο-).

Possessive Pronouns.

269. The possessive pronouns are formed from the stems of the personal pronouns. They are:

ἐμός	*ἐμή*	*ἐμόν*	*my, mine.*	*ἡμέτερος*	*-ᾱ*	*-ον*	*our, ours.*
σός	*σή*	*σόν*	*thy, thine.*	*ὑμέτερος*	*-ᾱ*	*-ον*	*your, yours.*
ὅς	*ἥ*	*ὅν*	*his (her, its) own.*	*σφέτερος*	*-ᾱ*	*-ον*	*their own.*

a. *ὅς* is never used in Attic prose, seldom in Attic poetry.

269 D. Hm. has also *τεός* (also Doric, = *tuus*) *thy*, *ἑός* *his*; *ἁμός* *our* (properly Dor.), *ὑμός, σφός*; also (from the dual stems *νω-, σφω-*) *νωΐτερος, σφωΐτερος*,

Article and Demonstrative Pronouns.

270. The article ὁ, ἡ, τό *the*, has the two stems ὁ- and το-. For its inflection see 272.

271. The most important demonstrative pronouns are:

ὅδε	ἥδε	τόδε	*this* (here)
οὗτος	αὕτη	τοῦτο	*this, that*
ἐκεῖνος	ἐκείνη	ἐκεῖνο	*that* (there, yonder)

ὅδε is formed from the article and the demonstrative ending -δε (enclitic): it is declined like the article, with -δε added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes αυ in the penult, wherever the last syllable has an *a*-sound (α, η); but ου where it has an *o*-sound (ο, ω, ου).

ἐκεῖνος is declined like αὐτός (265).

272.

S. N.	ὁ	ἡ	τό	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τοῦτον	ταύτην	τοῦτο
Dual.	τώ	τώ	τώ	τώδε	τώδε	τώδε	τούτω	τούτω	τούτω
	τοῖν	τοῖν	τοῖν	τοῖνδε	τοῖνδε	τοῖνδε	τούτοιν	τούτοιν	τούτοιν
P. N.	οἱ	αἱ	τά	οἵδε	αἵδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούσδε	τάσδε	τάδε	τούτους	ταύτᾱς	ταῦτα

a. Separate feminine forms for the dual, τά ταῖν, τάδε ταῖνδε, ταύτᾱ ταύταιν, are rare, and perhaps not Attic.

b. When used as demonstrative, ὁ, ἡ, οἱ, αἱ are best written with an accent, ὅ, ἥ, οἵ, αἵ.

c. The adverb of ὅδε is ὧδε, that of οὗτος is οὕτως or οὕτω (88 c), *thus, so.*

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belonging to us (you) both.—ἁμός (also written ἀμός) is found in Attic poetry for ἐμός.—ὅς is sometimes used without reference to the third person, in the sense of *own*.

271 D. For ἐκεῖνος the poets have κεῖνος.

272 D. In Hm., the article is usually a demonstrative, and has the following peculiar forms: G. S. τοῖο, G. D. D. τοῖιν, N. P. τοί, ταί, G. Fem. τάων,

273.—*Demonstratives of Quantity, Quality, and Age.*—These were τόσος, τοῖος, τηλίκος, which occur often in poetry. In place of them the Attic prose uses chiefly the strengthened forms :

τοσόσδε	τοσήδε	τοσόνδε	*so much, so many*
τοιόσδε	τοιάδε	τοιόνδε	*such* (in *quality*)
τηλικόσδε	τηλικήδε	τηλικόνδε	*so old, so great*
τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	*so much, so many*
τοιοῦτος	τοιαύτη	τοιοῦτο(ν)	*such* (in *quality*)
τηλικοῦτος	τηλικαύτη	τηλικοῦτο(ν)	*so old, so great*

The last three are declined like οὗτος; but the neuter singular, in the nominative and accusative, has two forms, with and without -ν: τοσοῦτο and τοσοῦτον, etc.

274. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented -ῑ, *iota paragogicum*, before which the short vowels (α, ε, ο) are elided: οὑτοσί, αὑτηί, τουτί, ταυτί, ὁδί, τοισδί, ἐκεινωνί. The particle γέ is sometimes put between : τουτογί.

Relative Pronoun.

275. The relative pronoun is ὅς, ἥ, ὅ *who, which.*

S. N.	ὅς	ἥ	ὅ	D. N. A.	ὥ	ὥ	ὥ	P. N.	οἵ	αἵ	ἅ
G.	οὗ	ἧς	οὗ	G. D.	οἷν	οἷν	οἷν	G.	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ					D.	οἷς	αἷς	οἷς
A.	ὅν	ἥν	ὅ					A.	οὕς	ἅς	ἅ

a. Separate feminine dual forms, ἅ and αἷν, are seldom or never used in Attic.

b. ὅς is used as a *demonstrative* in the phrases καὶ ὅς ἔφη *and he said*, ἦ δ' ὅς *said he*. In the plural we have καὶ οἵ *and they;* in which οἵ may be taken as the article (272 b).

D. τοῖσι, τῇσι, or τῇς. For τοῖσδε Hm. rarely has τοῖσδεσσι or τοῖσδεσι. The forms τοί, ταί are also Doric.

Hd. has D. P. τοῖσι, τῇσι; also τοισίδε, τῃσίδε.

273 D. Hm. has τόσσος for τόσος (47 D).

275 D. Hm. has also ὅ for ὅς; ὅου, properly written ὅο, for οὗ; ἕης for ἧς: the nom. sing. and plural he sometimes uses as demonstrative.

Hd. has ὅς, ἥ, οἵ, αἵ: for all other forms of the relative he uses the article τό, τοῦ, τῆς, etc., except after certain prepositions: παρ' ᾧ, ἐξ οὗ.—This use of the article (τ-forms) for the relative is often found in Hm., and sometimes even in Tragedy.

276. Relatives corresponding to the demonstratives in 273 are ὅσος *as much as*, οἷος *of which sort*, ἡλίκος *of which age*.

Interrogative and Indefinite Pronouns.

277. The interrogative pronoun is τίς, τί *who? which?* The same word when *enclitic* is the indefinite pronoun, *some, any*.

	Interrogative.			Indefinite.		
	M. F.		N.	M. F.		N.
Sing. Nom.	τίς		τί	τὶς		τὶ
Gen.		τίνος, τοῦ			τινός, τοῦ	
Dat.		τίνι, τῷ			τινί, τῳ	
Acc.	τίνα		τί	τινά		τὶ
Dual N. A. V.		τίνε			τινέ	
G. D.		τίνοιν			τινοῖν	
Plur. Nom.	τίνες		τίνα	τινές		τινά
Gen.		τίνων			τινῶν	
Dat.		τίσι			τισί	
Acc.	τίνας		τίνα	τινάς		τινά

a. The acute accent of τίς, τί interrogative never changes to the grave (see 108).

b. ἄττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

278. Other interrogative pronouns are πότερος *which of two?* πόσος *how much?* ποῖος *of what sort?* πηλίκος *how old* or *large?* πότερος and (with different accent) ποσός, ποιός are also indefinite.

279. Another indefinite pronoun is δεῖνα *so and so, what's his name*, used in colloquial speech, always with preceding article: ὁ (ἡ, τὸ) δεῖνα. This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	N. ὁ δεῖνα		Plur.	N. οἱ δεῖνες
	G. τοῦ δεῖνος			G. τῶν δείνων
	D. τῷ δεῖνι			——
	A. τὸν δεῖνα			A. τοὺς δεῖνας

276 D. Hm. has often ὅσσος for ὅσος (47 D); once ὁσσάτιος.

277 D. The Ion. (Hm. Hd.) has G. S. τέο, τεῦ, D. τέῳ, G. P. τέων, D. τέοισι.

278 D. Hd. has κ- for π- in the interrogatives and indefinites: κότερος, κόσος, κοῖος; so the adverbs κοῦ, κότε, etc. Cf. Lat. *qu-* in *quis, quot, qualis*, etc.

Indefinite Relative Pronoun.

280. The indefinite relative ὅστις, ἥτις, ὅ τι *whoever, whichever*, is formed by uniting the relative ὅς with the indefinite τὶς, each being separately declined.

	M.	F.	N.
Sing. Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὗτινος, ὅτου	ἧστινος	οὗτινος, ὅτου
Dat.	ᾧτινι, ὅτῳ	ᾗτινι	ᾧτινι, ὅτῳ
Acc.	ὅντινα	ἥντινα	ὅ τι
Dual N. A. V.	ὥτινε	ὥτινε	ὥτινε
G. D.	οἷντινοιν	οἷντινοιν	οἷντινοιν
Plur. Nom.	οἵτινες	αἵτινες	ἅτινα
Gen.	ὧντινων, ὅτων	ὧντινων	ὧντινων, ὅτων
Dat.	οἷστισι, ὅτοις	αἷστισι	οἷστισι, ὅτοις
Acc.	οὕστινας	ἅστινας	ἅτινα

a. The shorter forms ὅτου, ὅτῳ, ὅτων, ὅτοις are invariably used in the older Attic, and ὅτου, ὅτῳ are at all times much more common than οὗτινος, ᾧτινι.

b. For ἅτινα, there is another form ἅττα, not to be confounded with ἄττα = τινά (277 b).

281. Other indefinite relatives (cf. 278) are ὁ-πότερος *whichever* (of two), ὁ-πόσος *however much*, ὁ-ποῖος *of whatever sort*, ὁ-πηλίκος *of whatever age* or *size*.

Correlation of Pronouns.

282. The following table shows the correspondence, in form and meaning, of the last four classes of pronouns:

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280 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in ὁ-πόσος, ὁ-ποῖος, etc (281).

S. (ὅτις)	N. (ὅ ττι)	P.	N. ἅσσα
ὅτευ (ὅττεο, ὅττευ)		ὅτεων	
ὅτεῳ		ὁτέοισι	
(ὅτινα)	N. (ὅ ττι)	(ὅτινας)	N. ἅσσα

The forms not in ( ) occur also in Hd.—In the nominative and accusative, Hm. has also the usual forms.

281 D. Hm. often doubles π in the indefinite relatives: ὁππότερος, ὁπποῖος; and in adverbs ὅππως, ὁππότε, etc. (47 D).

Hd. has ὁκότερος, ὁκόσος, etc.; and in adverbs ὅκου, ὁκόθεν, etc. Cf. 278 D.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE, INDEF. REL.
Simple	τίς *who?* *which? what?*	τὶς *some*	ὅδε *this* (here), οὗτος *this, that*	ὅς, ὅστις *who, which*
Comparative	πότερος *which of two?*	πότερος *one of two*	ἕτερος *the one* or *the other of two*	ὁπότερος *which of two*
Quantity or Number	πόσος *how* *much, many?*	ποσός *of* *some quan.* or *number*	(τόσος) τοσόσδε τοσοῦτος } *so much, many*	ὅσος, ὁπόσος *of* *which quan., num.,* (*as much, many*) *as*
Quality	ποῖος *of* *what sort?*	ποιός *of* *some sort*	(τοῖος) *such* τοιόσδε τοιοῦτος	οἷος, ὁποῖος *of which sort* (*such*) *as*
Age or Size	πηλίκος *how old?* *how large?*	πηλίκος *of some* *age, size*	(τηλίκος) τηλικόσδε } *so old, large* τηλικοῦτος	ἡλίκος, ὁπηλίκος *of which age, size,* (*as old, large*) *as*

283. Correlative Adverbs are also formed from the same pronoun-stems.

		INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	REL., INDEF. REL.
Place		ποῦ *where?*	πού *somewhere*	(ἔνθα) ἐνθάδε, ἐνταῦθα, *there*	οὗ, ὅπου *where*
		πόθεν *whence?*	ποθέν *from* *some place*	(ἔνθεν) ἐνθένδε, ἐντεῦθεν, *thence*	ὅθεν, ὁπόθεν *whence*
		ποῖ *whither?*	ποί *to* *some place*	(ἔνθα) ἐνθάδε, ἐνταῦθα, *thither*	οἷ, ὅποι *whither*
Time		πότε *when?*	ποτέ *some* *time, ever*	τότε *then*	ὅτε, ὁπότε *when*
		πηνίκα *at* *what time?*		(τηνίκα) τηνικάδε τηνικαῦτα } *at that time*	ἡνίκα, ὁπηνίκα *at which time*
Way		πῇ *which* *way? how?*	πῄ *some way,* *somehow*	τῇδε, ταύτῃ *this way, thus*	ᾗ, ὅπῃ *which way, as*
Manner		πῶς *how?*	πώς *somehow*	(ὥς) ὧδε, οὕτω(ς) *thus, so*	ὡς, ὅπως *as, that*

The indefinite adverbs are all enclitic (113 b).

a. To the pronoun ἐκεῖνος *that* (yonder), correspond the demonstrative adverbs of place, ἐκεῖ *there*, ἐκεῖθεν *thence*, ἐκεῖσε *thither*.

284. The demonstratives in parentheses are not used in Attic prose except in particular phrases: καὶ ὥς *even thus*, οὐδ' ὥς, μηδ' ὥς *not even thus*; ἔνθα μέν . . . ἔνθα δέ *here* . . . *there*; so ἔνθεν μέν . . . ἔνθεν δέ.—In Attic prose, ἔνθα and ἔνθεν are chiefly *relative*, ἔνθα being used instead of οὗ and οἷ, ἔνθεν instead of ὅθεν.

285. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles οὖν, δή, δή ποτε, δή ποτ' οὖν: ὅστις οὖν *who* (*which*, *what*) *soever*, ὅστις δή, ὅστις δή ποτε, ὅστις δή ποτ' οὖν: these are also written as single words, ὁστισοῦν, ὁστισδή, ὁστισδήποτε, ὁστισδηποτοῦν. With the same force, τὶς is sometimes added to indefinite relatives: ὁποῖός τις and even ὁποῖός τις οὖν *of what sort soever*.

286. The enclitic πέρ gives emphasis to relatives (definite and indefinite): ὅσοι περ *of which number precisely*, ὥσπερ *just as*. οὖν is sometimes added after it: ὡσπεροῦν.

287. Observe also the *negative* pronouns and adverbs: οὔτις, μήτις *no one* (poet. for οὐδείς, μηδείς, 290 a; in prose only οὔτι, μήτι *not at all*), οὐδέτερος, μηδέτερος *neither of two*, οὐδαμοῦ, μηδαμοῦ *nowhere*, οὐδαμῇ, μηδαμῇ *in no way*, οὐδαμῶς, μηδαμῶς *in no manner*, with some others of similar formation.

NUMERALS.

288. The words which express number are of various classes; the most important are given in the following table:

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283 D. Poetic are τόθι = τοῦ, ποθί = πού, ὅθι = οὗ; τόθι *there*; τόθεν *thence*;—also ἦμος, τῆμος (Dor. ἆμος, τᾶμος) = ὅτε, τότε.—For Att. ἕως *as long as*, τέως *so long*, Hm. has also εἵως, τείως, and sometimes εἷος, τεῖος. In the same sense, he has ὄφρα, τόφρα. Beside ᾗ, he has the form ᾗχι, but uses both only in the *local* meaning, *which way*, *where*: for ποῖ, ὅποι, he always uses πόσε, ὁππόσε.—For ἐνθαῦτα, ἐνθεῦτεν in Hd., see 74 D.

a. For ἐκεῖ, etc., the poets use κεῖθι, κεῖθεν, κεῖσε (271 D).

284 D. The demonstrative ὥς (distinguished by its accent from the relative ὡς *as*, 120) is frequent in Epic poetry: it is sometimes written ὧς. The poets have also τώς = οὕτως.

288 D. For the first four cardinal numbers, see 290 D.

Hm. has for 12, δώδεκα, δυώδεκα, and δυοκαίδεκα; 20, εἴκοσι and ἐείκοσι; 30, τριήκοντα; 80, ὀγδώκοντα; 90, ἐνενήκοντα and ἐννήκοντα; 200 and 300, διηκόσιοι, τριηκόσιοι; 9,000 and 10,000, ἐννεάχιλοι, δεκάχιλοι. He has also the ordinals 3d, τρίτατος; 4th, τέτρατος; 7th, ἑβδόματος; 8th, ὀγδόατος; 9th, εἴνατος; 12th, δυωδέκατος; 20th, ἐεικοστός; together with the Attic form of each.

		CARDINAL NUMBERS.	ORDINAL.	NUM. ADVERBS.
1	α΄	εἷς, μία, ἕν *one*	πρῶτος *first*	ἅπαξ *once*
2	β΄	δύο	δεύτερος	δίς
3	γ΄	τρεῖς, τρία	τρίτος	τρίς
4	δ΄	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε΄	πέντε	πέμπτος	πεντάκις
6	ϛ΄	ἕξ	ἕκτος	ἑξάκις
7	ζ΄	ἑπτά	ἕβδομος	ἑπτάκις
8	η΄	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ΄	ἐννέα	ἔνατος	ἐνάκις
10	ι΄	δέκα	δέκατος	δεκάκις
11	ια΄	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ΄	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ΄	τρεισκαίδεκα	τρισκαιδέκατος	
14	ιδ΄	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε΄	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ιϛ΄	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ΄	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη΄	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ΄	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ΄	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ΄	τριάκοντα	τριᾱκοστός	τριᾱκοντάκις
40	μ΄	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν΄	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ΄	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο΄	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π΄	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϙ΄	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ΄	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ΄	διᾱκόσιοι, -αι, -α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ΄	τριᾱκόσιοι, -αι, -α	τριᾱκοσιοστός	
400	υ΄	τετρακόσιοι, -αι, -α	τετρακοσιοστός	
500	φ΄	πεντακόσιοι, -αι, -α	πεντακοσιοστός	
600	χ΄	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός	
700	ψ΄	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός	
800	ω΄	ὀκτακόσιοι, -αι, -α	ὀκτᾱκοσιοστός	
900	ϡ΄	ἐνακόσιοι, -αι, -α	ἐνακοσιοστός	
1,000	͵α	χῑ́λιοι, -αι, -α	χῑλιοστός	χῑλιάκις
2,000	͵β	δισχῑ́λιοι, -αι, -α	δισχῑλιοστός	
3,000	͵γ	τρισχῑ́λιοι, -αι, -α	τρισχῑλιοστός	
10,000	͵ι	μύριοι, -αι, -α	μῡριοστός	μῡριάκις

Hd. has δυώδεκα (δυωδέκατος), τριήκοντα (τριηκοστός), ὀγδώκοντα, διηκόσιοι (διηκοσιοστός), τριηκόσιοι: for ἔνατος he has εἴνατος, and so εἰνάκις, εἰνακόσιοι, εἰνακισχῑ́λιοι.

Dor. εἴκατι for εἴκοσι.—Aeol. πέμπε for πέντε, cf. the ordinal πέμπτος.

289. Notation.—The letters from α′ to θ′ denote units 1—9, ϛ′ (for former Ϝ, *vau*) being inserted after ε′ for the number 6. Those from ι′ to π′ denote tens 10—80, ϙ′ (*koppa*) being added after π′ for 90. Those from ρ′ to ω′ denote hundreds 100—800, ϡ (*sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus ͵βτμδ′ = 2344, ͵αωνθ′ = 1859.

a. *Sampi*, like *vau* and *koppa* (7), was a letter of the primitive Greek alphabet, which became obsolete except as a numeral sign.

b. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus φ is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

290. The cardinal numbers from 1 to 4 are *declinable:*

one			*two*	*three*		*four*	
εἷς	μία	ἕν	N. A. δύο	τρεῖς	τρία	τέσσαρες	τέσσαρα
ἑνός	μιᾶς	ἑνός	G. D. δυοῖν	τριῶν		τεσσάρων	
ἑνί	μιᾷ	ἑνί		τρισί		τέσσαρσι	
ἕνα	μίαν	ἕν		τρεῖς	τρία	τέσσαρας	τέσσαρα

a. Like εἷς, are declined οὐδείς, οὐδεμία, οὐδέν, and μηδείς, *no one:* these are found also in the plural. They may be written in two words for emphasis: οὐδὲ εἷς *not a soul;* and ἄν or a preposition may be interposed: μηδ᾽ ἂν εἷς, οὐδὲ παρ᾽ ἑνός.

b. With a *plural* noun δύο is sometimes used without inflection. The forms δυεῖν and δυσί belong to late Greek.

c. For σσ in τέσσαρες and all its forms, ττ is also used (48).

d. The cardinal numbers from 5 to 199 are *indeclinable.* Those from 200 on, and all the ordinals, are regular adjectives of three endings.

291. a. For 13 τρισκαίδεκα also occurs. For the ordinals 13th–19th separate forms are also found: τρίτος καὶ δέκατος, etc.

b. For the union of 20, 30, etc., with units there are three forms:

Cardinal.	*Ordinal.*
πέντε καὶ εἴκοσι	πέμπτος καὶ εἰκοστός
εἴκοσι καὶ πέντε	εἰκοστὸς καὶ πέμπτος
εἴκοσι πέντε	πέντε καὶ εἰκοστός

Cf. τῷ ἑνὶ καὶ τριᾶκοστῷ ἔτει (*uno et tricesimo anno*).

290 D. 1. Hm. has also fem. ἴα, ἰῆς, ἰῇ, ἴαν, with D. S. neut. ἰῷ.

2. Hm. has δύο and δύω, both indeclinable; also Du. δοιώ, Pl. δοιοί, -αί, -ά, D. δοιοῖσι, A. δοιούς, -άς, -ά.—Hd. with δύο, δυοῖν, has G. P. δυῶν, D. δυοῖσι; also δύο indeclinable.

4. Hm. with τέσσαρες has πίσυρες (Aeol.).—Hd. τέσσερες (so 14 τεσσερεσκαίδεκα sometimes indeclinable, and 40 τεσσεράκοντα).—Dor. τέτορες, D. τέτρασι.

a. Of οὐδείς, μηδείς, Hm. has only οὐδέν, μηδέν, οὐδενί.

292. The numbers 18, 19 are commonly expressed by ἑνὸς (or δυοῖν) δέοντες εἴκοσι *twenty wanting one* or *two*. So 28, 29, 38, 39, etc.; ναυσὶ μιᾶς δεούσαις πεντήκοντα *with* 49 *ships*. So too the ordinals: δυοῖν δέοντι τριᾱκοστῷ ἔτει *in the* 28*th year*.

293. Examples of *fractional expressions* are: ἥμισυς (229 a) ½; ἡμιτάλαντον *half a talent*;—ἡμιόλιος 1½; τρία ἡμιτάλαντα 1½ *talents*; τρίτον ἡμιτάλαντον 2½ *talents*;—τριτημόριον ⅓, τεταρτημόριον ¼;—ἐπίτριτος 1⅓;—τὰ δύο μέρη (*duae partes*) ⅔; τὰ τρία μέρη ¾; τῶν πέντε αἱ δύο μοῖραι ⅖.

294. To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrogative ποστός (*how-many-eth*, having what place in a series?), with a corresponding indefinite relative ὁπόστος.

295. From the numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together*, *two by two*, etc.

b. *Multiplicatives*, in -πλοῦς (from -πλοος, Lat. *-plex*): ἁπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσός *double*, τρισσός *treble*.

Further, multiplicatives in -πλάσιος: διπλάσιος *twice as much* (δὶς τοσοῦτος), τριπλάσιος *three times as much*, etc., πολλαπλάσιος *many times as much*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part*, *single*, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in -άς: μονάς (μονάδ-ος) *the number one*, *unity*, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἐννεάς, δεκάς, εἰκάς, ἑκατοντάς, χῑλιάς, μῡριάς: hence τρεῖς μῡριάδες = 30,000.

296. Closely connected with numerals are such general expressions as

ἑκάτερος (with comparative ending) *either* (of two),
ἕκαστος (with superlative ending) *each* (of any number),
ἄμφω, G. D. ἄμφοιν, *both* (Lat. *ambo*), for which ἀμφότεροι, -αι, -α is commonly used.

297. Observe also the adverbs in -άκις, πολλάκις, *many times*, *often*, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὁσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

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295 D. b. Hd. διξός, τριξός, for δισσός, τρισσός; also διπλήσιος, τριπλήσιος, etc., as if for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλῇ, τετραπλῇ.

297 D. Adverbs in -άκις sometimes lose -ς in poetry: ὁσσάκι Hm., see 88 D.

VERBS.

298. Voices.—The Greek verb has three voices, *active*, *middle*, and *passive*.

a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

299. Modes.—Each voice has six modes:
the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

a. The first four modes are called *finite modes*. In their inflection they distinguish three *numbers*, singular, dual, and plural; and three *persons*, first, second, and third.

b. The *infinitive* and *participle* are essentially nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both have some of the properties of the verb.

c. The *verbal adjectives* in -τός and -τέος are like participles, though less clearly distinguished from ordinary adjectives.

300. Tenses.—The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aorist*, and *future* (for indefinite action);
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three:
the *present* (for continued action);
the *aorist* (for indefinite action);
the *perfect* (for completed action).

The *optative*, *infinitive*, and *participle* have also the *future* and *future perfect*.

301. The tenses of the indicative are also distinguished as
1. *Principal* tenses: the *present*, *future*, *perfect*, and *future perfect*; which express present or future time;
2. *Past* tenses: the *imperfect*, *aorist*, and *pluperfect*; which express past time.

302. a. The *passive* voice has a distinct form only for the *aorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no *future perfect* (yet see 467).

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300 D. The future and future perfect optatives are never found in Hm.

303. TENSE-SYSTEMS.—The different forms of the verb are divided into the following *systems* of tenses:

1. the *present* system including the *Present* and *Imperfect.*
2. the *future* system " *Future Active* and *Middle.*
3. the *first aorist* system " 1st *Aorist Active* and *Middle.*
4. the *second aorist* system " 2d *Aorist Active* and *Middle.*
5. the *first perfect* system " 1st *Perf.* and 1st *Plup. Act.*
6. the *second perfect* system " 2d *Perf.* and 2d *Plup. Act.*
7. the *perfect middle* system " *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system " 1st *Aor.* and 1st *Fut. Pass.*
9. the *second passive* system " 2d *Aor.* and 2d *Fut. Pass.*

304. a. The tenses called *second* differ from the corresponding *first* tenses in form, but have like meaning. Very few verbs have both the *first* and *second* form of the same tense.

b. Most verbs, therefore, have only *six* of the above systems. Many have less than six; and hardly any verb is used in all nine systems.

c. The 'principal parts' of a verb are the first person singular indicative of every system used in it. Thus:

λύω, λύσω, ἔλῡσα, λέλυκα, λέλυμαι, ἐλύθην (see 313).

305. STEMS.—Each tense-system has a separate stem, called a *tense-stem.*

a. The passive, perfect, and perfect middle systems have, besides the principal tense-stems, *secondary* tense-stems, for the future passive, the pluperfect, and the future perfect.

b. Each subjunctive and optative has furthermore a stem of its own (*mode-stem*) derived from its proper tense-stem.

306. INFLECTION.—The forms of the verb are made by adding to its different stems certain *endings* (375–382) which, in the finite modes, mark the persons and numbers. Cf. 299 a.

307. THEMES AND ROOTS.—The various tense-stems of a verb are made from a common *theme* (sometimes called the *verb-stem*). This may be either a *root* (543), or a longer formation consisting of a root with a derivative suffix added. Thus τι- (present τίω *honor*) is a root; τῑμα- (present τῑμάω) is a longer theme.

a. The longer themes are mostly noun-stems, slightly modified. They have two or more syllables, whereas roots are almost always of one syllable.

308. PRIMITIVE AND DENOMINATIVE VERBS.—A Primitive verb forms its tense-stems from a root; a Denominative verb from a longer theme, originally a noun-stem.

Thus the primitive verbs λύω *loose* and τίω *honor* are from the roots λυ- and τι-; the denominative verbs φιλέω *love* and τῑμάω *honor* are from the themes φιλε-, τῑμα-, which are the stems φιλο-, τῑμᾱ- of the nouns φίλος *dear* and τῑμή *honor*, slightly modified.

a. The following practical rule will *generally* serve to distinguish the two kinds of verbs. Primitive are verbs in -μι (311 c), and verbs in -ω of *two* syllables in the present indicative active, as λέγω *speak* (or *three* syllables in the middle, as μάχομαι *fight*, deponent). Others are denominative.

309. Verbs are named *mute-verbs*, *liquid-verbs*, *vowel-verbs*, etc., according as their themes end in a mute, a liquid, a vowel, etc.

310. Variable Vowel.—The final vowel of a tense-stem is said to be *variable* when it is -ο- in some of the forms and -ε- in others. Thus λύο-μεν *we loose* but λύε-τε *you loose*. The sign for the variable vowel is -°|ε-.

Thus λῡ°|ε- means that the stem is sometimes λῡο- and sometimes λῡε-. It may be read 'λῡο- or λῡε-'.

a. The subjunctive has also a *long* variable vowel, -ω|η-.

311. The Mι-form.—There are two slightly different ways of inflecting tense-stems, called the *common form* of inflection, and the *μι-form*. See 383 and 385.

The Present and Second Aorist systems are inflected according to the μι-form when the tense-stem does not end in a variable vowel.

a. Otherwise they follow the common form. The rest of the tenses follow, some the one form, some the other.

b. The μι-form is thus called, because when the present indicative active is so inflected, its first person singular ends in -μι.

c. Verbs whose present system has the μι-form are called 'verbs in -μι'; and those whose present system has the common form, 'verbs in -ω.' But it must be remembered that these designations refer only to the present system.

312. In the following synopsis of the verb λύω *loose*, the *meanings* of the indicative, infinitive, and participle are given for the active voice. The subjunctive and optative cannot be adequately rendered by any single English expressions: their various meanings must be learned from the Syntax. Meanwhile the following may serve as examples: Subj. (ἐὰν) λύω *(if) I loose;* Opt. (εἰ) λύοιμι *(if) I should loose.*

The meanings of the *passive* may be inferred from those of the active: thus λύομαι *I am loosed*, etc. The *middle* of λύω means to *loose for one's self* (*deliver*, *ransom*): so λύομαι *I loose for myself*, and so on.

313. *Synopsis of the Verb λύ-ω loose.*

VOICE.	MODE.	PRESENT AND IMPERFECT.	FUTURE.	AORIST.	PERFECT AND PLUPERFECT.
Active.	Ind.	λύω *I loose* (or *am loosing*)	λύσω *I shall loose*		λέλυκα *I have loosed*
		ἔλῡον *I was loosing*		ἔλῡσα *I loosed*	ἐλελύκη *I had loosed*
	Sub.	λύω		λύσω	λελύκω
	Opt.	λύοιμι	λύσοιμι	λύσαιμι	λελύκοιμι
	Imv.	λῦε *loose*		λῦσον *loose*	
	Inf.	λύειν *to loose*	λύσειν *to be about to loose*	λῦσαι *to loose*	λελυκέναι *to have loosed*
	Par.	λύων *loosing*	λύσων *about to loose*	λύσᾱς *having loosed*	λελυκώς *having loosed*
Middle.	Ind.	λύομαι *I loose for myself*	λύσομαι		λέλυμαι
		ἐλῡόμην		ἐλῡσάμην	ἐλελύμην
	Sub.	λύωμαι		λύσωμαι	λελυμένος ὦ
	Opt.	λῡοίμην	λῡσοίμην	λῡσαίμην	λελυμένος εἴην
	Imv.	λύου		λῦσαι	λέλυσο
	Inf.	λύεσθαι	λύσεσθαι	λύσασθαι	λελύσθαι
	Par.	λῡόμενος	λῡσόμενος	λῡσάμενος	λελυμένος
Passive.	Ind.	like the middle	λυθήσομαι *I shall be loosed*	ἐλύθην *I was loosed*	like the middle
	Sub.			λυθῶ	
	Opt.		λυθησοίμην	λυθείην	
	Imv.			λύθητι	
	Inf.		λυθήσεσθαι	λυθῆναι	
	Par.		λυθησόμενος	λυθείς	

Fut. Perf. Pass. Ind. λελύσομαι (*I shall have been loosed*), Opt. λελῡσοίμην, Inf. λελύσεσθαι, Par. λελῡσόμενος.
Verbal Adjectives: λυτός *loosed* or *looseable*, λυτέος (*requiring*) *to be loosed*.

314.

λύ-ω *loose*		Present System.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύω	ἔ-λῡο-ν	λύο-μαι	ἐ-λῡό-μην
	2	λύεις	ἔ-λῡε-ς	λύει	ἐ-λύου
	3	λύει	ἔ-λῡε	λύε-ται	ἐ-λύε-το
	D. 2	λύε-τον	ἐ-λύε-τον	λύε-σθον	ἐ-λύε-σθον
	3	λύε-τον	ἐ-λῡέ-την	λύε-σθον	ἐ-λῡέ-σθην
	P. 1	λύο-μεν	ἐ-λύο-μεν	λῡό-μεθα	ἐ-λῡό-μεθα
	2	λύε-τε	ἐ-λύε-τε	λύε-σθε	ἐ-λύε-σθε
	3	λύουσι	ἔ-λῡο-ν	λύο-νται	ἐ-λύο-ντο
		Present.		Present.	
Subjunctive.	S. 1	λύω		λύω-μαι	
	2	λύῃ-ς		λύῃ	
	3	λύῃ		λύη-ται	
	D. 2	λύη-τον		λύη-σθον	
	3	λύη-τον		λύη-σθον	
	P. 1	λύω-μεν		λῡώ-μεθα	
	2	λύη-τε		λύη-σθε	
	3	λύωσι		λύω-νται	
Optative.	S. 1	λύοι-μι		λῡοί-μην	
	2	λύοι-ς		λύοι-ο	
	3	λύοι		λύοι-το	
	D. 2	λύοι-τον		λύοι-σθον	
	3	λῡοί-την		λῡοί-σθην	
	P. 1	λύοι-μεν		λῡοί-μεθα	
	2	λύοι-τε		λύοι-σθε	
	3	λύοιε-ν		λύοι-ντο	
Imperative.	S. 2	λῦε		λύου	
	3	λῡέ-τω		λῡέ-σθω	
	D. 2	λύε-τον		λύε-σθον	
	3	λῡέ-των		λῡέ-σθων	
	P. 2	λύε-τε		λύε-σθε	
	3	λῡό-ντων or λῡέ-τωσαν		λῡέ-σθων or λῡέ-σθωσαν	
Infinitive.		λύειν		λύε-σθαι	
Participle.		λύων, -ουσα, -ον		λῡό-μενο-ς, -η, -ον	

315.		316.	
Future System.		*First Aorist System.*	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσω	λύσο-μαι	ἔ-λῡσα	ἐ-λῡσά-μην
λύσεις	λύσει	ἔ-λῡσα-ς	ἐ-λύσω
λύσει	λύσε-ται	ἔ-λῡσε	ἐ-λύσα-το
λύσε-τον	λύσε-σθον	ἐ-λύσα-τον	ἐ-λύσα-σθον
λύσε-τον	λύσε-σθον	ἐ-λῡσά-την	ἐ-λῡσά-σθην
λύσο-μεν	λῡσό-μεθα	ἐ-λύσα-μεν	ἐ-λῡσά-μεθα
λύσε-τε	λύσε-σθε	ἐ-λύσα-τε	ἐ-λύσα-σθε
λύσουσι	λύσο-νται	ἔ-λῡσα-ν	ἐ-λύσα-ντο
		λύσω	λύσωμαι
		λύσῃς	λύσῃ
		λύσῃ	λύσηται
		λύσητον	λύσησθον
		λύσητον	λύσησθον
		λύσωμεν	λῡσώμεθα
		λύσητε	λύσησθε
		λύσωσι	λύσωνται
λύσοιμι	λῡσοίμην	λύσαιμι	λῡσαίμην
λύσοις	λύσοιο	λύσειας, λύσαις	λύσαιο
λύσοι	λύσοιτο	λύσειε, λύσαι	λύσαιτο
λύσοιτον	λύσοισθον	λύσαιτον	λύσαισθον
λῡσοίτην	λῡσοίσθην	λῡσαίτην	λῡσαίσθην
λύσοιμεν	λῡσοίμεθα	λύσαιμεν	λῡσαίμεθα
λύσοιτε	λύσοισθε	λύσαιτε	λύσαισθε
λύσοιεν	λύσοιντο	λύσειαν, λύσαιεν	λύσαιντο
		λῦσον	λῦσαι
		λῡσάτω	λῡσάσθω
		λύσατον	λύσασθον
		λῡσάτων	λῡσάσθων
		λύσατε	λύσασθε
		λῡσάντων or λῡσάτωσαν	λῡσάσθων or λῡσάσθωσαν
λύσειν	λύσεσθαι	λῦσαι	λύσασθαι
λύσων, -ουσα, -ον	λῡσόμενος, -η, -ον	λύσᾱς, -σᾱσα, -σαν	λῡσάμενος, -η, -ον

317. **318.**

λύ-ω *loose*		*First Perfect System.*		*Perfect Middle*	
		Active.		Middle (Passive).	
		1st Perfect.	1st Pluperfect.	Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκα	ἐ-λελύκη, -ειν	λέλυ-μαι	ἐ-λελύ-μην
	2	λέλυκα-ς	ἐ-λελύκη-ς, -εις	λέλυ-σαι	ἐ-λέλυ-σο
	3	λέλυκε	ἐ-λελύκει	λέλυ-ται	ἐ-λέλυ-το
	D. 2	λελύκα-τον	ἐ-λελύκε-τον	λέλυ-σθον	ἐ-λέλυ-σθον
	3	λελύκα-τον	ἐ-λελυκέ-την	λέλυ-σθον	ἐ-λελύ-σθην
	P. 1	λελύκα-μεν	ἐ-λελύκε-μεν	λελύ-μεθα	ἐ-λελύ-μεθα
	2	λελύκα-τε	ἐ-λελύκε-τε	λέλυ-σθε	ἐ-λέλυ-σθε
	3	λελύκᾱσι	ἐ-λελύκε-σαν	λέλυ-νται	ἐ-λέλυ-ντο
		1st Perfect.		Perfect.	
Subjunctive.	S. 1	λελύκω		λελυμένος (-η, -ον) ὦ	
	2	λελύκῃς		" ᾖς	
	3	λελύκῃ		" ᾖ	
	D. 2	λελύκητον		λελυμένω (-ᾱ, -ω) ἦτον	
	3	λελύκητον		" ἦτον	
	P. 1	λελύκωμεν		λελυμένοι (-αι, -α) ὦμεν	
	2	λελύκητε		" ἦτε	
	3	λελύκωσι		" ὦσι	
Optative.	S. 1	λελύκοιμι		λελυμένος (-η, -ον) εἴην	
	2	λελύκοις		" εἴης	
	3	λελύκοι		" εἴη	
	D. 2	λελύκοιτον		λελυμένω (-ᾱ, -ω) εἶτον or εἴητον	
	3	λελυκοίτην		" εἴτην	εἰήτην
	P. 1	λελύκοιμεν		λελυμένοι (-αι, -α) εἶμεν	εἴημεν
	2	λελύκοιτε		" εἶτε	εἴητε
	3	λελύκοιεν		" εἶεν	εἴησαν
Imperative.	S. 2			λέλυ-σο	
	3			λελύ-σθω	
	D. 2			λέλυ-σθον	
	3			λελύ-σθων	
	P. 2			λέλυ-σθε	
	3			λελύ-σθων or λελύ-σθωσαν	
Infin.		λελυκέναι		λελύ-σθαι	
Part.		λελυκώς, -κυῖα, -κός		λελυ-μένος, -η, -ον	

319.

System.	*First Passive System.*	
Middle (Pass.).	Passive.	
Future Perfect.	1st Aorist.	1st Future.
λελύσο-μαι **λελύσει** **λελύσε-ται** **λελύσε-σθον** **λελύσε-σθον** **λελῡσό-μεθα** **λελύσε-σθε** **λελύσο-νται**	**ἐ-λύθη-ν** **ἐ-λύθη-ς** **ἐ-λύθη** **ἐ-λύθη-τον** **ἐ-λυθή-την** **ἐ-λύθη-μεν** **ἐ-λύθη-τε** **ἐ-λύθη-σαν**	**λυθήσο-μαι** **λυθήσει** **λυθήσε-ται** **λυθήσε-σθον** **λυθήσε-σθον** **λυθησό-μεθα** **λυθήσε-σθε** **λυθήσον-ται**
	λυθῶ **λυθῇς** **λυθῇ** **λυθῆτον** **λυθῆτον** **λυθῶμεν** **λυθῆτε** **λυθῶσι**	
λελῡσοίμην **λελύσοιο** **λελύσοιτο** **λελύσοισθον** **λελῡσοίσθην** **λελῡσοίμεθα** **λελύσοισθε** **λελύσοιντο**	**λυθείην** **λυθείης** **λυθείη** **λυθεῖτον** or **λυθείητον** **λυθείτην** **λυθειήτην** **λυθεῖμεν** **λυθείημεν** **λυθεῖτε** **λυθείητε** **λυθεῖεν** *λυθείησαν*	**λυθησοίμην** **λυθήσοιο** **λυθήσοιτο** **λυθήσοισθον** **λυθησοίσθην** **λυθησοίμεθα** **λυθήσοισθε** **λυθήσοιντο**
	λύθη-τι **λυθή-τω** **λύθη-τον** **λυθή-των** **λύθη-τε** **λυθέ-ντων** or *λυθήτωσαν*	
λελύσε-σθαι	**λυθῆ-ναι**	**λυθήσε-σθαι**
λελῡσό-μενος, -η, -ον	**λυθείς, -εῖσα, -έν**	**λυθησό-μενος, -η, -ον**

320. **321.**

λείπω (λιπ-) *leave*		*Second Aorist System.*		*Second Perfect System.*	
		Active.	Middle.	Active.	
		2d Aorist.		2d Perfect.	2d Pluperfect.
Indicative.	S. 1	ἔ-λιπο-ν	ἐ-λιπό-μην	λέλοιπα	ἐ-λελοίπη, -ειν
	2	ἔ-λιπε-ς	ἐ-λίπου	λέλοιπα-ς	ἐ-λελοίπης, -εις
	3	ἔ-λιπε	ἐ-λίπε-το	λέλοιπε	ἐ-λελοίπει
	D. 2	ἐ-λίπε-τον	ἐ-λίπε-σθον	λελοίπα-τον	ἐ-λελοίπει-τον
	3	ἐ-λιπέ-την	ἐ-λιπέ-σθην	λελοίπα-τον	ἐ-λελοιπεί-την
	P. 1	ἐ-λίπο-μεν	ἐ-λιπό-μεθα	λελοίπα-μεν	ἐ-λελοίπει-μεν
	2	ἐ-λίπε-τε	ἐ-λίπε-σθε	λελοίπα-τε	ἐ-λελοίπει-τε
	3	ἔ-λιπο-ν	ἐ-λίπο-ντο	λελοίπᾱσι	ἐ-λελοίπε-σαν
				2d Perfect.	
Subjunctive.	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπηται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λιπώμεθα	λελοίπωμεν	
	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
Optative.	S. 1	λίποιμι	λιποίμην	λελοίποιμι	
	2	λίποις	λίποιο	λελοίποις	
	3	λίποι	λίποιτο	λελοίποι	
	D. 2	λίποιτον	λίποισθον	λελοίποιτον	
	3	λιποίτην	λιποίσθην	λελοιποίτην	
	P. 1	λίποιμεν	λιποίμεθα	λελοίποιμεν	
	2	λίποιτε	λίποισθε	λελοίποιτε	
	3	λίποιεν	λίποιντο	λελοίποιεν	
Imperative.	S. 2	λίπε	λιποῦ		
	3	λιπέ-τω	λιπέ-σθω		
	D. 2	λίπε-τον	λίπε-σθον		
	3	λιπέ-των	λιπέ-σθων		
	P. 2	λίπε-τε	λίπε-σθε		
	3	λιπό-ντων or λιπέ-τωσαν	λιπέ-σθων or λιπέ-σθωσαν		
Infin.		λιπεῖν	λιπέ-σθαι	λελοιπέ-ναι	
Part.		λιπών, -οῦσα, -όν	λιπό-μενος, -η, -ον	λελοιπώς, -υῖα, -ός	

322.

στέλλω (στελ-) *send*		*Second Passive System.* Passive.	
		2d Aorist.	2d Future.
Indicative.	S. 1	ἐ-στάλη-ν	σταλήσο-μαι
	2	ἐ-στάλη-ς	σταλήσει
	3	ἐ-στάλη	σταλήσε-ται
	D. 2	ἐ-στάλη-τον	σταλήσε-σθον
	3	ἐ-σταλή-την	σταλήσε-σθον
	P. 1	ἐ-στάλη-μεν	σταλησό-μεθα
	2	ἐ-στάλη-τε	σταλήσε-σθε
	3	ἐ-στάλη-σαν	σταλήσο-νται
Subjunctive.	S. 1	σταλῶ	
	2	σταλῇς	
	3	σταλῇ	
	D. 2	σταλῆτον	
	3	σταλῆτον	
	P. 1	σταλῶμεν	
	2	σταλῆτε	
	3	σταλῶσι	
Optative.	S. 1	σταλείην	σταλησοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλεῖτον or σταλείητον	σταλήσοισθον
	3	σταλείτην σταλειήτην	σταλησοίσθην
	P. 1	σταλεῖμεν σταλείημεν	σταλησοίμεθα
	2	σταλεῖτε σταλείητε	σταλήσοισθε
	3	σταλεῖεν σταλείησαν	σταλήσοιντο
Imperative.	S. 2	στάλη-θι	
	3	σταλή-τω	
	D. 2	στάλη-τον	
	3	σταλή-των	
	P. 2	στάλη-τε	
	3	σταλέ-ντων or σταλήτωσαν	
Infinitive.		σταλῆ-ναι	σταλήσε-σθαι
Participle.		σταλείς, -εῖσα, -έν	σταλησό-μενος, -η, -ον

323.

τῑμά-ω *honor*		Present System of Contract Verbs in -αω.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τῑμ(άω)ῶ	ἐτῑ́μ(αον)ων	τῑμ(άο)ῶ-μαι	ἐτῑμ(αό)ώ-μην
	2	τῑμ(άεις)ᾷς	ἐτῑ́μ(αες)ᾱς	τῑμ(άει)ᾷ	ἐτῑμ(άου)ῶ
	3	τῑμ(άει)ᾷ	ἐτῑ́μ(αε)ᾱ	τῑμ(άε)ᾶ-ται	ἐτῑμ(άε)ᾶ-το
	D. 2	τῑμ(άε)ᾶ-τον	ἐτῑμ(άε)ᾶ-τον	τῑμ(άε)ᾶ-σθον	ἐτῑμ(άε)ᾶ-σθον
	3	τῑμ(άε)ᾶ-τον	ἐτῑμ(αέ)ά-την	τῑμ(άε)ᾶ-σθον	ἐτῑμ(αέ)ά-σθην
	P. 1	τῑμ(άο)ῶ-μεν	ἐτῑμ(άο)ῶ-μεν	τῑμ(αό)ώ-μεθα	ἐτῑμ(αό)ώ-μεθα
	2	τῑμ(άε)ᾶ-τε	ἐτῑμ(άε)ᾶ-τε	τῑμ(άε)ᾶ-σθε	ἐτῑμ(άε)ᾶ-σθε
	3	τῑμ(άου)ῶσι	ἐτῑ́μ(αον)ων	τῑμ(άο)ῶ-νται	ἐτῑμ(άο)ῶ-ντο
		Present.		Present.	
Subjunctive.	S. 1	τῑμ(άω)ῶ		τῑμ(άω)ῶ-μαι	
	2	τῑμ(άῃς)ᾷς		τῑμ(άῃ)ᾷ	
	3	τῑμ(άῃ)ᾷ		τῑμ(άη)ᾶ-ται	
	D. 2	τῑμ(άη)ᾶ-τον		τῑμ(άη)ᾶ-σθον	
	3	τῑμ(άη)ᾶ-τον		τῑμ(άη)ᾶ-σθον	
	P. 1	τῑμ(άω)ῶ-μεν		τῑμ(αώ)ώ-μεθα	
	2	τῑμ(άη)ᾶ-τε		τῑμ(άη)ᾶ-σθε	
	3	τῑμ(άω)ῶσι		τῑμ(άω)ῶ-νται	
Optative.	S. 1	τῑμ(αοί)ῴη-ν or τῑμ(άοι)ῷ-μι		τῑμ(αοί)ῴ-μην	
	2	τῑμ(αοί)ῴη-ς		τῑμ(άοι)ῷ-ο	
	3	τῑμ(αοί)ῴη τῑμ(άοι)ῷ		τῑμ(άοι)ῷ-το	
	D. 2	τῑμ(άοι)ῷ-τον		τῑμ(άοι)ῷ-σθον	
	3	τῑμ(αοί)ῴ-την		τῑμ(αοί)ῴ-σθην	
	P. 1	τῑμ(άοι)ῷ-μεν		τῑμ(αοί)ῴ-μεθα	
	2	τῑμ(άοι)ῷ-τε		τῑμ(άοι)ῷ-σθε	
	3	τῑμ(άοι)ῷε-ν		τῑμ(άοι)ῷ-ντο	
Imperative.	S. 2	τῑ́μ(αε)ᾱ		τῑμ(άου)ῶ	
	3	τῑμ(αέ)ά-τω		τῑμ(αέ)ά-σθω	
	D. 2	τῑμ(άε)ᾶ-τον		τῑμ(άε)ᾶ-σθον	
	3	τῑμ(αέ)ά-των		τῑμ(αέ)ά-σθων	
	P. 2	τῑμ(άε)ᾶ-τε		τῑμ(άε)ᾶ-σθε	
	3	τῑμ(αό)ώ-ντων or τῑμ(αέ)ά-τωσαν		τῑμ(αέ)ά-σθων or τῑμ(αέ)ά-σθωσαν	
Infin.		τῑμ(άειν)ᾶν		τῑμ(άε)ᾶ-σθαι	
Part.		τῑμ(άων)ῶν, -ῶσα, -ῶν		τῑμ(αό)ώ-μενος, -η, -ον	

324.

φιλέ-ω *love*	*Present System of Contract Verbs in -εω.*

Active.		Middle (Passive).	
Present.	**Imperfect.**	**Present.**	**Imperfect.**
φιλ(έω)ῶ	ἐφίλ(εον)ουν	φιλ(έο)οῦ-μαι	ἐφιλ(εό)ού-μην
φιλ(έεις)εῖς	ἐφίλ(εες)εις	φιλ(έει)εῖ	ἐφιλ(έου)οῦ
φιλ(έει)εῖ	ἐφίλ(εε)ει	φιλ(έε)εῖ-ται	ἐφιλ(έε)εῖ-το
φιλ(έε)εῖ-τον	ἐφιλ(έε)εῖ-τον	φιλ(έε)εῖ-σθον	ἐφιλ(έε)εῖ-σθον
φιλ(έε)εῖ-τον	ἐφιλ(εέ)εί-την	φιλ(έε)εῖ-σθον	ἐφιλ(εέ)εί-σθην
φιλ(έο)οῦ-μεν	ἐφιλ(έο)οῦ-μεν	φιλ(εό)ού-μεθα	ἐφιλ(εό)ού-μεθα
φιλ(έε)εῖ-τε	ἐφιλ(έε)εῖ-τε	φιλ(έε)εῖ-σθε	ἐφιλ(έε)εῖ-σθε
φιλ(έου)οῦσι	ἐφίλ(εον)ουν	φιλ(έο)οῦ-νται	ἐφιλ(έο)οῦ-ντο

Present.	Present.
φιλ(έω)ῶ	φιλ(έω)ῶ-μαι
φιλ(έῃς)ῇς	φιλ(έῃ)ῇ
φιλ(έῃ)ῇ	φιλ(έη)ῆ-ται
φιλ(έη)ῆ-τον	φιλ(έη)ῆ-σθον
φιλ(έη)ῆ-τον	φιλ(έη)ῆ-σθον
φιλ(έω)ῶ-μεν	φιλ(εώ)ώ-μεθα
φιλ(έη)ῆ-τε	φιλ(έη)ῆ-σθε
φιλ(έω)ῶσι	φιλ(έω)ῶ-νται
φιλ(εοί)οίη-ν or φιλ(έοι)οῖ-μι	φιλ(εοί)οί-μην
φιλ(εοί)οίη-ς φιλ(έοις)οῖ-ς	φιλ(έοι)οῖ-ο
φιλ(εοί)οίη φιλ(έοι)οῖ	φιλ(έοι)οῖ-το
φιλ(έοι)οῖ-τον	φιλ(έοι)οῖ-σθον
φιλ(εοί)οί-την	φιλ(εοί)οί-σθην
φιλ(έοι)οῖ-μεν, -οίη-μεν	φιλ(εοί)οί-μεθα
φιλ(έοι)οῖ-τε, -οίη-τε	φιλ(έοι)οῖ-σθε
φιλ(έοι)οῖε-ν	φιλ(έοι)οῖ-ντο
φίλ(εε)ει	φιλ(έου)οῦ
φιλ(εέ)εί-τω	φιλ(εέ)εί-σθω
φιλ(έε)εῖ-τον	φιλ(έε)εῖ-σθον
φιλ(εέ)εί-των	φιλ(εέ)εί-σθων
φιλ(έε)εῖ-τε	φιλ(έε)εῖ-σθε
φιλ(εό)ού-ντων	φιλ(εέ)εί-σθων
or φιλ(εέ)εί-τωσαν	or φιλ(εέ)εί-σθωσαν
φιλ(έειν)εῖν	φιλ(έε)εῖ-σθαι
φιλ(έων)ῶν, -οῦσα, -οῦν	φιλ(εό)ού-μενος, -η, -ον

325.

δηλό-ω *manifest*		*Present System of Contract Verbs in -οω.*			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	δηλ(όω)ῶ	ἐδήλ(οον)ουν	δηλ(όο)οῦ-μαι	ἐδηλ(οό)ού-μην
	2	δηλ(όεις)οῖς	ἐδήλ(οες)ους	δηλ(όει)οῖ	ἐδηλ(όου)οῦ
	3	δηλ(όει)οῖ	ἐδήλ(οε)ου	δηλ(όε)οῦ-ται	ἐδηλ(όε)οῦ-το
	D. 2	δηλ(όε)οῦ-τον	ἐδηλ(όε)οῦ-τον	δηλ(όε)οῦ-σθον	ἐδηλ(όε)οῦ-σθον
	3	δηλ(όε)οῦ-τον	ἐδηλ(οέ)ού-την	δηλ(όε)οῦ-σθον	ἐδηλ(οέ)ού-σθην
	P. 1	δηλ(όο)οῦ-μεν	ἐδηλ(όο)οῦ-μεν	δηλ(οό)ού-μεθα	ἐδηλ(οό)ού-μεθα
	2	δηλ(όε)οῦ-τε	ἐδηλ(όε)οῦ-τε	δηλ(όε)οῦ-σθε	ἐδηλ(όε)οῦ-σθε
	3	δηλ(όου)οῦσι	ἐδήλ(οον)ουν	δηλ(όο)οῦ-νται	ἐδηλ(όο)οῦ-ντο
		Present.		Present.	
Subjunctive.	S. 1	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όῃς)οῖς		δηλ(όῃ)οῖ	
	3	δηλ(όῃ)οῖ		δηλ(όη)ῶ-ται	
	D. 2	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	3	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	P. 1	δηλ(όω)ῶ-μεν		δηλ(οώ)ώ-μεθα	
	2	δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σθε	
	3	δηλ(όω)ῶσι		δηλ(όω)ῶ-νται	
Optative.	S. 1	δηλ(οοί)οίη-ν or δηλ(όοι)οῖ-μι		δηλ(οοί)οί-μην	
	2	δηλ(οοί)οίη-ς δηλ(όοις)οῖ-ς		δηλ(όοι)οῖ-ο	
	3	δηλ(οοί)οίη δηλ(όοι)οῖ		δηλ(όοι)οῖ-το	
	D. 2	δηλ(όοι)οῖ-τον		δηλ(όοι)οῖ-σθον	
	3	δηλ(οοί)οί-την		δηλ(οοί)οί-σθην	
	P. 1	δηλ(όοι)οῖ-μεν		δηλ(οοί)οί-μεθα	
	2	δηλ(όοι)οῖ-τε		δηλ(όοι)οῖ-σθε	
	3	δηλ(όοι)οῖε-ν		δηλ(όοι)οῖ-ντο	
Imperative.	S. 2	δήλ(οε)ου		δηλ(όου)οῦ	
	3	δηλ(οέ)ού-τω		δηλ(οέ)ού-σθω	
	D. 2	δηλ(όε)οῦ-τον		δηλ(όε)οῦ-σθον	
	3	δηλ(οέ)ού-των		δηλ(οέ)ού-σθων	
	P. 2	δηλ(όε)οῦ-τε		δηλ(όε)οῦ-σθε	
	3	δηλ(οό)ού-ντων or *δηλ(οέ)ού-τωσαν*		δηλ(οέ)ού-σθων or *δηλ(οέ)ού-σθωσαν*	
Infin.		δηλ(όειν)οῦν		δηλ(όε)οῦ-σθαι	
Part.		δηλ(όων)ῶν, -οῦσα, -οῦν		δηλ(οό)ού-μενος, -η, -ον	

326. **327.**

φαίνω (φαν-) *show* — *Future System of Liquid Verbs.*		*First Aorist System of Liquid Verbs.*	
Active.	**Middle.**	**Active.**	**Middle.**
Future (contracted).		1st Aorist.	
φανῶ	φανοῦμαι	ἔ-φηνα	ἐ-φηνά-μην
φανεῖς	φανεῖ	ἔ-φηνα-ς	ἐ-φήνω
φανεῖ	φανεῖται	ἔ-φηνε	ἐ-φήνα-το
φανεῖτον	φανεῖσθον	ἐ-φήνα-τον	ἐ-φήνα-σθον
φανεῖτον	φανεῖσθον	ἐ-φηνά-την	ἐ-φηνά-σθην
φανοῦμεν	φανούμεθα	ἐ-φήνα-μεν	ἐ-φηνά-μεθα
φανεῖτε	φανεῖσθε	ἐ-φήνα-τε	ἐ-φήνα-σθε
φανοῦσι	φανοῦνται	ἔ-φηνα-ν	ἐ-φήνα-ντο
		φήνω	φήνωμαι
		φήνῃς	φήνῃ
		φήνῃ	φήνηται
		φήνητον	φήνησθον
		φήνητον	φήνησθον
		φήνωμεν	φηνώμεθα
		φήνητε	φήνησθε
		φήνωσι	φήνωνται
φανοίην, φανοῖμι	φανοίμην	φήναιμι	φηναίμην
φανοίης, φανοῖς	φανοῖο	φήνειας, *φήναις*	φήναιο
φανοίη, φανοῖ	φανοῖτο	φήνειε, *φήναι*	φήναιτο
φανοῖτον	φανοῖσθον	φήναιτον	φήναισθον
φανοίτην	φανοίσθην	φηναίτην	φηναίσθην
φανοῖμεν	φανοίμεθα	φήναιμεν	φηναίμεθα
φανοῖτε	φανοῖσθε	φήναιτε	φήναισθε
φανοῖεν	φανοῖντο	φήνειαν, *φήναιεν*	φήναιντο
		φῆνον	φῆναι
		φηνάτω	φηνάσθω
		φήνατον	φήνασθον
		φηνάτων	φηνάσθων
		φήνατε	φήνασθε
		φηνάντων	φηνάσθων
		or *φηνάτωσαν*	or *φηνάσθωσαν*
φανεῖν	φανεῖσθαι	φῆναι	φήνασθαι
φανῶν, -οῦσα, -οῦν	φανούμενος, -η, -ον	φήνᾱς, -ᾱσα, -αν	φηνάμενος, -η, -ον

328. *Perfect Middle and*

		Vowel-Verbs, with added σ.	*Liquid Verbs.*	
MIDDLE (PASSIVE).		τελέω (τελε-) *complete*	στέλλω (στελ-) *send*	φαίνω (φαν-) *show*
Perfect Indic.	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	(πέφανσαι, 463 a)
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετέλε-σθον	ἔσταλθον	πέφανθον
	P. 1	τετελέ-σ-μεθα	ἐστάλμεθα	πεφάσμεθα
	2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσί	ἐσταλμένοι εἰσί	πεφασμένοι εἰσί
Pluperf. Ind.	S. 1	ἐ-τετελέ-σ-μην	ἐστάλμην	ἐπεφάσμην
	2	ἐ-τετέλε-σο	ἔσταλσο	(ἐπέφανσο)
	3	ἐ-τετέλε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἐ-τετέλε-σθον	ἔσταλθον	ἐπέφανθον
	3	ἐ-τετελέ-σθην	ἐστάλθην	ἐπεφάνθην
	P. 1	ἐ-τετελέ-σ-μεθα	ἐστάλμεθα	ἐπεφάσμεθα
	2	ἐ-τετέλε-σθε	ἔσταλθε	ἐπέφανθε
	3	τετελε-σ-μένοι ἦσαν	ἐσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.		τετελεσμένος ὦ	ἐσταλμένος ὦ	πεφασμένος ὦ
Perf. Opt.		τετελεσμένος εἴην	ἐσταλμένος εἴην	πεφασμένος εἴην
Perf. Impv.	S. 2	τετέλε-σο	ἔσταλσο	(πέφανσο)
	3	τετελέ-σθω	ἐστάλθω	πεφάνθω
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετελέ-σθων	ἐστάλθων	πεφάνθων
	P. 2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελέ-σθων or τετελέ-σθωσαν	ἐστάλθων or ἐστάλθωσαν	πεφάνθων or πεφάνθωσαν
Perf. Inf.		τετελέ-σθαι	ἐστάλθαι	πεφάνθαι
Perf. Par.		τετελε-σ-μένος	ἐσταλμένος	πεφασμένος
1st Aor. Pass.	Ind.	ἐ-τελέ-σ-θην		ἐφάνθην
	Sub.	τελε-σ-θῶ		φανθῶ
	Opt.	τελε-σ-θείην		φανθείην
	Imv.	τελέ-σ-θητι		φάνθητι
	Inf.	τελε-σ-θῆναι		φανθῆναι
	Par.	τελε-σ-θείς		φανθείς
1 Fut. Ind.		τελε-σ-θήσομαι		φανθήσομαι

First Passive Systems of

Mute Verbs.

ῥίπτω (ῥῑφ-) *throw*	ἀλλάσσω (αλλαγ-) *exchange*	ἐλέγχω (ελεγχ-) *convict*	πείθω (πιθ-) *persuade*
ἔρρῑμμαι	ἤλλαγμαι	ἐλήλεγμαι	πέπεισμαι
ἔρρῑψαι	ἤλλαξαι	ἐλήλεγξαι	πέπεισαι
ἔρρῑπται	ἤλλακται	ἐλήλεγκται	πέπεισται
ἔρρῑφθον	ἤλλαχθον	ἐλήλεγχθον	πέπεισθον
ἔρρῑφθον	ἤλλαχθον	ἐλήλεγχθον	πέπεισθον
ἐρρίμμεθα	ἠλλάγμεθα	ἐληλέγμεθα	πεπείσμεθα
ἔρρῑφθε	ἤλλαχθε	ἐλήλεγχθε	πέπεισθε
ἐρρῑμμένοι εἰσί	ἠλλαγμένοι εἰσί	ἐληλεγμένοι εἰσί	πεπεισμένοι εἰσί
ἐρρίμμην	ἠλλάγμην	ἐληλέγμην	ἐπεπείσμην
ἔρρῑψο	ἤλλαξο	ἐλήλεγξο	ἐπέπεισο
ἔρρῑπτο	ἤλλακτο	ἐλήλεγκτο	ἐπέπειστο
ἔρρῑφθον	ἤλλαχθον	ἐλήλεγχθον	ἐπέπεισθον
ἐρρίφθην	ἠλλάχθην	ἐληλέγχθην	ἐπεπείσθην
ἐρρίμμεθα	ἠλλάγμεθα	ἐληλέγμεθα	ἐπεπείσμεθα
ἔρρῑφθε	ἤλλαχθε	ἐλήλεγχθε	ἐπέπεισθε
ἐρρῑμμένοι ἦσαν	ἠλλαγμένοι ἦσαν	ἐληλεγμένοι ἦσαν	πεπεισμένοι ἦσαν
ἐρρῑμμένος ὦ	ἠλλαγμένος ὦ	ἐληλεγμένος ὦ	πεπεισμένος ὦ
ἐρρῑμμένος εἴην	ἠλλαγμένος εἴην	ἐληλεγμένος εἴην	πεπεισμένος εἴην
ἔρρῑψο	ἤλλαξο	ἐλήλεγξο	πέπεισο
ἐρρίφθω	ἠλλάχθω	ἐληλέγχθω	πεπείσθω
ἔρρῑφθον	ἤλλαχθον	ἐλήλεγχθον	πέπεισθον
ἐρρίφθων	ἠλλάχθων	ἐληλέγχθων	πεπείσθων
ἔρρῑφθε	ἤλλαχθε	ἐλήλεγχθε	πέπεισθε
ἐρρίφθων or *ἐρρίφθωσαν*	ἠλλάχθων or *ἠλλάχθωσαν*	ἐληλέγχθων or *ἐληλέγχθωσαν*	πεπείσθων or *πεπείσθωσαν*
ἐρρῖφθαι	ἠλλάχθαι	ἐληλέγχθαι	πεπεῖσθαι
ἐρρῑμμένος	ἠλλαγμένος	ἐληλεγμένος	πεπεισμένος
ἐρρίφθην	ἠλλάχθην	ἠλέγχθην	ἐπείσθην
ῥῑφθῶ	ἀλλαχθῶ	ἐλεγχθῶ	πεισθῶ
ῥῑφθείην	ἀλλαχθείην	ἐλεγχθείην	πεισθείην
ῥίφθητι	ἀλλάχθητι	ἐλέγχθητι	πείσθητι
ῥῑφθῆναι	ἀλλαχθῆναι	ἐλεγχθῆναι	πεισθῆναι
ῥῑφθείς	ἀλλαχθείς	ἐλεγχθείς	πεισθείς
ῥῑφθήσομαι	ἀλλαχθήσομαι	ἐλεγχθήσομαι	πεισθήσομαι

329. *Present System,*

τίθημι (θε-) *put.*

			Active.		Middle (Passive).	
			Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	1	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
		2	τί-θη-ς, τιθεῖς	ἐ-τί-θεις	τί-θε-σαι	ἐ-τί-θε-σο
		3	τί-θη-σι	ἐ-τί-θει	τί-θε-ται	ἐ-τί-θε-το
	D.	2	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
		3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P.	1	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
		2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
		3	τι-θέ-ᾱσι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
			Present.		Present.	
Subjunctive.	S.	1	τι-θῶ		τι-θῶ-μαι	
		2	τι-θῇ-ς		τι-θῇ	
		3	τι-θῇ		τι-θῆ-ται	
	D.	2	τι-θῆ-τον		τι-θῆ-σθον	
		3	τι-θῆ-τον		τι-θῆ-σθον	
	P.	1	τι-θῶ-μεν		τι-θώ-μεθα	
		2	τι-θῆ-τε		τι-θῆ-σθε	
		3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S.	1	τι-θείη-ν		τι-θεί-μην or τι-θοί-μην	
		2	τι-θείη-ς		τι-θεῖ-ο τι-θοῖ-ο	
		3	τι-θείη		τι-θεῖ-το τι-θοῖ-το	
	D.	2	τι-θεῖ-τον or τι-θείη-τον		τι-θεῖ-σθον τι-θοῖ-σθον	
		3	τι-θεί-την τι-θειή-την		τι-θεί-σθην τι-θοί-σθην	
	P.	1	τι-θεῖ-μεν τι-θείη-μεν		τι-θεί-μεθα τι-θοί-μεθα	
		2	τι-θεῖ-τε τι-θείη-τε		τι-θεῖ-σθε τι-θοῖ-σθε	
		3	τι-θεῖε-ν *τι-θείη-σαν*		τι-θεῖ-ντο τι-θοῖ-ντο	
Imperative.	S.	2	τί-θει		τί-θε-σο	
		3	τι-θέ-τω		τι-θέ-σθω	
	D.	2	τί-θε-τον		τί-θε-σθον	
		3	τι-θέ-των		τι-θέ-σθων	
	P.	2	τί-θε-τε		τί-θε-σθε	
		3	τι-θέ-ντων or *τι-θέ-τωσαν*		τι-θέ-σθων or *τι-θέ-σθωσαν*	
Infin.			τι-θέ-ναι		τί-θε-σθαι	
Part.			τι-θείς, -εῖσα, -έν		τι-θέ-μενος, -η, -ον	

330. MI-*Form.*

δίδωμι (δο-) *give.*

Active.		Middle (Passive).	
Present.	**Imperfect.**	**Present.**	**Imperfect.**
δί-δω-μι	ἐ-δί-δουν	δί-δο-μαι	ἐ-δι-δό-μην
δί-δω-ς	ἐ-δί-δους	δί-δο-σαι	ἐ-δί-δο-σο
δί-δω-σι	ἐ-δί-δου	δί-δο-ται	ἐ-δί-δο-το
δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σθον	ἐ-δί-δο-σθον
δί-δο-τον	ἐ-δι-δό-την	δί-δο-σθον	ἐ-δι-δό-σθην
δί-δο-μεν	ἐ-δί-δο-μεν	δι-δό-μεθα	ἐ-δι-δό-μεθα
δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σθε	ἐ-δί-δο-σθε
δι-δό-āσι	ἐ-δί-δο-σαν	δί-δο-νται	ἐ-δί-δο-ντο
Present.		**Present.**	
δι-δῶ		δι-δῶ-μαι	
δι-δῷ-ς		δι-δῷ	
δι-δῷ		δι-δῶ-ται	
δι-δῶ-τον		δι-δῶ-σθον	
δι-δῶ-τον		δι-δῶ-σθον	
δι-δῶ-μεν		δι-δώ-μεθα	
δι-δῶ-τε		δι-δῶ-σθε	
δι-δῶ-σι		δι-δῶ-νται	
δι-δοίη-ν		δι-δοί-μην	
δι-δοίη-ς		δι-δοῖ-ο	
δι-δοίη		δι-δοῖ-το	
δι-δοῖ-τον or	δι-δοίη-τον	δι-δοῖ-σθον	
δι-δοί-την	δι-δοιή-την	δι-δοί-σθην	
δι-δοῖ-μεν	δι-δοίη-μεν	δι-δοί-μεθα	
δι-δοῖ-τε	δι-δοίη-τε	δι-δοῖ-σθε	
δι-δοῖε-ν	*δι-δοίη-σαν*	δι-δοῖ-ντο	
δί-δου		δί-δο-σο	
δι-δό-τω		δι-δό-σθω	
δί-δο-τον		δί-δο-σθον	
δι-δό-των		δι-δό-σθων	
δί-δο-τε		δί-δο-σθε	
δι-δό-ντων		δι-δό-σθων	
or *δι-δό-τωσαν*		or *δι-δό-σθωσαν*	
δι-δό-ναι		δί-δο-σθαι	
δι-δούς, -οῦσα, -όν		δι-δό-μενος, -η, -ον	

331. *Present System,*

ἵστημι (στα-) *set.*

			Active.		Middle (Passive).	
			Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	1	ἵ-στη-μι	ἵ-στη-ν	ἵ-στα-μαι	ἱ-στά-μην
		2	ἵ-στη-ς	ἵ-στη-ς	ἵ-στα-σαι	ἵ-στα-σο
		3	ἵ-στη-σι	ἵ-στη	ἵ-στα-ται	ἵ-στα-το
	D.	2	ἵ-στα-τον	ἵ-στα-τον	ἵ-στα-σθον	ἵ-στα-σθον
		3	ἵ-στα-τον	ἱ-στά-την	ἵ-στα-σθον	ἱ-στά-σθην
	P.	1	ἵ-στα-μεν	ἵ-στα-μεν	ἱ-στά-μεθα	ἱ-στά-μεθα
		2	ἵ-στα-τε	ἵ-στα-τε	ἵ-στα-σθε	ἵ-στα-σθε
		3	ἱ-στᾶ-σι	ἵ-στα-σαν	ἵ-στα-νται	ἵ-στα-ντο
			Present.		Present.	
Subjunctive.	S.	1	ἱ-στῶ		ἱ-στῶ-μαι	
		2	ἱ-στῇ-ς		ἱ-στῇ	
		3	ἱ-στῇ		ἱ-στῆ-ται	
	D.	2	ἱ-στῆ-τον		ἱ-στῆ-σθον	
		3	ἱ-στῆ-τον		ἱ-στῆ-σθον	
	P.	1	ἱ-στῶ-μεν		ἱ-στώ-μεθα	
		2	ἱ-στῆ-τε		ἱ-στῆ-σθε	
		3	ἱ-στῶ-σι		ἱ-στῶ-νται	
Optative.	S.	1	ἱ-σταίη-ν		ἱ-σταί-μην	
		2	ἱ-σταίη-ς		ἱ-σταῖ-ο	
		3	ἱ-σταίη		ἱ-σταῖ-το	
	D.	2	ἱ-σταῖ-τον or ἱ-σταίη-τον		ἱ-σταῖ-σθον	
		3	ἱ-σταί-την ἱ-σταιή-την		ἱ-σταί-σθην	
	P.	1	ἱ-σταῖ-μεν ἱ-σταίη-μεν		ἱ-σταί-μεθα	
		2	ἱ-σταῖ-τε ἱ-σταίη-τε		ἱ-σταῖ-σθε	
		3	ἱ-σταῖε-ν *ἱ-σταίη-σαν*		ἱ-σταῖ-ντο	
Imperative.	S.	2	ἵ-στη		ἵ-στα-σο	
		3	ἱ-στά-τω		ἱ-στά-σθω	
	D.	2	ἵ-στα-τον		ἵ-στα-σθον	
		3	ἱ-στά-των		ἱ-στά-σθων	
	P.	2	ἵ-στα-τε		ἵ-στα-σθε	
		3	ἱ-στά-ντων or *ἱ-στά-τωσαν*		ἱ-στά-σθων or *ἱ-στά-σθωσαν*	
Infin.			ἱ-στά-ναι		ἵ-στα-σθαι	
Part.			ἱ-στάς, -ᾶσα, -άν		ἱ-στά-μενος, -η, -ον	

332. MI-*Form*.

δείκνῡμι (δεικ-) *show*.

Active.		Middle (Passive).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῡ-μι	ἐ-δείκ-νῡ-ν	δείκ-νυ-μαι	ἐ-δεικ-νύ-μην
δείκ-νῡ-ς	ἐ-δείκ-νῡ-ς	δείκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νῡ-σι	ἐ-δείκ-νῡ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νυ-τον	ἐ-δείκ-νυ-τον	δείκ-νυ-σθον	ἐ-δείκ-νυ-σθον
δείκ-νυ-τον	ἐ-δεικ-νύ-την	δείκ-νυ-σθον	ἐ-δεικ-νύ-σθην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δεικ-νύ-μεθα	ἐ-δεικ-νύ-μεθα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σθε	ἐ-δείκ-νυ-σθε
δεικ-νύ-ᾱσι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δείκ-νυ-ντο

Present.	Present.
δεικνύω δεικνύῃς δεικνύῃ δεικνύητον δεικνύητον δεικνύωμεν δεικνύητε δεικνύωσι	δεικνύωμαι δεικνύῃ δεικνύηται δεικνύησθον δεικνύησθον δεικνυώμεθα δεικνύησθε δεικνύωνται
δεικνύοιμι δεικνύοις δεικνύοι δεικνύοιτον δεικνυοίτην δεικνύοιμεν δεικνύοιτε δεικνύοιεν	δεικνυοίμην δεικνύοιο δεικνύοιτο δεικνύοισθον δεικνυοίσθην δεικνυοίμεθα δεικνύοισθε δεικνύοιντο
δείκ-νῡ δεικ-νύ-τω δείκ-νυ-τον δεικ-νύ-των δείκ-νυ-τε δεικ-νύ-ντων or *δεικ-νύ-τωσαν*	δείκ-νυ-σο δεικ-νύ-σθω δείκ-νυ-σθον δεικ-νύ-σθων δείκ-νυ-σθε δεικ-νύ-σθων or *δεικ-νύ-σθωσαν*
δεικ-νύ-ναι	δείκ-νυ-σθαι
δεικ-νύς, -ῦσα, -ύν	δεικ-νύ-μενος, -η, -ον

333. **334.**

Second Aorist System,

2 Aor.		τίθημι (θε-) *put.* Active.	τίθημι (θε-) *put.* Middle.	δίδωμι (δο-) *give.* Active.	δίδωμι (δο-) *give.* Middle.
Indicative.	S.	(ἔθηκα)	ἐ-θέ-μην	(ἔδωκα)	ἐ-δό-μην
	2	(ἔθηκας)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3	(ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D.	ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3	ἐ-θέ-την	ἐ-θέ-σθην	ἐ-δό-την	ἐ-δό-σθην
	P.	ἔ-θε-μεν	ἐ-θέ-μεθα	ἔ-δο-μεν	ἐ-δό-μεθα
	2	ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3	ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-ς	θῇ	δῷ-ς	δῷ
	3	θῇ	θῆ-ται	δῷ	δῶ-ται
	D.	θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
	3	θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
	P.	θῶ-μεν	θώ-μεθα	δῶ-μεν	δώ-μεθα
	2	θῆ-τε	θῆ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θείη-ν	θεί-μην	δοίη-ν	δοί-μην
	2	θείη-ς	θεῖ-ο	δοίη-ς	δοῖ-ο
	3	θείη	θεῖ-το (-θοῖτο)	δοίη	δοῖ-το
	D.	θεῖ-τον θείη-τον	θεῖ-σθον	δοῖ-τον δοίη-τον	δοῖ-σθον
	3	θεί-την θειή-την	θεί-σθην	δοί-την δοιή-την	δοί-σθην
	P.	θεῖ-μεν θείη-μεν	θεί-μεθα (-θοίμεθα)	δοῖ-μεν δοίη-μεν	δοί-μεθα
	2	θεῖ-τε θείη-τε	θεῖ-σθε (-θοῖσθε)	δοῖ-τε δοίη-τε	δοῖ-σθε
	3	θεῖε-ν *θείη-σαν*	θεῖ-ντο (-θοῖντο)	δοῖε-ν *δοίη-σαν*	δοῖ-ντο
Imperative.	S.	θέ-ς	θοῦ	δό-ς	δοῦ
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-ντων or *θέ-τωσαν*	θέ-σθων or *θέ-σθωσαν*	δό-ντων or *δό-τωσαν*	δό-σθων or *δό-σθωσαν*
Infin.		θεῖ-ναι	θέ-σθαι	δοῦ-ναι	δό-σθαι
Part.		θείς, θεῖσα, θέ-ν	θέ-μενος, -η, -ον	δούς, δοῦσα, δό-ν	δό-μενος, -η, -ον

335.		336.	
MI-*Form.*		*Second Perfect System without suffix* (454).	
ἵστημι (στα-).	δύ-ω *enter.*	ἵστημι (στα-) *set.*	
Active.	Active.	2d Perfect Act.	2d Plup. Act.
ἔ-στη-ν *stood*	ἔ-δῡ-ν	(ἕστηκα) *stand*	(ἑστήκη)
ἔ-στη-ς	ἔ-δῡ-ς	(ἕστηκας)	(ἑστήκης)
ἔ-στη	ἔ-δῡ	(ἕστηκε)	(ἑστήκει)
ἔ-στη-τον	ἔ-δῡ-τον	ἕ-στα-τον	ἕ-στα-τον
ἐ-στή-την	ἐ-δύ-την	ἕ-στα-τον	ἑ-στά-την
ἔ-στη-μεν	ἔ-δῡ-μεν	ἕ-στα-μεν	ἕ-στα-μεν
ἔ-στη-τε	ἔ-δῡ-τε	ἕ-στα-τε	ἕ-στα-τε
ἔ-στη-σαν	ἔ-δῡ-σαν	ἑ-στᾶσι	ἕ-στα-σαν
		2d Perfect Act.	
στῶ	δύω	ἑστῶ	
στῇ-ς	δύῃς		
στῇ	δύῃ		
στῆ-τον	δύητον		
στῆ-τον	δύητον		
στῶ-μεν	δύωμεν	ἑ-στῶ-μεν	
στῆ-τε	δύητε		
στῶ-σι	δύωσι	ἑ-στῶ-σι	
σταίη-ν		ἑ-σταίη-ν	
σταίη-ς		ἑ-σταίη-ς	
σταίη		ἑ-σταίη	
σταῖ-τον or σταίη-τον			
σταί-την σταιή-την			
σταῖ-μεν σταίη-μεν			
σταῖ-τε σταίη-τε			
σταῖε-ν *σταίη-σαν*		ἑ-σταῖε-ν	
στῆ-θι	δῦ-θι	ἕ-στα-θι	
στή-τω	δύ-τω	ἑ-στά-τω	
στῆ-τον	δῦ-τον	ἕ-στα-τον	
στή-των	δύ-των	ἑ-στά-των	
στῆ-τε	δῦ-τε	ἕ-στα-τε	
στά-ντων or *στή-τωσαν*	δύ-ντων or *δύ-τωσαν*	ἑ-στά-ντων or *ἑ-στά-τωσαν*	
στῆ-ναι	δῦ-ναι	ἑ-στά-ναι	
στάς, στᾶσα, στά-ν	δύς, δῦσα, δύ-ν	ἑ-στώς, ἑ-στῶσα, ἑ-στός	

337. Synopsis of *τῑμά-ω honor.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τῑμῶ	τῑμήσω		τετί̄μηκα
	ἐτί̄μων		ἐτί̄μησα	ἐτετῑμήκη
Sub.	τῑμῶ		τῑμήσω	τετῑμήκω
Opt.	τῑμῴην, -ῷμι	τῑμήσοιμι	τῑμήσαιμι	τετῑμήκοιμι
Imv.	τί̄μᾱ		τί̄μησον	
Inf.	τῑμᾶν	τῑμήσειν	τῑμῆσαι	τετῑμηκέναι
Par.	τῑμῶν	τῑμήσων	τῑμήσᾱς	τετῑμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τῑμῶμαι	τῑμήσομαι		τετί̄μημαι
	ἐτῑμώμην		ἐτῑμησάμην	ἐτετῑμήμην
Sub.	τῑμῶμαι		τῑμήσωμαι	τετῑμημένος ὦ
Opt.	τῑμῴμην	τῑμησοίμην	τῑμησαίμην	τετῑμημένος εἴην
Imv.	τῑμῶ		τί̄μησαι	τετί̄μησο
Inf.	τῑμᾶσθαι	τῑμήσεσθαι	τῑμήσασθαι	τετῑμῆσθαι
Par.	τῑμώμενος	τῑμησόμενος	τῑμησάμενος	τετῑμημένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		τῑμηθήσομαι	ἐτῑμήθην	τετῑμήσομαι
Sub.			τῑμηθῶ	
Opt.	Verbals. τῑμητός, τῑμητέος	τῑμηθησοίμην	τῑμηθείην	τετῑμησοίμην
Imv.			τῑμήθητι	
Inf.		τῑμηθήσεσθαι	τῑμηθῆναι	τετῑμήσεσθαι
Par.		τῑμηθησόμενος	τῑμηθείς	τετῑμησόμενος

338. *θηρά-ω hunt.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	θηρῶ	θηράσω		τεθήρᾱκα
	ἐθήρων		ἐθήρᾱσα	ἐτεθηράκη
Sub.	θηρῶ		θηράσω	τεθηράκω
Opt.	θηρῴην, -ῷμι	θηράσοιμι	θηράσαιμι	τεθηράκοιμι
Imv.	θήρᾱ		θήρᾱσον	
Inf.	θηρᾶν	θηράσειν	θηρᾶσαι	τεθηρᾱκέναι
Par.	θηρῶν	θηράσων	θηράσᾱς	τεθηρᾱκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	θηρῶμαι	θηράσομαι		τεθήρᾱμαι
	ἐθηρώμην		ἐθηρᾱσάμην	ἐτεθηράμην
Sub.	θηρῶμαι		θηράσωμαι	τεθηρᾱμένος ὦ
Opt.	θηρῴμην	θηρᾱσοίμην	θηρᾱσαίμην	τεθηρᾱμένος εἴην
Imv.	θηρῶ		θήρᾱσαι	τεθήρᾱσο
Inf.	θηρᾶσθαι	θηράσεσθαι	θηράσασθαι	τεθηρᾶσθαι
Par.	θηρώμενος	θηρᾱσόμενος	θηρᾱσάμενος	τεθηρᾱμένος
		Passive.	Passive.	
Ind.		θηρᾱθήσομαι	ἐθηράθην	
Sub.			θηρᾱθῶ	
Opt.	Verbals. θηρᾱτός, θηρᾱτέος	θηρᾱθησοίμην	θηρᾱθείην	
Imv.			θηράθητι	
Inf.		θηρᾱθήσεσθαι	θηρᾱθῆναι	
Par.		θηρᾱθησόμενος	θηρᾱθείς	

339. ποιέ-ω *make.*

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
ποιῶ	ποιήσω		πεποίηκα
ἐποίουν		ἐποίησα	ἐπεποιήκη
ποιῶ		ποιήσω	πεποιήκω
ποιοίην, -οῖμι	ποιήσοιμι	ποιήσαιμι	πεποιήκοιμι
ποίει		ποίησον	
ποιεῖν	ποιήσειν	ποιῆσαι	πεποιηκέναι
ποιῶν	ποιήσων	ποιήσᾱς	πεποιηκώς
M. P.	**Middle.**	**Middle.**	**M. P.**
ποιοῦμαι	ποιήσομαι		πεποίημαι
ἐποιούμην		ἐποιησάμην	ἐπεποιήμην
ποιῶμαι		ποιήσωμαι	πεποιημένος ὦ
ποιοίμην	ποιησοίμην	ποιησαίμην	πεποιημένος εἴην
ποιοῦ		ποίησαι	πεποίησο
ποιεῖσθαι	ποιήσεσθαι	ποιήσασθαι	πεποιῆσθαι
ποιούμενος	ποιησόμενος	ποιησάμενος	πεποιημένος
	Passive.	**Passive.**	**Fut. Perf. Pass.**
Verbals.	ποιηθήσομαι	ἐποιήθην	πεποιήσομαι
ποιητός		ποιηθῶ	
ποιητέος	ποιηθησοίμην	ποιηθείην	πεποιησοίμην
		ποιήθητι	
	ποιηθήσεσθαι	ποιηθῆναι	πεποιήσεσθαι
	ποιηθησόμενος	ποιηθείς	πεποιησόμενος

340. τελέ-ω *complete.*

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
τελῶ	τελῶ (τελέσω, 423)		τετέλεκα
ἐτέλουν		ἐτέλεσα	ἐτετελέκη
τελῶ		τελέσω	τετελέκω
τελοίην, -οῖμι	τελοίην, -οῖμι	τελέσαιμι	τετελέκοιμι
τέλει		τέλεσον	
τελεῖν	τελεῖν	τελέσαι	τετελεκέναι
τελῶν	τελῶν	τελέσᾱς	τετελεκώς
M. P.	**Middle.**	**Middle.**	**M. P.**
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμην		ἐτελεσάμην	ἐτετελέσμην
τελῶμαι		τελέσωμαι	τετελεσμένος ὦ
τελοίμην	τελοίμην	τελεσαίμην	τετελεσμένος εἴην
τελοῦ		τέλεσαι	τετέλεσο
τελεῖσθαι	τελεῖσθαι	τελέσασθαι	τετελέσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	Passive.	**Passive.**	
Verbals.	τελεσθήσομαι	ἐτελέσθην	
τελεστός		τελεσθῶ	
τελεστέος	τελεσθησοίμην	τελεσθείην	
		τελέσθητι	
	τελεσθήσεσθαι	τελεσθῆναι	
	τελεσθησόμενος	τελεσθείς	

341. δηλό-ω *manifest.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	δηλῶ	δηλώσω		δεδήλωκα
	ἐδήλουν		ἐδήλωσα	ἐδεδηλώκη
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοίην, -οῖμι	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	
Inf.	δηλοῦν	δηλώσειν	δηλῶσαι	δεδηλωκέναι
Par.	δηλῶν	δηλώσων	δηλώσᾱς	δεδηλωκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	δηλοῦμαι	δηλώσομαι	(wanting)	δεδήλωμαι
	ἐδηλούμην	(as pass., 496)		ἐδεδηλώμην
Sub.	δηλῶμαι			δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην		δεδηλωμένος εἴην
Imv.	δηλοῦ			δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι		δεδηλῶσθαι
Par.	δηλούμενος	δηλωσόμενος		δεδηλωμένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.	Verbals. δηλωτός δηλωτέος	δηλωθησοίμην	δηλωθείην	δεδηλωσοίμην
Imv.			δηλώθητι	
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθησόμενος	δηλωθείς	δεδηλωσόμενος

342. στέλλω (στελ-) *send.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	στέλλω	στελῶ		ἔσταλκα
	ἔστελλον		ἔστειλα	ἐστάλκη
Sub.	στέλλω		στείλω	ἐστάλκω
Opt.	στέλλοιμι	στελοίην, -οῖμι	στείλαιμι	ἐστάλκοιμι
Imv.	στέλλε		στεῖλον	
Inf.	στέλλειν	στελεῖν	στεῖλαι	ἐσταλκέναι
Par.	στέλλων	στελῶν	στείλᾱς	ἐσταλκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	στέλλομαι	στελοῦμαι		ἔσταλμαι
	ἐστελλόμην		ἐστειλάμην	ἐστάλμην
Sub.	στέλλωμαι		στείλωμαι	ἐσταλμένος ὦ
Opt.	στελλοίμην	στελοίμην	στειλαίμην	ἐσταλμένος εἴην
Imv.	στέλλου		στεῖλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελεῖσθαι	στείλασθαι	ἐστάλθαι
Par.	στελλόμενος	στελούμενος	στειλάμενος	ἐσταλμένος
		2d Fut. Passive.	2d Aor. Passive.	
Ind.		σταλήσομαι	ἐστάλην	
Sub.			σταλῶ	
Opt.	Verbals. σταλτός σταλτέος	σταλησοίμην	σταλείην	
Imv.			στάληθι	
Inf.		σταλήσεσθαι	σταλῆναι	
Par.		σταλησόμενος	σταλείς	

343. φαίνω (φαν-) *show* (in second tenses, *appear*).

Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. A.	2d Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἔφαινον		ἔφηνα	ἐπεφάγκη	ἐπεφήνη
φαίνω		φήνω	πεφάγκω	πεφήνω
φαίνοιμι	φανοίην, -οῖμι	φήναιμι	πεφάγκοιμι	πεφήνοιμι
φαῖνε		φῆνον		
φαίνειν	φανεῖν	φῆναι	πεφαγκέναι	πεφηνέναι
φαίνων	φανῶν	φήνᾱς	πεφαγκώς	πεφηνώς
M. P.	**Middle.**	**Middle.**	**M. P.**	
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαινόμην		ἐφηνάμην	ἐπεφάσμην	
φαίνωμαι		φήνωμαι	πεφασμένος ὦ	
φαινοίμην	φανοίμην	φηναίμην	πεφασμένος εἴην	
φαίνου		φῆναι	(πέφανσο)	
φαίνεσθαι	φανεῖσθαι	φήνασθαι	πεφάνθαι	
φαινόμενος	φανούμενος	φηνάμενος	πεφασμένος	

Verbals.	2d Future P.	2d Aorist P.	1st Aorist P.
φαντός	φανήσομαι	ἐφάνην	ἐφάνθην
φαντέος		φανῶ	φανθῶ
	φανησοίμην	φανείην	φανθείην
		φάνηθι	φάνθητι
	φανήσεσθαι	φανῆναι	φανθῆναι
	φανησόμενος	φανείς	φανθείς

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344. λείπω (λιπ-) *leave.*

Pr. Impf. Act.	Future Active.	2d Aorist Act.	2d Perf. Plup. A.
λείπω	λείψω		λέλοιπα
ἔλειπον		ἔλιπον	ἐλελοίπη
λείπω		λίπω	λελοίπω
λείποιμι	λείψοιμι	λίποιμι	λελοίποιμι
λεῖπε		λίπε	
λείπειν	λείψειν	λιπεῖν	λελοιπέναι
λείπων	λείψων	λιπών	λελοιπώς
M. P.	**Middle.**	**Middle.**	**M. P.**
λείπομαι	λείψομαι		λέλειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμμην
λείπωμαι		λίπωμαι	λελειμμένος ὦ
λειποίμην	λειψοίμην	λιποίμην	λελειμμένος εἴην
λείπου		λιποῦ	λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελεῖφθαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος

Verbals.	1st Future Pass.	1st Aorist Pass.	Fut. Perf. Pass.
λειπτός	λειφθήσομαι	ἐλείφθην	λελείψομαι
λειπτέος		λειφθῶ	
	λειφθησοίμην	λειφθείην	λελειψοίμην
		λείφθητι	
	λειφθήσεσθαι	λειφθῆναι	λελείψεσθαι
	λειφθησόμενος	λειφθείς	λελειψόμενος

345. ῥίπτω (ῥῑφ-, ῥιφ-) *throw.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ῥίπτω	ῥίψω		ἔρρῑφα
	ἔρρῑπτον		ἔρρῑψα	ἐρρῑ́φη
Sub.	ῥίπτω		ῥίψω	ἐρρῑ́φω
Opt.	ῥίπτοιμι	ῥίψοιμι	ῥίψαιμι	ἐρρῑ́φοιμι
Imv.	ῥῖπτε		ῥῖψον	
Inf.	ῥίπτειν	ῥίψειν	ῥῖψαι	ἐρρῑφέναι
Par.	ῥίπτων	ῥίψων	ῥίψᾱς	ἐρρῑφώς
	M. P.	Middle.	Middle.	M. P.
Ind.	ῥίπτομαι	(wanting)	(wanting)	ἔρρῑμμαι
	ἐρρῑπτόμην			ἐρρῑ́μμην
Sub.	ῥίπτωμαι			ἐρρῑμμένος ὦ
Opt.	ῥῑπτοίμην			ἐρρῑμμένος εἴην
Imv.	ῥίπτου			ἔρρῑψο
Inf.	ῥίπτεσθαι			ἐρρῖφθαι
Par.	ῥῑπτόμενος			ἐρρῑμμένος
		Passive.	Passive.	Future Perfect.
Ind.		ῥῑφθήσομαι	ἐρρῑ́φθην	ἐρρῑ́ψομαι
Sub.			ῥῑφθῶ	
Opt.	Verbals. ῥῑπτός ῥῑπτέος	ῥῑφθησοίμην	ῥῑφθείην	ἐρρῑψοίμην
Imv.			ῥῑ́φθητι	
Inf.		ῥῑφθήσεσθαι	ῥῑφθῆναι	ἐρρῑ́ψεσθαι
Par.		ῥῑφθησόμενος	ῥῑφθείς	ἐρρῑψόμενος

a. Less common are 2d aor. P. ἐρρίφην, etc., 2d fut. P. ῥιφήσομαι, etc.

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346. ἀλλάσσω (αλλαγ-) *exchange.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ἀλλάσσω	ἀλλάξω		ἤλλαχα
	ἤλλασσον		ἤλλαξα	ἠλλάχη
Sub.	ἀλλάσσω		ἀλλάξω	ἠλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἠλλάχοιμι
Imv.	ἄλλασσε		ἄλλαξον	
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἠλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξᾱς	ἠλλαχώς
	M. P.	Middle.	Middle.	M. P.
Ind.	ἀλλάσσομαι	ἀλλάξομαι		ἤλλαγμαι
	ἠλλασσόμην		ἠλλαξάμην	ἠλλάγμην
Sub.	ἀλλάσσωμαι		ἀλλάξωμαι	ἠλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξαίμην	ἠλλαγμένος εἴην
Imv.	ἀλλάσσου		ἄλλαξαι	ἤλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἠλλάχθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἠλλαγμένος
		2d Future Pass.	2d Aorist Pass.	
Ind.		ἀλλαγήσομαι	ἠλλάγην	
Sub.			ἀλλαγῶ	
Opt.	Verbals. ἀλλακτός ἀλλακτέος	ἀλλαγησοίμην	ἀλλαγείην	
Imv.			ἀλλάγηθι	
Inf.		ἀλλαγήσεσθαι	ἀλλαγῆναι	
Par.		ἀλλαγησόμενος	ἀλλαγείς	

a. Less common are 1st aor. P. ἠλλάχθην, etc., 1st fut. P. ἀλλαχθήσομαι.

347. πείθω (πιθ-) *persuade*, Mid. *obey*.

Pr. Impf. A.	Future A.	Aorist A.	1st Perf. Plup. A.	2d Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα *trust*
ἔπειθον		ἔπεισα	ἐπεπείκη	ἐπεποίθη
πείθω		πείσω	πεπείκω	πεποίθω
πείθοιμι	πείσοιμι	πείσαιμι	πεπείκοιμι	πεποίθοιμι
πεῖθε		πεῖσον		
πείθειν	πείσειν	πεῖσαι	πεπεικέναι	πεποιθέναι
πείθων	πείσων	πείσᾱς	πεπεικώς	πεποιθώς

Pr. Impf. M. P.	Future M.	Middle.	Perf. Plup. M. P.
πείθομαι	πείσομαι	(wanting)	πέπεισμαι
ἐπειθόμην			ἐπεπείσμην
πείθωμαι			πεπεισμένος ὦ
πειθοίμην	πεισοίμην		πεπεισμένος εἴην
πείθου			πέπεισο
πείθεσθαι	πείσεσθαι		πεπεῖσθαι
πειθόμενος	πεισόμενος		πεπεισμένος

Verbals.	Future P.	Aorist P.
πειστός	πεισθήσομαι	ἐπείσθην
πειστέος		πεισθῶ
	πεισθησοίμην	πεισθείην
		πείσθητι
	πεισθήσεσθαι	πεισθῆναι
	πεισθησόμενος	πεισθείς

a. Poetic are 2d aor. A. ἔπιθον, etc., 2d aor. M. ἐπιθόμην, etc.

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348. κομίζω (κομιδ-) *bring*.

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
κομίζω	κομιῶ (425)		κεκόμικα
ἐκόμιζον		ἐκόμισα	ἐκεκομίκη
κομίζω		κομίσω	κεκομίκω
κομίζοιμι	κομιοίην, -οῖμι	κομίσαιμι	κεκομίκοιμι
κόμιζε		κόμισον	
κομίζειν	κομιεῖν	κομίσαι	κεκομικέναι
κομίζων	κομιῶν	κομίσᾱς	κεκομικώς

M. P.	Middle.	Middle.	M. P.
κομίζομαι	κομιοῦμαι		κεκόμισμαι
ἐκομιζόμην		ἐκομισάμην	ἐκεκομίσμην
κομίζωμαι		κομίσωμαι	κεκομισμένος ὦ
κομιζοίμην	κομιοίμην	κομισαίμην	κεκομισμένος εἴην
κομίζου		κόμισαι	κεκόμισο
κομίζεσθαι	κομιεῖσθαι	κομίσασθαι	κεκομίσθαι
κομιζόμενος	κομιούμενος	κομισάμενος	κεκομισμένος

Verbals.	Passive.	Passive.
κομιστός	κομισθήσομαι	ἐκομίσθην
κομιστέος		κομισθῶ
	κομισθησοίμην	κομισθείην
		κομίσθητι
	κομισθήσεσθαι	κομισθῆναι
	κομισθησόμενος	κομισθείς

349. τίθημι (θε-) *put.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	τίθημι	θήσω		τέθεικα
	ἐτίθην		ἔθηκα	ἐτεθείκη
Sub.	τιθῶ		θῶ	τεθείκω
Opt.	τιθείην	θήσοιμι	θείην	τεθείκοιμι
Imv.	τίθει		θές	
Inf.	τιθέναι	θήσειν	θεῖναι	τεθεικέναι
Par.	τιθείς	θήσων	θείς	τεθεικώς
	Pr. Impf. M. P.	**Future Mid.**	**2d Aorist Mid.**	**Perf. Plup. M. P.**
Ind.	τίθεμαι	θήσομαι		τέθειμαι
	ἐτιθέμην		ἐθέμην	ἐτεθείμην
Sub.	τιθῶμαι		θῶμαι	τεθειμένος ὦ
Opt.	τιθείμην	θησοίμην	θείμην	τεθειμένος εἴην
Imv.	τίθεσο		θοῦ	τέθεισο
Inf.	τίθεσθαι	θήσεσθαι	θέσθαι	τεθεῖσθαι
Par.	τιθέμενος	θησόμενος	θέμενος	τεθειμένος
		1st Fut. Pass.	**1st Aor. Pass.**	
Ind.		τεθήσομαι	ἐτέθην	
Sub.			τεθῶ	
Opt.	Verbals. θετός θετέος	τεθησοίμην	τεθείην	
Imv.			τέθητι	
Inf.		τεθήσεσθαι	τεθῆναι	
Par.		τεθησόμενος	τεθείς	

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350. δίδωμι (δο-) *give.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	δίδωμι	δώσω		δέδωκα
	ἐδίδουν		ἔδωκα	ἐδεδώκη
Sub.	διδῶ		δῶ	δεδώκω
Opt.	διδοίην	δώσοιμι	δοίην	δεδώκοιμι
Imv.	δίδου		δός	
Inf.	διδόναι	δώσειν	δοῦναι	δεδωκέναι
Par.	διδούς	δώσων	δούς	δεδωκώς
	Pr. Impf. M. P.	**Future Mid.**	**2d Aorist Mid.**	**Perf. Plup. M. P.**
Ind.	δίδομαι	δώσομαι		δέδομαι
	ἐδιδόμην		ἐδόμην	ἐδεδόμην
Sub.	διδῶμαι		δῶμαι	δεδομένος ὦ
Opt.	διδοίμην	δωσοίμην	δοίμην	δεδομένος εἴην
Imv.	δίδοσο		δοῦ	δέδοσο
Inf.	δίδοσθαι	δώσεσθαι	δόσθαι	δεδόσθαι
Par.	διδόμενος	δωσόμενος	δόμενος	δεδομένος
		1st Fut. Pass.	**1st Aor. Pass.**	
Ind.		δοθήσομαι	ἐδόθην	
Sub.			δοθῶ	
Opt.	Verbals. δοτός δοτέος		δοθείην	
Imv.		δοθησοίμην	δόθητι	
Inf.		δοθήσεσθαι	δοθῆναι	
Par.		δοθησόμενος	δοθείς	

351. ἵστημι (στα-) *set up* (in perf. and 2d aor. *stand*).

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	2d Aor. Act.	Perf. Plup. Act.
ἵστημι	στήσω			ἕστηκα
ἵστην		ἔστησα	ἔστην	ἑστήκη
ἱστῶ		στήσω	στῶ	ἑστήκω, ἑστῶ
ἱσταίην	στήσοιμι	στήσαιμι	σταίην	ἑστήκοιμι, ἑσταίην
ἵστη		στῆσον	στῆθι	ἕσταθι
ἱστάναι	στήσειν	στῆσαι	στῆναι	ἑστηκέναι, ἑστάναι
ἱστάς	στήσων	στήσᾱς	στάς	ἑστηκώς, ἑστώς

Pr. Impf. M. P.	Fut. Mid.	1st Aor. Mid.	Fut. Perf. A.
ἵσταμαι	στήσομαι		ἑστήξω
ἱστάμην		ἑστησάμην	
ἱστῶμαι		στήσωμαι	
ἱσταίμην	στησοίμην	στησαίμην	ἑστήξοιμι
ἵστασο		στῆσαι	
ἵστασθαι	στήσεσθαι	στήσασθαι	ἑστήξειν
ἱστάμενος	στησόμενος	στησάμενος	ἑστήξων

Verbals.	1st Future P.	1st Aorist P.
στατός	σταθήσομαι	ἐστάθην
στατέος		σταθῶ
	σταθησοίμην	σταθείην
		στάθητι
	σταθήσεσθαι	σταθῆναι
	σταθησόμενος	σταθείς

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352. δείκνῡμι (δεικ-) *show*.

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	1st Perf. Plup. A.
δείκνῡμι	δείξω		δέδειχα
ἐδείκνῡν		ἔδειξα	ἐδεδείχη
δεικνύω		δείξω	δεδείχω
δεικνύοιμι	δείξοιμι	δείξαιμι	δεδείχοιμι
δείκνῡ		δεῖξον	
δεικνύναι	δείξειν	δεῖξαι	δεδειχέναι
δεικνύς	δείξων	δείξᾱς	δεδειχώς

Pr. Impf. M. P.	Future Middle.	1st Aor. Mid.	Perf. Plup. M.
δείκνυμαι	δείξομαι		δέδειγμαι
ἐδεικνύμην		ἐδειξάμην	ἐδεδείγμην
δεικνύωμαι		δείξωμαι	δεδειγμένος ὦ
δεικνυοίμην	δειξοίμην	δειξαίμην	δεδειγμένος εἴην
δείκνυσο		δεῖξαι	δέδειξο
δείκνυσθαι	δείξεσθαι	δείξασθαι	δεδεῖχθαι
δεικνύμενος	δειξόμενος	δειξάμενος	δεδειγμένος

Verbals.	Future Pass.	1st Aorist Pass.
δεικτός	δειχθήσομαι	ἐδείχθην
δεικτέος		δειχθῶ
	δειχθησοίμην	δειχθείην
		δείχθητι
	δειχθήσεσθαι	δειχθῆναι
	δειχθησόμενος	δειχθείς

FORMATIVE ELEMENTS OF THE VERB.

353. The additions by which the different forms of a verb are made from the theme, are:

1. The *augment*, 3. The *tense and mode suffixes*,
2. The *reduplication*, 4. The *endings*.

a. Of these, the suffixes and the reduplication *form* the stems; the endings and the augment *inflect* them.

Augment.

354. The augment is the sign of *past time*. It belongs, therefore, to the past tenses of the indicative—the *imperfect*, *aorist*, and *pluperfect*. It has two forms:

1. *Syllabic* augment, made by prefixing ε-.
2. *Temporal* augment, made by lengthening an initial vowel.

355. The *syllabic* augment belongs to verbs beginning with a *consonant:* λύω *loose*, impf. ἔ-λῡον; στέλλω *send*, impf. ἔ-στελλον.

a. ῥ is *doubled* after the syllabic augment (see 49): ῥίπτω *throw*, impf. ἔ-ρρῑπτον.

b. Three verbs sometimes have η- as augment, especially in the later Attic: μέλλω *intend*, βούλομαι *wish*, δύναμαι *am able*. Thus impf. ἤ-μελλον, ἠ-βουλόμην, ἠ-δυνάμην.

356. The *temporal* augment belongs to verbs beginning with a *vowel:* ἤλαυνον from ἐλαύνω *drive*, ὥρμων from ὁρμάω *move*, ἱκέτευον from ἱκετεύω *supplicate*, ὕβριζον from ὑβρίζω *insult*.—The vowel α- becomes η-: ἦγον from ἄγω *lead*.

a. The long vowels remain unchanged; only ᾱ- becomes η-: ἤθλουν from ἀθλέω *contend*. But ἀΐω *hear* makes ᾄϊον.

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354 D. In Hm., the augment, both syllabic and temporal, is often *omitted*. λύε, ἔλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

355 D. a. In Hm., initial λ is sometimes doubled after the augment (47 D). ἐ-λλίσσετο (λίσσομαι *pray*). Similarly, μ is doubled in ἔ-μμαθε *learned*, ν in ἔ-ννεον *were swimming*, σ in the verbs σεύω *drive* and σείω *shake*, and δ in the root δει-: ἔ-σσευα *drove*, ἔ-δδεισε *feared*.

b. The other dialects have *only* ε- as augment in μέλλω, etc.; so also, in general, the Attic tragedy.

356 D. In Hd., the temporal augment is often omitted; the syllabic augment, only in the pluperfect.—In the Doric, α- by the temporal augment becomes ᾱ-: ᾆγον.

357. Diphthongs lengthen their *first* vowel: ᾐσθανόμην from αἰσθάνομαι *perceive*, ᾔκαζον from εἰκάζω *guess*, ᾤκτῑρον from οἰκτίρω *pity*, ηὖξον from αὔξω *increase*, ηὕρισκον from εὑρίσκω *find*.

a. But ου- remains unchanged. And in the later Attic, ει-, ευ- and sometimes οι- remain: εὗρον for ηὗρον *found*.

b. If a verb has the *rough breathing*, it is always retained in the augmented form.

358. *Augment of the Pluperfect.*—The augment of the pluperfect is applied to the *reduplicated* theme: ἐ-λελύ-κη. But when the reduplication consists of ε- (365) or ει- (366), the augment is omitted: perf. ἔσταλκα, plupf. ἐστάλκη (not ηστάλκη) from στέλλω *send*.

a. But ἕστηκα *stand* makes both εἱστήκη (older Attic) and ἑστήκη.—ἔοικα *am like* (492) takes the augment on the second syllable, ἐῴκη.

b. The 'Attic reduplication' (368) takes, as a rule, the augment in the pluperfect: ἀπ-ωλώλη, perf. ἀπ-όλωλα *am lost;* ἠκηκόη, perf. ἀκήκοα *have heard.* But perf. ἐλήλυθα (ἔρχομαι *come*) has plupf. always ἐληλύθη.

c. The omission of the pluperfect-augment in other cases than the above is not strictly Attic, yet forms like ἀπ-ολώλη, ἀπο-πεφεύγη are still read in some editions.

359. *Syllabic Augment before Vowel-Initial.*—A few verbs beginning with a vowel take the syllabic augment. This with ε- is contracted to ει-: εἶχον for ε-εχον. Here belong

ἄγνῡμι *break*, ἔαξα aor.
ἁλίσκομαι *am taken*, ἑάλων aor., but impf. ἡλισκόμην.
ἁνδάνω *please*, ἕαδον aor.
ἀνοίγω *open*, ἀνέῳγον.
ὁράω *see*, ἑώρων.
οὐρέω *make water*, ἐούρουν.
ὠθέω *push*, ἐώθουν.
ὠνέομαι *buy*, ἐωνούμην.
ἐάω *permit*, εἴων.
ἐθίζω *accustom*, εἴθιζον.
ἑλίσσω *turn*, εἵλισσον.
ἕλκω *draw*, εἷλκον.
ἕπομαι *follow*, εἱπόμην.
ἐργάζομαι *work*, εἰργαζόμην.
ἕρπω or ἑρπύζω *creep*, εἷρπον.
ἑστιάω *entertain*, εἱστίων.
ἔχω *have*, *hold*, εἶχον.

a. Here belong, further, the aorists εἷλον (αἱρέω *take*, 539, 1), εἷσα *I set* (517 D, 7), and εἷτον etc., 2d aorist of ἵημι (476). Cf. also the plupf. εἱστήκη, 358 a.

b. Of these, ὁράω *see* and ἀν-οίγω *open*, in addition to the syllabic augment, lengthen ο of the theme.

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358 D. b. In Hd., the 'Attic reduplication' is never augmented: he has even ἀκηκόεε etc.

359 D. Hm. has ἑάλην from εἴλω *press*, εἴρυσα from ἐρύω *draw*, ἐῳνοχόει from οἰνοχοέω *pour out wine*, ἥνδανον and ἑήνδανον from ἁνδάνω *please*. In Hd., ἄγνῡμι, ἕλκω, ἕπομαι, ἔχω are augmented as in Att.; ἁνδάνω has impf.

c. These verbs began originally with a consonant, Ϝ or σ; so ἄγνῡμι, originally Ϝάγνῡμι, aorist ἔϜαξα, ἔαξα; ἕρπω, originally σερπω, impf. εσερπον, εέρπον, εἷρπον.

d. Irregularly, ἑορτάζω *keep festival* has the augment on the *second* vowel: ἑώρταζον instead of ἡορταζον, cf. 36.

Augment of Compound Verbs.

360. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσ-φέρω *bring in*, εἰσ-έφερον; προσ-άγω *lead to*, προσ-ῆγον.

a. Prepositions ending in a vowel lose that vowel before ε-: ἀπο-φέρω *bear away*, ἀπ-έφερον. But περί and πρό retain the final vowel: πρό is often *contracted* with ε: προ-βαίνω *advance*, προὔβαινον for προ-έβαινον.

b. The prepositions ἐξ, ἐν, σύν have their proper form before ε-: ἐκτείνω *extend*, ἐξ-έτεινον; ἐμβάλλω *invade*, ἐν-έβαλλον; συλλέγω *collect*, συν-έλεξα.

361. In some cases the preposition has so far lost its separate force that the augment is placed before it: καθεύδω *sleep*, ἐκάθευδον (yet also καθηῦδον); καθίζω *sit*, ἐκάθιζον. So some forms of ἀφίημι (476 a), κάθημαι (484, 2), ἀμφιέννῡμι (526, 1).

a. Some verbs have *two* augments, one before and one after the preposition: ἀνέχομαι *endure*, ἠνειχόμην; ἀνορθόω *set right*, ἠνώρθουν; ἐνοχλέω *annoy*, ἠνώχλουν.

362. Denominative verbs (308) derived from nouns already compounded are not properly compound verbs. Such take the augment at the beginning: οἰκοδομέω *build* (from οἰκο-δόμος *house-builder*), ᾠκοδόμουν.

a. This rule sometimes holds good when such verbs begin with a preposition: thus ἐναντιόομαι *oppose* (from ἐναντίος *opposite*, not from ἐν and ἀντιόομαι), ἠναντιούμην; μετεωρίζω *raise aloft* (from μετέωρος *aloft*), ἐμετεώριζον. But more commonly the augment comes *after* the preposition: ἐκκλησιάζω *hold an assembly* (ἐκκλησίᾱ), ἐξεκλησίαζον; ὑποπτεύω *suspect* (ὕποπτος *suspected*), ὑπώπτευον.—The verb παροινέω *behave as drunken* (πάροινος) takes two augments: ἐπαρῴνουν.

b. The verb διαιτάω *arbitrate* (from δίαιτα *arbitration*) is augmented as if it were a compound of διά; διῄτησα: and in compounds it takes two augments; κατ-εδιῄτησα.

c. Verbs beginning with εὖ *well* and δυσ- *ill* have the augment after the adverb when the second part of the compound begins with a short vowel: δυσαρεστέω *am displeased* (δυσάρεστος), δυσηρέστουν; εὐεργετέω *benefit* (εὐεργέτης), εὐηργέτουν, also εὐεργέτουν. But δυστυχέω *am unlucky* (δυστυχής), ἐδυστύχουν.

ἑάνδανον, 2d aor. ἕαδον: the rest usually (perhaps always) reject ε, and take either the temporal augment (so ἁλίσκομαι, δράω), or none at all (so ἀνοίγω, ἐάω, ἐργάζομαι, ὠθέω, ὠνέομαι).

Reduplication.

363. The reduplication is the sign of *completed action.* It belongs, therefore, to the *perfect, pluperfect,* and *future perfect,* through all the modes. It consists properly in a repetition of the initial sound.

364. Verbs beginning with a *consonant* repeat that consonant with ε: λύω, perf. λέ-λυκα. A rough mute becomes smooth in the reduplication (73 a); θύω *sacrifice,* τέ-θυκα.

365. In verbs beginning with a *double consonant, two consonants,* or ῥ-, the reduplication omits the consonant and consists of ε- only. ῥ is doubled (49).

Thus ψεύδομαι *lie,* perf. ἔ-ψευσμαι (not πε-ψευσμαι); στέλλω *send,* ἔ-σταλκα; ῥίπτω *throw,* ἔ-ῤῥῖφα.

a. But before a *mute and a liquid* the reduplication has generally its full form: γράφω *write,* γέ-γραφα. Still γν- takes ε- only: γιγνώσκω (γνο-) *know,* ἔ-γνωκα. And rarely βλ-, γλ- do the same.

b. The perfects κέ-κτημαι *possess,* μέ-μνημαι *remember,* from roots κτα- and μνα-, are against the rule. So πέ-πτωκα *am fallen,* πέ-πταμαι *am spread* (presents πίπτω and πετάννῡμι).

366. The reduplication has the form ει- in:

εἴ-ληφα from λαμβάνω(λαβ-) *take.*
εἴ-ληχα from λαγχάνω(λαχ-) *get by lot.*
εἴ-ρηκα *have said* (ῥε-, 539, 8).
εἵ-μαρται *it is fated* (μερ-, 518, 26).
εἴ-λοχα from λέγω *gather.*
δι-εί-λεγμαι from δια-λέγομαι *converse.*

But λέγω *speak* has λέ-λεγμαι.

367. Verbs beginning with a *vowel* lengthen that vowel. Thus the reduplication in these verbs has the same form as the *temporal augment:* ἐλπίζω *hope,* ἤλπικα; ὁρμάω *move,* ὥρμηκα; ἀπορέω *am at a loss,* ἠπόρηκα; αἱρέω *take,* ᾕρηκα.

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363 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, pf. 3d pl. of δέχομαι *receive*); εἷμαι, ἕσται (orig. Fέσμαι, Fέσται, from ἕννῡμι *clothe*); ἔρχαται, ἔρχατο or ἐέρχατο (from ἔργω or ἐέργω *shut*); ἄνωγα *order.* Cf. pf. οἶδα *know* in all dialects. The long ᾱ remains unchanged in the defective perfect participles, ἀδηκώς *sated* (aor. opt. ἀδήσειε *might be sated*), and ἀρημένος *distressed.*

In Hd., an initial vowel in some words remains short in the perfect.

365 D. Hm. has ῥερυπωμένος *soiled* (for ἐῤῥυπωμένος); but, on the other hand, ἔμμορε (for με-μορε) from μείρομαι *receive part,* ἔσσυμαι (for σε-συμαι) from σεύω *drive,* like the verbs with initial ρ. In δεί-δοικα and δεί-δια *fear* (490 D 5), δεί-δεγμαι *greet* (528 D 3), the reduplication is irregularly lengthened.

b. The Ionic has ἔ-κτημαι regularly formed.

368. *'Attic Reduplication.'*—Some verbs, beginning with α-, ε-, ο-, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called 'Attic reduplication.'

Thus ἀλείφω (αλιφ-) *anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *hear*, ἀκ-ήκοα (but perf. mid. ἤκουσμαι); ὀρύσσω (ορυχ-) *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ἐλαύνω (ελα-) *drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *convict*, ἐλ-ήλεγμαι, etc. Irregularly, ἐγείρω (εγερ-) *wake* has ἐγρ-ήγορα, but the perf. mid. is regular: ἐγ-ήγερμαι.

369. Ε *as reduplication before a vowel-initial.*—The verbs mentioned in 359 have ε- for the reduplication also, and this with initial ε- is contracted to ει-: ἄγνῡμι *break* (orig. Ϝάγνῡμι, perf. ϜέϜᾱγα), ἔᾱγα; ἐθίζω *accustom*, εἴθικα (from ε-εθικα).—ὁράω *see* makes ἑώρᾱκα; ἀν-οίγω *open*, ἀν-έῳγα or ἀν-έῳχα.—The root εικ- makes perf. ἔ-οικα *am like, appear*, plup. ἐ-ῴκη. Similarly the root εθ- or ηθ- makes εἴ-ωθα *am accustomed.*

370. In *compound verbs*, and verbs derived from compounds, the reduplication has the same place as the augment. See 360–362.

371. Reduplication in the Present.—A different kind of reduplication is that which appears in the *present system* of about twenty verbs. The initial consonant is repeated with ι: γι-γνώσκω (γνο-) *know*; τί-θημι (θε-) *put*. In πίμ-πλημι *fill* and πίμ-πρημι *burn* this reduplication is strengthened by μ.

a. For reduplication in the *second aorist*, see 436.

Tense and Mode Suffixes.

372. The tense-suffixes, which are added to the theme to form the tense-stems, are the following:

For the Present System, -ο/ε-, -το/ε-, -ιο/ε-, -νο/ε-, -ανο/ε-, -νεο/ε-, -να-, -νυ-, -σκο/ε, or none.

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368 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλά-ομαι, ἀλ-αλύκτημαι *am distressed* (cf. Hd. ἀλυκτάζω *am distressed*), ἄρ-ηρα *am fitted* from ἀραρίσκω (αρ-), ἠρ-έριπτο from ἐρείπω (εριπ-) *overthrow*, ὀδ-ώδυσται *is wroth* (ὀδυσ-), ὄρ-ωρα *am roused* from ὄρνῡμι (ορ-) etc.—also the defective perfects, ἀν-ήνοθε *issues* (or *issued*), ἐπ-εν-ήνοθε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 53 D a.—Hd. has irregularly ἀραίρηκα from αἱρέ-ω *take*.

369 D. For εἴ-ωθα, Hm. has also ἔ-ωθα (Hd. only ἔωθα): the orig. root was perhaps σϜηθ-, pf. ε-σϜωθ-α (28 a).—Further, Hm. has ἔλπ-ω (Ϝελπ-) *cause to hope*, pf. ἔολπα *hope*, plup. ἐώλπεα; and ἔρδω (Ϝεργ-, Eng. *work*) *do*, pf. ἔοργα, plup. ἐώργεα; also ἐ-ερμένος from εἴρω *join*.

372 D. For epic first aorist forms with suffix -σο/ε- see 428 D b.—For σ

Future system, -σ$^o|_ε$-.
First aorist system, -σα-.
Second aorist system, -$^o|_ε$-, or none.
First perfect system, -κα- (plupf. -κη- or -κει-).
Second perfect system, -α- (plupf. -η- or -ει-).
Perfect middle system, none (future perfect -σ$^o|_ε$-).
First passive system, -θε- (future passive -θησ$^o|_ε$-).
Second passive system, -ε- (future passive -ησ$^o|_ε$-).

a. In these suffixes the *variable vowel* ($^o|_ε$) appears as ο before μ or ν, and in the optative; otherwise as ε: λύο-μεν, λύο-ι-μι, λύε-τε.

373. The Subjunctive puts the *long* variable vowel -$^ω|_η$- in the place of the final vowel of the tense-suffix. But in the aorist passive -$^ω|_η$- is *added* to the tense-stem. So too in the present and second aorist, when there is no tense-suffix (μι-forms).

374. The Optative adds the mode-suffix -ι- or -ιη- to the tense-stem: λύο-ι-μι, δο-ίη-ν.

a. The form -ιη- is used only before active endings. It is always employed in the *singular* of tenses which have the μι-inflection (385); δο-ίη-ν, λυθε-ίη-ν. In the dual and plural of these tenses, it sometimes occurs, but these forms belong to the later Attic and the common dialect; λυθείητε, δοίησαν. It is also regularly used in the singular of contract forms: τῑμαο-ίη-ν, contr. τῑμῴην.

b. Before -ν in the 3d plur. active, -ιε- is always used: λύο-ιε-ν.—For -ια- as mode-suffix in the first aorist, see 434.

Endings.

375. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

a. The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

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doubled in the future and first aorist see 420 D, 428 D a.—For 'Doric' future with suffix -σε$^o|_ε$- see 426.

The suffix of the pluperfect was originally -κεα-, -εα-, which appears in some of the Ionic forms: see 458 D.

373 D. Hm. often has -$^o|_ε$- instead of -$^ω|_η$- in the subjunctive; in the active before the endings -τον, -μεν, -τε, and in middle forms. This formation occurs chiefly in the first aorist, the second aorist of the μι-form, and the second aorist passive. See these tenses severally, 438 D b, 444 D, 473 D a. In other tenses this formation is less frequent. It is seldom found in the present indicative of verbs in -ω.

374 D. a. Hm. almost never has -ιη- in the dual and plural. For contract optatives in Hm. and Hd. see 410 D a.

376. Indicative, Subjunctive, and Optative.

		Active.		Middle.	
		Principal tenses.	*Past tenses.*	*Principal tenses.*	*Past tenses.*
S.	1	-μι	-ν	-μαι	-μην
	2	-ς [-σι]	-ς	-σαι	-σο
	3	-σι [-τι]	——	-ται	-το
D.	2	-τον	-τον	-σθον	-σθον
	3	-τον	-την	-σθον	-σθην
P.	1	-μεν [-μες]	-μεν [-μες]	-μεθα	-μεθα
	2	-τε	-τε	-σθε	-σθε
	3	-νσι [-ντι]	-ν, -σαν	-νται	-ντο

a. The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects. For change of -τι, -ντι, to -σι, -νσι, see 69.

377. The ending -σθα for -ς (second person singular) is found in a few μι-forms: ἔφη-σθα *thou saidst.* And in presents of the μι-form the ending -ᾱσι is used for -νσι: see 385, 7.

378. The ending of the first person plural is also used for the *first person dual.*—A special ending -μεθον, for the middle first person dual, occurs only in Hom. Ψ 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

a. -την is sometimes used for -τον in the second person dual of the past tenses: εἰχέτην *you had.*

379. The Subjunctive has the endings of the *principal* tenses; the Optative those of the *past* tenses.

a. But the 1st sing. optative active takes -μι: λύοι-μι; unless -ιη- is the mode-suffix. The 3d plural has -ν after -ιε-, -σαν after -ιη-.

b. Optatives in -οιν for -οιμι occur very rarely: τρέφοιν Eur. frag. 895 Nauck, ἁμάρτοιν Cratin. Drapetides frag. 6 Meineke.

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376 D. a. The Dor. retains the earlier forms -τι for -σι, -ντι for -νσι, -μες for -μεν. It has -τᾱν for -την, -μᾱν for -μην, -σθᾱν for -σθην. Thus τίθητι, λύοντι, λύσωντι, λελύκαντι, λύσομες, ἐλῡόμᾱν, ἐλελύσθᾱν, for τίθησι, λύουσι, λύσωσι, λελύκᾱσι, λύσομεν, ἐλῡόμην, ἐλελύσθην.

b. Hm. sometimes has -τον for -την and -σθον for -σθην in the third person dual of the historical tenses.

c. The poets have often -μεσθα for -μεθα: γιγνόμεσθα.

d. The Ionic has also the endings -αται, -ατο, for -νται -ντο in the *perfect* and *pluperfect* middle: see 464 a. Hd. sometimes has these in the present and imperfect of μι-forms: see 415 D c.

e. In the optative, Hm. and Hd. always have -ατο for -ντο: γιγνοί-ατο for γίγνοι-ντο; though in the subjunctive they always have -νται: γίγνω-νται.

377 D. In Hm. -σθα is more frequent; τίθησθα, διδοῖσθα. He has it even in the subjunctive; ἐθέλησθα for ἐθέλῃς (ἐθέλω *wish*): rarely in the optative; κλαίοισθα for κλαίοις (κλαίω *weep*).

380. IMPERATIVE.

ACTIVE.			MIDDLE.		
S. 2. -θι	D. 2. -τον	P. 2. -τε	S. 2. -σο	D. 2. -σθον	P. 2. -σθε
3. -τω	3. -των	3. -ντων or -τωσαν	3. -σθω	3. -σθων	3. -σθων or -σθωσαν

a. The endings -τωσαν and -σθωσαν, if Attic at all, belong only to the later Attic.

381. INFINITIVE.—The infinitive-endings are
Active, -εν (contracted with preceding ε to -ειν), or -ναι.
Middle, -σθαι.

382. PARTICIPLE.—The participle forms its stem by a special suffix added to the tense-stem. This is
for the *Active*, -ντ- (but for the perfect active -οτ-),
for the *Middle*, -μενο-.

For the declension of the participles and the formation of the feminine, see 241-244.

USE OF THE ENDINGS.

383. *A. The Common Form of Inflection.*

This belongs (1) to the present and imperfect and the second aorist active and middle, when the stem ends in a variable vowel; (2) to the future of all voices, the first aorist active and middle, the perfect active.

1. The endings -μι and -σι are omitted: λύω, λέλυκε.

a. Except -μι in the optative (379 a): λύοι-μι.

2. The imperative ending -θι is omitted: λῦε.

3. The 3d plural of the past tenses has -ν: ἔλῡο-ν.

4. The middle endings -σαι and -σο drop σ (71) and are contracted: λύει for λῡε-(σ)αι, λύῃ for λῡη-(σ)αι, ἐλύου for ελῡε-(σ)ο, ἐλύσω for ελῡσα-(σ)ο. But in the optative there is no contraction: λύοιο for λῡοι-(σ)ο.

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380 D. a. The endings -τωσαν and -σθωσαν do not occur in Hm.

381 D. For -εν or -ναι, Hm. often has -μεναι or -μεν (also Dor.), with the accent always on the preceding syllable: πέμπειν or πεμπέμεναι or πεμπέμεν *to send.* Hm. never uses -μεν after a long syllable or -ναι after a short one: hence στήμεναι or στῆναι, never στημεν, δαμήμεναι or δαμῆναι aor. pass. *to be subdued*, never δαμημεν, ἑστάμεναι or ἑστάμεν, never ἑστάναι. Yet we have ἰέναι as well as ἴμεναι, ἴμεν *to go.*

383 D. 1. Hm. often retains -μι, -σι in the subjunctive: ἐθέλωμι, ἐθέλῃσι (more correctly written ἐθέλησι) for ἐθέλω, ἐθέλῃ.

4. In Hm. and Hd. the vowels, after σ is dropped, usually remain uncontracted: λύσεαι, ἐλύεο, etc. Hd. contracts -ηαι to -ῃ and sometimes -εο to -ευ:

5. The infinitive active has -εν (381): λύειν.

b. Except the first aorist and the perfect.

6. Active participles with stems in -οντ- make the nominative singular masculine in -ων (see 241): λύων.

384. The 2d singular indicative middle has -ει in Attic, -η in all other dialects (except Ionic, see 383 D 4). The Common dialect had -η except in βούλει, οἴει, from βούλομαι *wish* and οἴομαι *think*.

385. *B. The* MI-*form of Inflection.*

This belongs (1) to the present and imperfect, and the second aorist active and middle, when the stem does not end in a variable vowel; (2) to the pluperfect active, the perfect and pluperfect middle and the aorist passive.

1. The endings -μι and -σι are retained in the indicative: τίθη-μι, τίθη-σι.

2. The imperative ending -θι is sometimes retained: φα-θί, στῆ-θι; sometimes not: ἵστη.

3. The 3d plural of the past tenses has -σαν: ἐτίθε-σαν.

4. The middle endings -σαι and -σο usually retain σ: τίθε-σαι, λέλυ-σο.

a. Not, however, in the subjunctive or optative; and usually not in the second aorist.

5. The infinitive active has -ναι: τιθέ-ναι, λυθῆ-ναι.

6. Active participles with stems in -οντ- make the nominative sing. masc. in -ούς (241): διδούς.

7. The 3d plural present indicative active has generally the ending -ᾱσι.

Accent of the Verb.

386. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 104 b); on the penult, when the ultima is long by nature; otherwise, on the antepenult: λῡσάσθων, λύσασθε.

Final -αι and -οι have the effect of *short* vowels on the accent (102): λύονται, λῦσαι, λυθησόμενοι. But not so in the optative: λύσαι, λελύκοι.

For *contract* forms, the accent is determined by the rules in 105.

2d sing. sub. βούλῃ, imv. βούλεο or βούλευ *wish*. Hm. contracts -εαι to -ει only in ὄψει *thou wilt see*.

5. For -εν Hm. has sometimes -μεναι or -μεν (381 D).

385 D. 3. Hm. often has -ν for -σαν, always with a short vowel preceding: ἔβα-ν, ἔφα-ν for ἔβη-σαν, ἔφη-σαν.

5. Hm. has also -μεναι and -μεν (381 D).

7. Hm. has -ᾱσι only in ἴᾱσι *they go* and ἔᾱσι *they are* (477, 478 D).

8. For -αται, -ατο in 3d plur. middle, see 376 D d.

EXCEPTIONS.

387. In the *finite* modes there are only the following exceptions:

In the second aorist of the *common form* the imperative 2d sing. accents the end of the stem:

a. uniformly in the *middle:* λιποῦ contracted from λιπέ-(σ)ο.

b. in the following *active* forms: εἰπέ *say*, ἐλθέ *come*, εὑρέ *find*, ἰδέ *see*, λαβέ *take;* but not in their compounds: ἄπ-ειπε.

388. In optatives of the μι-inflection the accent can not go back of the mode-suffix -ι-: ἱσταῖ-τε, διδοῖ-το, λυθεῖεν.

389. The *infinitive* and *participle* present several exceptions:

a. In the second aorist active and middle they accent the end of the stem: λιπεῖν (for λιπέ-εν) λιπών, λιπέ-σθαι.

b. In the perfect middle they accent the penult: λελύσθαι, τετῑμῆσθαι, λελυμένος.

c. The first aorist active infinitive accents the penult: τῑμῆσαι.

d. All infinitives in -ναι accent the penult: τιθέναι, λελυκέναι, λυθῆναι.

e. All third-declension participles in -ς, except that of the first aorist active, are oxytone: διδούς, λελυκώς, λυθείς, σταλείς.

390. In the first aorist, these three forms, which have the same letters, are often distinguished by the accent:

3d Sing. Opt. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
Inf. Act.	πλέξαι	παῦσαι	τελέσαι	δηλῶσαι
2d Sing. Imv. Mid.	πλέξαι	παῦσαι	τέλεσαι	δήλωσαι

391. For *compound verbs* there are the following restrictions.

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σχες *hold on*, συνέκ-δος *give out together* (not ἔπισχες, σύνεκδος).

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was there* (not ἄπηλθε, ἄφῖκται, πάρῃν). This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε *he was yielding*, but ὕπ-εικε imperative, *yield*.

c. The middle imperative in -ου of the second aorist of the μι-form throws the accent back when compounded with a preposition of *two* syllables: ἀπό-δου *sell*, κατά-θου *put down;* but not when the preposition is of *one* syllable: ἐνθοῦ *stow away*, προοῦ *abandon*.

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389 D. a. In Hm., the infinitive of the 2d aor. mid. conforms in some words to the general rule: ἀγέρεσθαι (ἀγείρω *assemble*), ἔρεσθαι (εἴρομαι *ask*), ἔχθεσθαι (ἐχθάνομαι *am odious*), ἔγρεσθαι (ἐγείρω *arouse*).

b. In Hm., the perfects ἀλάλησθαι, ἀλαλήμενος (ἀλάομαι *wander*), ἀκάχησθαι, ἀκαχήμενος or ἀκηχέμενος (ἄχνυμαι *am pained*), ἐσσύμενος (σεύω *drive*), conform to the general rule.

391 D. c. In uncontracted forms the accent always goes back: ἔνθεο, σύνθεο.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, or

Present and Imperfect.

FORMATION OF THE TENSE-STEM. CLASSES OF VERBS.

392. The present stem of each verb is formed from the theme in one of seven ways. With reference to this we distinguish seven *classes of verbs.*

a. All classes contain primitive verbs; denominative verbs are confined to classes 1, 4, 5 and 6.

393. FIRST CLASS (*Variable Vowel Class*).—The suffix -°|ε- (variable vowel, 310) is added to the theme to form the present stem. The 1st sing. indic. act. changes this to -ω:

λέγ-ω *speak* present stem λεγ-°|ε- theme λεγ-.
φιλέ-ω *love* present stem φιλε-°|ε- theme φιλε-.

a. In presents in -υω the quantity of υ wavers, but in Attic long ῡ prevails: thus always λύω *loose*, δύω *go under*, πτύω *spit*, ὕω *rain*, and generally φύω *make grow*, θύω *sacrifice*; probably also ξύω *scrape*, μύω *shut the eyes*. So always ἀλύω *am beside myself*, ἀρτύω *prepare*, δακρύω *weep*, ἱδρύω *establish*, ἰσχύω *am strong*, κωκύω *lament*, μηνύω *divulge*, and almost always κωλύω *hinder*. On the other hand κλύω *hear* (poetic), and μεθύω *am drunk*.

b. In γίγνομαι *become* (for γι-γεν-ο-μαι) and ἴσχω *hold* (for σι-σεχ-ω) the present has the reduplication (371).

394. SECOND CLASS (*Strong-Vowel Class*).—The suffix -°|ε- is added, and the theme-vowel α, ι, υ takes the *strong* form η, ει, ευ (32): τήκ-ω *melt* (present stem τηκ-°|ε-) theme τακ-; λείπ-ω *leave*, theme λιπ-; φεύγ-ω *flee*, theme φυγ-.

a. Roots ending in -υ- lose this vowel in the present (44): πλέω *sail* for πλευ-ω (πλυ-), χέω *pour* for χευ-ω (χυ-). So

θέω (θυ-) *run*. πνέω (πνυ-) *blow, breathe.*
νέω (νυ-) *swim*. ῥέω (ῥυ-) *flow.*

395. THIRD CLASS (*Tau-class*).—The suffix -τ°|ε- is added: τύπ-τω *strike* (present stem τυπ-τ°|ε-) from theme τυπ-; βάπ-τω *dip*, theme βαφ-; καλύπ-τω *cover*, theme καλυβ-.

a. The theme (always a root) ends in a labial mute. Whether this is π, β, or φ cannot be ascertained from the present, but only from the second

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393 D. a. Hm. has λύω (and λύω) δύω, φύω, θύω (and θύω) πτύω, ξύω, ὕω. Theocr. has πτύω. And ἀλύω, ἀρτύω, ἱδρύω, κωκύω occur in Hm., ἰσχύω and μᾱνύω in Pind.

aorist (if there be one) or some other word from the same root. Thus 2d aor. ἐ-τύπ-ην, ἐ-βάφ-ην, and the noun καλύβ-η *cover*.

396. Fourth Class (*Iota-class*).—The suffix -ι°|ε- is added; this always occasions sound-changes, as follows:

397. κ, χ, τ, θ, and sometimes γ, unite with ι to form σσ (later Attic ττ): see 67. Thus φυλάσσω *guard* (present stem φυλασσ°|ε-) for φυλακ-ιω, theme φυλακ-; ταράσσω *disturb* for ταραχ-ιω, theme ταραχ-; τάσσω *arrange* for ταγ-ιω, theme ταγ-.

a. The final consonant must be determined as above, 395 a. The future, according as it ends in -ξω or -σω, will show whether the consonant is a palatal or lingual.

b. In πέσσω (πεπ-) *cook*, the present comes from an older form of the theme, πεκ-.

398. δ, less often γ, unites with ι to form ζ (68): φράζω *tell* for φραδ-ιω; κράζω *cry* for κραγ-ιω.

a. Here also the future will show whether the stem ends in a lingual (δ) or a palatal (γ).

b. Themes in -γγ- drop γ nasal before ζ: κλάζω (κλαγγ-) *shriek*, πλάζω (πλαγγ-) *cause to wander*, σαλπίζω (σαλπιγγ-) *sound the trumpet*.

c. In νίζω (νιβ-) *wash* the present comes from an older form of the theme, νιγ-.

399. λ with ι produces λλ (66): βάλλω (for βαλ-ιω) *throw*.

a. Only ὀφείλω (for οφελ-ιω) *am obliged* follows the analogy of 400, being distinguished thus from ὀφέλλω (also for οφελ-ιω) *increase*.

400. ν and ρ with ι transpose it to the preceding syllable, where it unites with the vowel of the theme (65): φαίνω *show* for φαν-ιω; φθείρω *destroy* for φθερ-ιω. If the theme-vowel is ι or υ, it becomes long: κρῖνω *distinguish* for κριν-ιω; σῦρω *drag* for συρ-ιω.

401. Two verbs with themes in -αυ- drop the υ: καίω *burn* for καυ-ιω (44) and κλαίω *weep* for κλαυ-ιω. The Attic prose, however, uses the forms κάω, κλάω (35).

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398 D. Aeol. -σδω for -ζω, frequent in Theoc. (63 D): σῡρίσδω for σῡρίζω *pipe*. In Dor., most verbs in -ζω have themes in -γ-: κομίζω *take care of*, aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομιγ-σα). In Hm., too, these verbs have -γ- much oftener than in Att.: so in ἀλαπάζω *lay waste*, δαΐζω *divide*, ἐναρίζω *slay, strip*, μερμηρίζω *debate in mind*, πολεμίζω *war*, στυφελίζω *push*, etc.

399 D. a. Hm. has εἴλω (ελ-) *press* (not ελλω). But instead of ὀφείλω he commonly uses the form ὀφέλλω.

401 D. In Hm., some other vowel-themes annex -ιω: δαίω (δαυ-) *burn*, δαίομαι (δα-) *divide*, ναίω (να-) *inhabit*, μαίομαι (μα-) *reach after*, etc.

402. FIFTH CLASS (*Nasal Class*).—A suffix containing ν is added.

a. -ν°|ε- : τέμ-νω *cut* (present stem τεμ-ν°|ε-), theme τεμ-.

b. -αν°|ε- : ἁμαρτ-άνω *err*, theme ἁμαρτ-.

c. -αν°|ε- with an inserted nasal: μανθ-άνω *learn*, theme μαθ-; λαμβ-άνω *take*, theme λαβ-; λαγχ-άνω *get by lot*, theme λαχ-.

REM. -αν°|ε- is used alone, if the theme-vowel is long by nature or position: if otherwise, a nasal is inserted in the theme (ν, μ, γ, according as it precedes a lingual, labial, or palatal mute).

d. -νε°|ε- : ἱκ-νέο-μαι *come*, theme ἱκ-.

e. -νυ- (after a vowel -ννυ-): δείκ-νῡ-μι *show*, theme δεικ-; σβέ-ννῡμι *quench*, theme σβε-.

f. -νᾰ- : πέρ-νη-μι *sell* (present stem περ-να-), theme περ-.

403. SIXTH CLASS (*Inceptive Class*).—The suffix -σκ°|ε- (or -ισκ°|ε-) is added: ἀρέ-σκω *please*, εὑρ-ίσκω *find*. The vowel before -σκω is usually made long.

a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: γηράσκω *grow old*.

b. Several presents have the reduplication: γι-γνώ-σκω (γνο-) *know*.

c. A mute before -σκω is dropped: λάσκω for λακ-σκω *speak*. Quite irregular are μίσγω for μιγ-σκω *mix*, and πάσχω for παθ-σκω *suffer*.

404. SEVENTH CLASS (*Root-Class*).—The theme itself, with or without réduplication, serves as present stem: φη-μί *say*, theme and present stem φα-; τί-θη-μι *put*, present stem τιθε-, theme θε-.

405. Sometimes the present has a different theme from the other systems. Thus it may have a *longer* theme in -ε-, while the other systems are formed from a shorter one without -ε-: pres. δοκέω (δοκε-) *seem*, but future δόξω (δοκ-). More often the present has the shorter theme, and the other systems (or some of them) come from a longer theme ending in -ε-, or in -ο-: present βούλομαι (βουλ-) *wish*, but future βουλήσομαι (βουλε-).

INFLECTION.

406. A. THE COMMON FORM (*Presents in* -ω).—Present stems ending in a variable vowel (-°|ε-) are inflected according to 383. Paradigm 314.

407. The following points require notice: (a.) The 1st sing. pres. ind. act. lengthens the suffix-vowel ο to ω: λύω. (b.) In the 2d and 3d sing. -εις and -ει

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407 D. (b.) The Doric (Theocr.) has sometimes -ες for -εις in the 2d pers. (c.) The Doric has -οντι, -ωντι; see 69 D.

are perhaps due to *epenthesis* (cf. 65); λύεις for λῦε-σι, λύει (λῦειτ) for λῦε-τι. So, too, -ῃς -ῃ in the subjunctive active. (c.) In the 3d plur. active -ουσι is for -ο-νσι (55 d) and -ωσι for -ω-νσι. (d.) For the middle forms of the second person, λύει, ἐλύου, etc., see 384 and 388, 4.

408. The Subjunctive has -ω|η- for -ο|ε-. The Optative has the mode-suffix -ι-; for λύο-ιε-ν, see 374 b.

409. CONTRACT PRESENTS.—Verbs in -αω, -εω, and -οω contract the final α, ε, or ο of the theme with the following variable vowel: τῑμά-ω τῑμῶ *honor*, φιλέ-ω φιλῶ *love*, δηλό-ω δηλῶ *manifest*. Paradigms 323–325.

a. The contraction follows the rules, 87, 89. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τῑμ(άο)ῶ-μεν the uncontracted form is τῑμάομεν, the contract form τῑμῶμεν.

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409 D. CONTRACT PRESENTS IN THE DIALECTS.

Usage of Homer.—a. Verbs in -αω are often contracted as in Attic: ὁρῶ, ὁρᾷς, ὁρᾷ. When uncontracted, they are subject to a peculiar assimilation of the concurrent vowels, which gives for αε, αη, a double α-sound, and for αο, αω, αου a double ο-sound. One of the vowels is usually lengthened; rarely both.

ὁρόω	for	ὁράω	μενοινώω	for	μενοινάω
ὁρόωντες		ὁράοντες	ἡβώοντες		ἡβάοντες
ὁρόῳμι		ὁράοιμι	ἡβώοιμι		ἡβάοιμι
ὁρόωσι		ὁράουσι	ἡβώωσα		ἡβάουσα
ὁράᾳς		ὁράεις	μενοινάᾳ		μενοινάει
ὁράασθαι		ὁράεσθαι	μνάασθαι		μνάεσθαι.

The second vowel must have stood (before the change) in a long syllable; otherwise the uncontracted form is not used: thus ὁρόωμεν (for ὁράομεν) is an impossible form. A single exception is μνωόμενος. The former vowel is lengthened only when the word could not otherwise stand in the Homeric verse (exception γελώοντες).

Uncontracted forms without assimilation occur rarely: ἀοιδιάει, ναιετάοντα: even with lengthening: πεινάοντα. In imperfects αο is sometimes changed to εο: ἤντεον (ἀντάω *encounter*), ὁμοκλέομεν (ὁμοκλάω *rebuke*). Notice χρεώμενος for χραόμενος.

b. Verbs in -εω are commonly uncontracted, but sometimes εε, εει go into ει; εο, εου, into ευ: τελέει, τελέουσι, τελέεται, τελεόμενος, or τελεῖ, τελεῦσι, τελεῖται, τελεύμενος. In the 2d sing. mid. -έ-ε-αι, -έ-ε-ο may become -εῖαι, -εῖο, by contraction of εε, or -έαι, -έο, by rejection of one ε: μῡθεῖαι or μῡθέαι, for μῡθέ-ε-αι *thou sayest*. An older form of these verbs was in -είω: so νεικείω for νεικέω *quarrel*, ἐτελείετο from τελέω *complete*.

c. Verbs in -οω are contracted as in Attic. But sometimes they have forms with a double ο-sound, like verbs in -αω: ἀρόωσι for ἀρόουσι (ἀρόω *plough*), ὑπνώοντας (ὑπνόω *sleep*).

Usage of Herodotus.—d. Verbs in -αω commonly change α before an ο-sound to ε: τῑμέω, τῑμέονται, τῑμεόμενος, τῑμέουσι; εο rarely goes into ευ: ἐτίμευν (Att. ἐτίμων). Otherwise they contract α with the following vowel as in Att.:

410. a. In the optative active, contract verbs have generally -ιη- (374 a) in the *singular*, but very seldom in the dual and plural.

b. In the infinitive active, -α-ειν, -ο-ειν give -ᾶν, -οῦν (not -ᾷν, -οιν) because -ει is a spurious diphthong; see 40 a and 381.

411. Verbs in -εω of two syllables admit only the contraction into ει. Wherever contraction would result in any other sound, the uncontracted form is used. Thus πλέ-ω *sail* makes in the pres. ind. πλέ-ω, πλεῖς, πλεῖ, dual πλεῖτον, plur. πλέ-ομεν, πλεῖτε, πλέ-ουσι. Except δέ-ω *bind*, which makes τὸ δοῦν (for δέ-ον), δοῦμαι (for δέ-ομαι), etc., and is thus distinguished from δέ-ω *want, require*, which follows the rule, making τὸ δέ-ον *the requisite*, δέομαι, *I request*.

412. Seven verbs in -αω take η instead of ᾱ in the contract forms. Thus ζά-ω *live*, ζῇς (not ζᾷς), ζῇ, ζῆτε, ζῆν, etc. So also πεινά-ω *hunger*, διψά-ω *thirst*, κνά-ω *scratch*, σμά-ω *wash*, ψά-ω *rub*, and χρά-ομαι *use*.

a. ῥῑγό-ω *am cold* has ω and ῳ in contract forms, instead of ου and οι: inf. ῥῑγῶν, opt. ῥῑγῴην.

b. λού-ω *bathe* sometimes drops υ (44), and is then contracted as a verb in -οω: ἔλου for ἔλο(υ)-ε, λοῦμαι for λο(ύ)-ο-μαι, etc.

413. B. The Μι-Form.—Present stems not ending in a variable vowel,—i. e., those of class 7 and those in -νυ- and -να- of class 5,—are inflected according to 385. Paradigms 329–332.

τῑμᾷς, τῑμᾶτε, τῑμῴμην, τῑμᾶσθαι; so also mid. imv. τῑμῶ, impf. ἐτῑμῶ. But χράομαι changes αο to εω: χρέωμαι.

e. Verbs in -εω are uncontracted, except that εο, εου may go into ευ: φιλέω, φιλέει, φιλέοιμι, φιλέομαι or φιλεῦμαι, φιλέουσι or φιλεῦσι. But δεῖ *it is necessary* and its inf. δεῖν are usually contracted. Instead of 2d sing. mid. φιλέ-ε-ο, ἐφιλέ-ε-ο, we find forms with only one ε, φιλέο, ἐφιλέο.

f. Verbs in -οω are contracted as in Att., but sometimes have -ευ instead of -ου: δηλῶ, δηλοῖ, δηλῶμαι, δηλοίμην, δηλοῦσι or δηλεῦσι, ἐδήλου or ἐδήλευ.

Doric Contraction.—g. The Doric contracts α with ο, ω (not in the ultima) to ᾱ instead of ω: it contracts α with ε, η, ει, ῃ, to η, ῃ, instead of ᾱ, ᾳ: πεινᾶμες (for πεινῶμεν), πεινᾶντι (for πεινῶσι), ὁρῆτε (for ὁρᾶτε), ὁρῇ (for ὁρᾷ), ὁρῆν (for ὁρᾶν); see 37 D h and i. The Ion. contraction of εο, εου to ευ belongs also to the Doric.

Aeolic Inflection.—h. For -αω, -εω, -οω, the Aeolic (of Lesbos) has peculiar forms in -αιμι, -ημι, -ωμι, with the μι-inflection: φίλημι, φιλήμενος, δοκίμωμι.

410 D. a. In contract present optatives Homer scarcely ever has -ιη-; Hd. uses it for verbs in -αω (τῑμῴην), but not for those in -εω and -οω.

412 D. Hm. has πεινήμεναι, κνῇ; but ζώειν. Hd. has ζῆν, διψῆν, but χρᾶσθαι, κνᾶν, σμᾶν.

c. Other irregular contractions in Hm. are: προσαυδήτην (αὐδάω *speak*), συναντήτην (ἀντάω *encounter*), ἀπειλήτην (ἀπειλέω *threaten*), πενθήμεναι (πενθέω *mourn*), ποθήμεναι (ποθέω *miss*), φορήμεναι and φορῆναι (φορέω *bear*). Cf. 409 D h.

414. The end-vowel of the stem is made long in the singular of the indicative active: τίθη-μι, stem τιθε-; ἐδείκνῡ-ν, stem δεικνυ-.

415. a. Stems in -α- contract -α-ᾱσι in the 3d plur. pres.: ἱστᾶσι.

b. In the present imperative -θι is omitted, and the stem-vowel lengthened: ἵστη, δείκνῡ.

416. The forms in -σο rarely drop σ and are contracted: so in poetry τίθου, ἵστω for τίθεσο, ἵστασο. But in δύναμαι *can* and ἐπίσταμαι *understand*, this is generally the case: ἐδύνω, ἠπίστω. We have even poetic δύνῃ for δύνασαι, and ἐφίει for ἐφίεσαι.

417. The subjunctive *adds* the mode-suffix -ω|η-, and contracts it with final α, ε, ο of the stem: τιθῶ for τιθέω; but not with υ: δεικνύω. In contraction, αη, ᾳη, οη give η, ῃ, ῳ (contrary to 37 d, 39 c): ἱστῆται for ἱστάηται, διδῷς for διδόῃς.

a. But in three verbs -ω|η- *takes the place* of the stem-vowel, so there is no contraction. These are δύνα-μαι *can*, ἐπίστα-μαι *understand*, κρέμα-μαι *hang*; subj. δύνω-μαι, ἐπίστω-μαι, κρέμω-μαι.

418. a. The optative mode-suffix is -ι- or -ιη- according to 374 a. For δεικνύοιμι, τιθοίμην, see 419 b and c.

b. The accent of the optative follows 388: ἱσταῖτο. But the verbs mentioned in 417 a are exceptions: δύναιτο, ἐπίσταιτο, κρέμαιτο.

419. In some forms the μι-verbs take the inflection of *presents in* -ω, a variable vowel being added to the stem. This is the case in:

a. The imperfect forms ἐδίδουν, ἐδίδους, ἐδίδου; ἐτίθεις, ἐτίθει (used for ἐδίδων, -ως, -ω; ἐτίθης, -η). So in the present τιθεῖς (more Attic than τίθης) and in the imperative τίθει and δίδου. These forms are made as if from τιθεω and διδοω.

b. The optative of verbs in -νῡμι: δεικνύ-οιμι, like λύοιμι.

c. The optative τιθοίμην, cf. φιλοίμην.

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414 D. In Hm. the stem-vowel is sometimes long in other forms: as τιθήμεναι, τιθήμενος, ἀῆναι *to blow*: δίζημαι *seek*.

415 D. a. Hm. and Hd. always have 3d plur. τιθεῖσι, διδοῦσι, ῥηγνῦσι, etc., but both have ἴᾱσι *they go* and Hm. has ἔᾱσι *they are*.

b. Hm. sometimes retains -θι: δίδωθι *give*, ὄμνυθι *swear*.

c. Hd. has forms with -αται, -ατο in the 3d plur. of the middle: τιθέαται, ἐτιθέατο, even ἐδυνέατο for ἐδύναντο, etc.

417 D. a. So in Hm. and Hd. the pres. subj. active of ἵημι, according to most editions: ἵῃ (Hd.) ἵῃσι (Hm.) for ἱῇ.

419 D. a. The Ionic has other forms of this sort in the active. Hm. has διδοῖς (cf. δηλοῖς for δηλό-εις) and διδοῖσθα, διδοῖ (and δίδωσι), τιθεῖ (and τίθησι), ἱεῖς (with irregular accent), ἱεῖ (and ἵησι). Also καθίστᾱ (= -ἱστα-ε), imv. In Hd. ἱεῖ, τιθεῖς, τιθεῖ, διδοῖς, διδοῖ, ἱστᾷ, are perhaps always used. So, too, Hd. has impf. 3d sing. ἵστᾱ for ἵστη.

b. But Hm. has opt. δαινῦτο for δαινυ-ι-το from δαίνυμαι *feast*.

FUTURE SYSTEM, OR

Future Active and Middle.

420. The future stem is formed by adding -σ°|ε- to the theme, and is inflected like the present of the common form (406): -σω, -σεις, -σει etc. Paradigm 315.

421. a. *Mute Verbs.*—A labial or palatal mute at the end of the theme unites with σ, forming ψ or ξ: a lingual mute is dropped before σ (54).

κόπτω (κοπ-) *cut*	κόψω	τάσσω (ταγ-) *arrange*	τάξω
βλάπτω (βλαβ-) *hurt*	βλάψω	ὀρύσσω (ορυχ-) *dig*	ὀρύξω
γράφ-ω *write*	γράψω	φράζω (φραδ-) *tell*	φράσω
πλέκ-ω *twist*	πλέξω	σπένδ-ω *pour*	σπείσω (55 d).

For τρέφ-ω *nourish*, θρέψω, and the like, see 74 c.

b. *Vowel Verbs.*—A short vowel at the end of the theme becomes long before σ (33).

ἐά-ω *permit*	ἐάσω	ποιέ-ω *make*	ποιήσω
τῑμά-ω *honor*	τῑμήσω	δουλό-ω *enslave*	δουλώσω

For exceptions, see 503.

c. *Verbs of the second class* (394) have the strong form of the theme in the future: πείθω (πιθ-) *persuade*, πείσω; πνέω (πνυ-) *breathe*, πνεύσομαι.

422. *Liquid Future.*—The future of liquid verbs ends in -εω instead of -σω; ε is contracted with the following vowel, as in the present of φιλέω: φαίνω (φαν-) *show*, φανέ-ω, contracted φανῶ. Paradigm 326.

a. -εω is for -εσω: σ is dropped between two vowels (71).

b. κέλλω (κελ-) *land*, κῦρω (κυρ-) *fall in with*, ὄρνῡμι *rouse* make κέλσω, κύρσω, ὄρσω, with σ.

Contract Future from Vowel and Mute Verbs.

423. Some verbs in -εω drop σ in the future, and contract: τελέ-ω *complete*, fut. τελέσω, τελέ-ω, τελῶ; 1st plur. τελοῦμεν, etc. The future thus made has the same form as the present.

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420 D. In Hm. σ of the future is often *doubled* after a short vowel: ὀλέσσω for ὀλέσω (ὄλλῡμι *destroy*), ἀνύσσω for ἀνύσω (ἀνύω *achieve*).

421 a. For fut. in -ξω from pres. in -ζω, frequent in Hm., see 398 D.

422 D. The future in -εω has in the dialects the same forms, contracted and uncontracted, as the present in -εω (409 D b and e).

b. Hm. has other exceptions: θέρσομαι (θέρω *warm*); cf. 431 D c.

424. Verbs in -άζω (themes in -αδ-) sometimes do the same: βιβάζω *cause to go*, fut. βιβάσω, βιβά-ω, βιβῶ. Similarly ἐλαύνω (ἐλα-) *drive*, ἐλά(σ)ω, ἐλῶ, ἐλᾷς, ἐλᾷ, etc.

425. Verbs in -ιζω (themes in -ιδ-) make their future in -ιεω instead of -ισω, and contract: κομίζω (κομιδ-) *convey*, κομι-έω, κομιῶ; 1st plur. κομιοῦμεν, etc.; fut. mid. κομιοῦμαι. The name *Attic Future* has been given to this formation.

426. Some verbs have a future in -σεομαι, contracted -σοῦμαι, instead of -σομαι: πνέ-ω (πνυ-, πνευ-) *breathe*, πνευσέ-ομαι, πνευσοῦμαι; φεύγ-ω (φυγ-) *flee*, φευξοῦμαι. Here -σε°/ε- is the tense-suffix. This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (426 D). The same verbs have also the ordinary future in -σομαι.

427. A few verbs have futures with the form of a present: χέω (χυ-) *pour*, fut. χέω. So the irregular futures ἔδομαι *shall eat* (539, 8), πίομαι *shall drink* (521, 8).

FIRST AORIST SYSTEM, OR

First Aorist Active and Middle.

428. FORMATION.—The first aorist stem is formed by adding -σα- to the theme: λῡ-σα- (first person ἔ-λῡ-σα).

429. The rules in 421, for the future of mute verbs, vowel verbs and verbs of the second class, apply also to the first aorist.

κόπ-τω	ἔκοψα	τάσσω (ταγ-)	ἔταξα	τῑμά-ω	ἐτίμησα
βλάπ-τω	ἔβλαψα	ὀρύσσω (ορυχ-)	ὤρυξα	ποιέ-ω	ἐποίησα
γράφ-ω	ἔγραψα	φράζω (φραδ-)	ἔφρασα	δουλό-ω	ἐδούλωσα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	πείθω (πιθ-)	ἔπεισα
τρέφ-ω	ἔθρεψα	ἐά-ω	εἴᾱσα	πνέω (πνυ-)	ἔπνευσα

424 D. The future in -αω has in Hm. the same variety of forms as the present in -αω (409 D a): thus ἐλόω, ἐλάᾳς, ἐλάᾳ. In Hd. it is contracted as in Att.

426 D. In Doric the future is regularly formed in -σεω, -σεομαι contracted: λῡσῶ, λῡσεῖς, λῡσεῖ, λῡσεῖτον, λῡσεῦμες, λῡσεῖτε, λῡσεῦντι; mid. λῡσεῦμαι, λῡσῇ, λῡσεῖται, etc., λῡσεῖσθαι, λῡσεύμενος.

427 D. Similarly, Hm. has fut. βείομαι or βέομαι *shall live* connected with βιόω *live*, δήω *shall find* connected with 2d aor. pass. ἐ-δά-ην *learned*, κείω or κέω *shall lie* from κεῖμαι.—He also uses ἀνύω *achieve*, ἐρύω *draw*, τανύω *stretch*, as futures.

428 D. a. Hm. often doubles σ of the first aorist after a short vowel; ἐγέλασσα for ἐγέλασα (γελάω *laugh*). Cf. 420 D.

b. Hm. has forms of the first aorist with a variable vowel in the place of α: ἐβήσετο *went* (βαίνω), ἐδύσετο *set* (δύω), ἷξε, ἷξον *came* (ἵκω). So especially

430. χέω (χυ-) *pour* makes ἔχεα (for εχευα) without σ, corresponding to the future χέω (427).

431. *Liquid Verbs.*—These reject σ in the first aorist, and lengthen the theme-vowel in compensation for it (34) : φαίνω (φαν-), ἔφηνα (for εφανσα); μέν-ω *remain*, ἔμεινα (for εμενσα); κρίνω (κριν-) *decide*, ἔκρῑνα (for εκρινσα). Paradigm 327.

a. The lengthened form of α is η, except after ι or ρ : ἔφηνα, but ἐπέρᾱνα (περαίνω *finish*).

b. The verbs αἴρω (ἀρ-) *raise* and ἅλλομαι (ἀλ-) *leap* make ἀρ- and ἀλ- in the first aorist, except in the indicative, which has η- on account of the augment: ἦρα, ἡλάμην, but ἄρᾱς, ἁλάμενος. Even a few other verbs have ᾱ where the rule requires η: κερδαίνω *gain*, ἐκέρδᾱνα; ὀργαίνω *enrage*, ὤργᾱνα.

c. κέλλω, κύρω, ὄρνῡμι (422 b) make ἔκελσα, ἔκυρσα, ὦρσα.

432. Three first aorists have the suffix -κα-; ἔθηκα from τίθημι (θε-) *put*, ἔδωκα from δίδωμι (δο-) *give*, and ἧκα from ἵημι (ἑ-) *send*. These are confined to the indicative, and are used chiefly in the singular active (see paradigms 333, 334, 476) in place of the defective second aorist. Plural forms, like ἐδώκαμεν, ἔδωκατε, ἔδωκαν, are rare and poetic.

433. Inflection.—The first aorist is inflected according to the Common form, 383. Paradigm 316.

a. The 1st sing. ind. act. omits the ending -ν, ἔλῡσα; and the 3d sing. changes -α to -ε, ἔλῡσε. The imv. λῦσον, λῦσαι and infin. λῦσαι are irregular. For the middle forms ἐλύσω, λύσῃ, λύσαιο see 383, 4.

b. The subjunctive has -ω|η- in place of -α-: λύσω.

434. In the optative, besides the regular forms with mode-suffix -ι-, there are three irregular forms in -σε-ια-ς, -σε-ιε, -σε-ια-ν. These are much more used than those in -σαις, -σαι, -σαιεν.

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in the imperative: ὄρσεο, ὄρσευ *rise* (ὄρ-νῡμι), ἄξετε *lead* (ἄγω), οἶσε *bring* (φέρω), λέξεο *lay thyself* (λέγω), πελάσσετον *draw near* (πελάζω).

430 D. For ἔχεα, Hm. has commonly ἔχευα. Similarly, Hm. makes 1st aor. ἔκη-α (Att. ἔκαυσα) from καίω (καυ-) *burn*, ἔσσευα from σεύω (συ-) *drive*, ἠλεάμην and ἠλευάμην from ἀλέομαι or ἀλεύομαι *avoid*, and the defective aor. δέατο *seemed*. Hes. has δατέασθαι from δατέομαι *divide*.

431 D. c. Homer has also ἔκερσα (κείρω *shear*), φύρσω aor. subj. (φύρω *mix*), ἔλσα (εἴλω *press*), defective ἀπό-ερσα *took away*.

d. The Aeolic (Lesbian) assimilates σ to the foregoing liquid: ἔφαννα for ἔφανσα. So Hm. in one word; ὤφελλα, from ὀφέλλω *increase*.

433 D. b. In Hm., first aorist subjunctives with short vowels -ο|ε- (373 D) often occur: νεμεσήσ-ετε for νεμεσήσ-ητε (νεμεσά-ω *resent*), ἐφάψ-εαι for (ἐφάψ-ηαι) ἐφάψῃ (ἐφάπτομαι *touch upon*). These forms are often liable to be confounded with those of the future indicative.

SECOND AORIST SYSTEM, OR

Second Aorist Active and Middle.

SECOND AORIST OF THE COMMON FORM.

435. The second aorist stem adds -ο|ε- to the theme: *λιπ-ο|ε-*; indic. *ἔλιπον*, present *λείπω* (*λιπ-*). It has the inflection of the present system (406), the second aorist indicative being inflected like the imperfect. Paradigm 320.

a. As a rule, only primitive verbs (308) have second aorists. The root takes its shortest, or *weak*, form (32). A few second aorists have *α* for *ε* of the root: *ἔ-τραπ-ον* from *τρέπ-ω turn.*

b. For the accent of the 2d sing. imperative, the infinitive and participle, see 387, 389.

436. The second aorist of *ἄγ-ω lead* has a *reduplicated* stem: *ἤγαγον*, *ἀγαγεῖν*.

a. *εἶπον said* is also reduplicated: it is contracted from *ε-επον* (*ε-FεFεπον*, root *Fεπ-*, 72 D).

437. The root-vowel is dropped (syncope, 43) in *ἐ-πτ-όμην* (*πέτ-ομαι fly*), *ἔ-σχ-ον* (for *ε-σεχ-ον*, pres. *ἔχω have*), *ἑ-σπ-όμην* (for *ε-σεπ-ομην*, pres. *ἕπομαι follow*), and some others.

438. Two second aorists, *εἶπον said* and *ἤνεγκον bore* (539, 8 and 6), have also forms with stems in *-α-*, *εἶπα*, *ἤνεγκα*, with the inflection of the first aorist.

SECOND AORIST OF THE Mι-FORM.

439. The second aorist of the *μι*-form has the simple theme as its stem: *ἔ-στη-ν* (*στα-*) *stood.* This is inflected according to 385. Paradigms 333, 334, 335.

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435 D. In Hm., a few roots which end in a mute after *ρ*, suffer transposition as well as variation of vowel in the second aorist: *δέρκ-ομαι see*, *ἔδρακον*; *πέρθ-ω destroy*, *ἔπραθον*.

b. Hm. and Hd. often have *-έειν* for *-ειν* in the 2d aor. inf.: *λιπέειν*, *βαλέειν*.

436 D. In Hm., a good many verbs have reduplicated stems in the 2d aor.: *ἐ-πέφραδ-ον* (*φράζω declare*), *πέπιθ-ον* (*πείθω persuade*), *τεταρπόμην* (*τέρπ-ω delight*), *πεφιδ-έσθαι* (*φείδομαι spare*), etc. So *ἤραρ-ον* (*αρ-*, pr. *ἀραρίσκω fit*), *ὤρορ-ον* (*ὄρ-νῡμι rouse*).—Reduplicated and syncopated are *ἐ-κεκλ-όμην* (*κέλ-ομαι command*), *ἄλαλκ-ον* (*αλεκ-*, pr. *ἀλέξω ward off*). Not used in the pres. are *πέφν-ον* (*φεν-*) *killed*, *τέτμ-ον* (*τεμ-*) *came up to*, *τεταγ-ών* (*ταγ-*, Lat. *tango*) *having seized*.—Two verbs, *ἐρύκ-ω draw*, *ἐνίπ-τω chide*, reduplicate the final consonant of the theme, with *α* as a connective: *ἠρύκ-ακ-ον*, *ἠνίπ-απ-ον* (also *ἐνένῑπ-ον*).

437 D. Of syncopated stems, Hm. has also *ἐγρ-όμην awoke* (found even in Att., from *ἐγείρω*, *εγερ-*), *ἀγρ-όμενοι assembled* (inf. *ἀγέρ-εσθαι*, 389 D a, pr. *ἀγείρω*), *ἔ-πλ-όμην* (*πέλ-ομαι am*).

440. The end-vowel of the stem is made long in the active before a single consonant: *ἔ-στη-ν, ἔ-στη-μεν, στῆ-ναι*; but *στα-ίην, στά-ντων*.

a. The 3d sing. *ἔστη* comes under this rule because it stands for *ε-στη-τ*.—So does *στάν* neuter participle, for *στα-ντ*.

b. *ὠνήμην*, aor. of *ὀνίνημι* (*ονα-*) *benefit*, follows the same rule in the middle: *ὠνήμεθα* (but *ὤνασθε*).

441. The middle ending *-σο* drops *σ* (385, 4 a): *ἔ-θου* (not *ἐ-θε-σο*), *πρίω buy* (yet also *πρίασο*). But not after a long vowel: *ὄνησο*.

442. In compounds *-βᾱ* and *-στᾱ* occur for *βῆ-θι* and *στῆ-θι*: *κατάβᾱ come down*, *παράστᾱ stand by*, used only in poetry.

443. The second aorists of three verbs, *τίθημι, δίδωμι* and *ἵημι*, are peculiar in these respects (paradigms 333, 334, 476):

a. They do not lengthen the stem-vowel: *ἔ-θε-μεν*.

b. The 2d sing. imper. active has *-ς* for *-θι*.

c. The infinitive active, *θεῖναι, δοῦναι, εἶναι* (for *θε-εναι* etc.), has an irregular ending *-εναι*.

d. The singular of the indicative is wanting, and supplied by the first aorist in *-κα* (432).

444. The subjunctive adds *-ω|η-* and is contracted as in the present (417): *θῶ* for *θέ-ω*, *δῷς* for *δό-ῃς*; but *δύ-ω* uncontracted.

a. The aorist *ἐπριάμην bought* puts *-ω|η-* *in place* of the stem-vowel (cf. 417 a): *πρίωμαι*.

445. The optative mode-suffix is *-ι-* or *-ιη-* according to 374 a. But stems in *-υ-* (*ἔ-δῡ-ν*) have no optative in Attic.

a. The optative is accented according to 388. But *πριαίμην* (from *ἐπριάμην bought*) and *ὀναίμην* (from *ὠνήμην received profit*) are exceptions: *πρίαιτο, ὄναιτο*.

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440 D. Exceptions, the poetic aorist *ἔ-κτα-ν killed* (489, 4) and Hm. *οὖτα wounded*, *οὐτάμεναι to wound*.—On the other hand, like *ὠνήμην* Hm. has *πλῆτο approached*, *ἔβλητο was hit*, and other middle forms.

444 D. In Hm., the second aorist subj. of the *μι*-form usually remains uncontracted: *θέωμεν, ἀφ-έῃ*. The root-vowel is then almost always made long, *α* and *ε* becoming *ει* before an *ο*-sound, and *η* before an *ε*-sound. Thus *γνώω*, *βείω* (for *βάω, βῶ*), *θείω* (for *θέω, θῶ*), *θήῃς* (for *θέῃς, θῇς*), *δώῃσι* (for *δόῃ, δῷ*). And before the endings *-τον, -μεν, -τε*, the *mode-vowel* is short (373 D): *στήετον* (for *στάητον, στῆτον*), *θείομεν* (for *θέωμεν, θῶμεν*): so also in the middle forms *θείομαι* (for *θέωμαι, θῶμαι*), *βλήεται*. Hm. has subj. *δύω*, with long *ῡ*.

In Hd., only *αω* and *εω* remain uncontracted in the subjunctive; *αω* he changes to *εω*: *στέωμεν* (for *στάωμεν, στῶμεν*). The same change is found in Hm.

445 D. Hm. has opt. *δύη, δῦμεν* (contracted from *δυ-ιη, δυ-ι-μεν*). So also *φθῖτο* (for *φθι-ιτο*) 2d aor. opt. of *φθίνω perish*.

b. The compounds of τίθημι and ἵημι have in the second aorist optative -θοῖτο and -οἶτο, besides the regular θεῖτο and εἶτο; so too in the plural -θοίμεθα, -οἵμεθα etc. These are sometimes written with recessive accent: πρόσθοιτο, πρόοιτο.

PERFECT ACTIVE SYSTEMS, or

Perfect and Pluperfect Active.

446. FORMATION OF THE FIRST PERFECT.—To form the stem of the first perfect, the theme is reduplicated (363 ff) and -κα- is added: λε-λυ-κα-; 1st sing. indic. λέλυκα.

a. The first perfect belongs (1) to vowel-verbs, (2) to many liquid verbs, (3) to many mute verbs with lingual themes, especially those in -ιζω (-ιδ-) and -αζω (-αδ-).

447. a. A lingual mute is dropped before -κα-; πείθω (πιθ-), πέπει-κα; κομίζω (κομιδ-), κεκόμι-κα.

b. Vowel-verbs usually lengthen the vowel before -κα-, and verbs of the second class have the strong form of the theme with ει or ευ.

ἐά-ω	εἴᾱ-κα	ποιέ-ω	πεποίη-κα	πείθω (πιθ-)	πέπει-κα
τῑμά-ω	τετίμη-κα	δουλό-ω	δεδούλω-κα	πνέω (πνυ-)	πέπνευ-κα

448. a. Liquid themes of one syllable change ε to α: στέλλω (στελ-) *send*, ἔσταλκα; φθείρω (φθερ-) *destroy*, ἔφθαρκα.

b. ν is rejected in a few verbs: κρίνω (κριν-) *distinguish*, κέκρι-κα; τείνω (τεν-) *extend*, τέτα-κα, etc. (519). If not rejected, it must be changed to γ nasal: φαίνω (φαν-), πέφαγκα.

c. Several liquid roots suffer transposition (64), and thus become vowel-roots: βάλλω (βαλ-) *throw*, βέ-βλη-κα; κάμ-νω *am weary*, κέ-κμη-κα.

449. The stem of the first pluperfect is the same as that of the first perfect, with -κη- (in some forms -κει-) substituted for -κα-.

450. FORMATION OF THE SECOND PERFECT.—The stem of the second perfect reduplicates the theme and adds -α-: γε-γραφ-α-, 1st sing. indic. γέγραφα; from γράφω (γραφ-) *write*.

a. In general, only consonant-verbs form a second perfect. Yet the vowel-verb ἀκούω *hear* makes the second perf. ἀκήκοα.

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b. Hd. has -θέοιτο for -θεῖτο in compounds.

446 D. In Hm. only vowel-themes (or such as become so by transposition) form a first perfect; and even these often have a *second* perfect form: πεφύ-ᾱσι Att. πεφύκᾱσι (φύ-ω *produce*), κεκμη-ώς Att. κεκμηκώς (κάμ-νω *am weary*), τετιη-ώς *troubled*.

451. *Vowel changes.*—a. An ε of the root becomes ο in the second perfect:

στρέφ-ω *turn*, ἔ-στροφ-α. τίκτω (τεκ-) *bring forth*, τέ-τοκ-α.

b. Verbs of the second class have the strong form of the theme, but take οι instead of ει (29).

λείπω (λιπ-) *leave*, λέ-λοιπ-α. φεύγω (φυγ-) *flee*, πέ-φευγ-α.
τήκω (τακ-) *melt*, τέ-τηκ-α.

c. In other verbs α is often lengthened: κράζω (κραγ-) *cry*, κέκρᾱγα; ἄγ-νῡμι *break*, ἔᾱγα; φαίνω (φαν-), πέφηνα.

d. But the theme-vowel remains short after the Attic reduplication (368): ἀλείφω (αλιφ-) *anoint*, ἀλήλιφα.

e. Cases that stand by themselves are ἔρρωγα from ῥήγνῡμι (ῥαγ-) *break*, and εἴωθα *am accustomed* from root εθ- or ηθ-.

452. *Perfects with Aspiration.*—Some verbs aspirate a labial or palatal mute at the end of the theme, changing π, β, to φ, and κ, γ, to χ: κλέπτω (κλεπ-) *steal*, κέκλοφα; ἀλλάσσω (αλλαγ-) *exchange*, ἤλλαχα.

a. A few verbs have two forms, aspirate and unaspirate: thus πράσσω (πρᾱγ-) *do*, πέπρᾱγα and πέπρᾱχα *have done*; πέπρᾱγα is oftener intransitive, *have done* (*fared*) well or ill.

453. The second pluperfect stem is the same as that of the second perfect, with -η- (in some forms -ει-) substituted for -α-.

454. Shorter Perfect Forms.—A few second perfects have forms *without any suffix*, the endings being added directly to the root: ἕ-στα-μεν *we stand*, τε-θνά-ναι *to be dead*. Paradigm 336. For a list of such forms see 490 ff.

455. Inflection.—The first and second perfect systems are alike in their inflection. Paradigms 317, 321.

a. The perfect follows the *common form* (383). The 3d sing. indic. changes -α to -ε: λέλυκε. The 3d plur. -ᾱσι is for -α-νσι. The -α- of the stem changes

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451 D. c. In Hm., the feminine of the participle sometimes keeps short α, when the other forms of the tense have η: ἀρηρώς *fitted*, fem. ἀραρυῖα, ind. ἄρηρα (ἀραρίσκω); τεθηλώς *blooming*, fem. τεθαλυῖα (θάλλω).

452 D. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

455 D. a. In the Doric (Theocr.) the perfect sometimes ends in -ω, -εις, -ει like the present, instead of -α, -ας, -ε: δεδοίκω *I fear*, πεφύκει *has sprung up*. So the infin., δεδύκειν *to have set*, and the participles (in Pindar), πεφρίκοντας, κεχλάδοντας. Cf. in Hm. κεκλήγοντες (from κλάζω *shriek*).

to the variable vowel in the subjunctive and optative, and disappears before -*ώς* (suffix -*οτ*-) of the participle. For -*ναι* in the infinitive see 383, 5 b. For the accent of the infinitive and participle see 389 d and e.

b. The participle *τεθνεώς*, gen. *τεθνεῶτος*, *dead* (490, 4) arises from *τεθνᾱ-ως τεθνᾱ-οτος* by transfer of quantity (36).

456. An imperative of the perfect active is lacking, except in perfects which have a present meaning, and even here it is nearly confined to the shorter perfects mentioned in 454: *ἕσταθι stand*, *τεθνάτω let him die the death*. Yet we have *κεκράγετε yell* and *κεχήνετε stand agape* in Aristophanes.

457. The singular of the optative has rare poetic forms in -*οιην*, -*οιης*, -*οιη*: *πεποιθοίη*. The subjunctive, optative, and imperative can be expressed by the perfect participle with a form of *εἰμί am*: *λελυκὼς ὦ*, *εἴην*, *ἴσθι*.

458. The pluperfect follows the *μι*-form (385): before -*σαν* in the 3d plural, *ε* is used instead of *ει*.

a. The first and second person singular of the pluperfect have -*η*, -*ης* in the older Attic and in Plato, but -*ειν*, -*εις* in the later Attic.

Perfect Middle System, or

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

459. Formation.—The tense-stem of the perfect and pluperfect middle is the reduplicated theme. There is no suffix. Thus stem *λε-λυ-*, 1st sing. indic. *λέλυμαι*.

460. In vowel-changes of the theme and the rejection of *ν*, the perfect middle agrees with the first perfect active: see 447 b, 448 a, b, c.

ἐά-ω	*εἴᾱ-μαι*	*πείθω* (*πιθ-*)	*πέπεισ-μαι*	*κρίνω* (*κριν-*)	*κέκρι-μαι*
τῑμά-ω	*τετίμη-μαι*	*πλέω* (*πλυ-*)	*πέπλευσ-μαι*	*τείνω* (*τεν-*)	*τέτα-μαι*
ποιέ-ω	*πεποίη-μαι*	*στέλλω* (*στελ-*)	*ἔσταλ-μαι*	*βάλλω* (*βαλ-*)	*βέβλη-μαι*
δουλό-ω	*δεδούλω-μαι*	*φθείρω* (*φθερ-*)	*ἔφθαρ-μαι*		

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b. Hm. has *τεθνηώς*, *τεθνηῶτος*. In other second perf. participles, too, he has -*ωτ*- for -*οτ*-: *βεβαῶτος*, *γεγαῶτος*.

458 D. Hd. has in the pluperfect active -*εα*, -*εα-ς*, -*εε*, -*εα-τε*; in the 3d plur. only -*εσα-ν*.—Hm. has -*εα*, -*εα-ς* (also contracted -*η-ς*), -*ει* or -*ει-ν* (contracted from -*εε*, -*εε-ν*): *ἐτεθήπεα was astonished*, *ἐτεθήπεας*, *δεδειπνήκειν he had feasted*. The uncontracted 3d sing. is seen only in *ᾔδεε*, commonly *ᾔδη he knew*.—In two or three words, Hm. forms a pluperfect with the suffix -ο|ε-, after the analogy of the imperfect: *ἤνωγ-ο-ν* (also *ἠνώγ-εα*) plup. of *ἄνωγα command*, *ἐμέμηκ-ο-ν* plup. of *μέμηκα bleat*, *ἐγέγων-ε* (also *ἐγεγών-ει*) plup. of *γέγωνα shout*. Still more irregular are 3d pl. *ἠνώγ-ειν*, *γεγών-ειν* (contracted from -*εο-ν*).

a. The verbs τρέφ-ω *nourish*, τρέπ-ω *turn*, and στρέφ-ω *turn*, change ε to α: τέθραμμαι (74 c, d), τέτραμμαι, ἔστραμμαι.

461. *Addition of σ*.—Many vowel-verbs add σ to the stem of the perfect middle: τελέ-ω *complete*, τε-τέλε-σ-μαι, ἐτε-τέλε-σ-το. But the added σ falls away before endings that begin with σ (62): τε-τέλε-σαι, ἐτε-τέλε-σθε. Paradigm 328.

a. This σ is almost always added to the perfect middle of vowel-verbs which retain a short theme-vowel in the future, aorist, and perfect: ἔ-σπα-σ-μαι from σπά-ω *draw*. Other verbs in which it occurs are enumerated in 505; some have both forms, with and without σ: κλεί-ω *close*, κέκλεισμαι and κέκλειμαι: in such cases the form without σ is the older.

462. Inflection.—The perfect and pluperfect middle are inflected according to 385. Paradigm 318.

a. For the accent of the infinitive and participle, see 389 b.

463. *Liquid Verbs and Mute Verbs*.—The concurrence of consonants in the stem and endings gives occasion to a number of changes. These are shown in the Paradigms, 328. They take place according to the rules in 51–54, 61.

a. Stems in -ν- (unless they reject ν, 460) change it to σ before μ: φαίνω (φαν-), πέφασ-μαι; but sometimes to μ: ὀξύνω (οξυν-) *sharpen*, ὤξυμμαι. The succession ν-τ remains; ν-σθ drops σ (61). The forms which would have ν-σ (πέφανσαι etc.) are avoided altogether; for these, it is likely that πεφασμένος εἶ, ἦσθα, ἴσθι, were used.

b. When μμ or γγ would be brought before μ, the first consonant is rejected: πέμπ-ω *to send*, πέ-πεμ-μαι (for πε-πεμμ-μαι), ἐλέγχ-ω *to convict*, ἐλ-ήλεγ-μαι (for ελ-ηλεγγ-μαι).

c. σπένδ-ω *pour* makes ἔσπεισμαι (for εσπενσ-μαι, for εσπενδ-μαι).

464. *Third Person Plural of the Indicative*.—The endings -νται, -ντο can only stand after a vowel. When the tense-stem ends in a consonant, the 3d plur. indic. is made by using the perfect participle, with the auxiliary verb εἰσί *they are* for the perfect, and ἦσαν *they were* for the pluperfect. See Paradigm 328.

a. The Ionic endings -αται, -ατο (before which π, β, κ, γ are aspirated) sometimes appear in Attic, after a consonant: τετάχαται, ἐτετάχατο, for τεταγμένοι εἰσί, ἦσαν, from τάσσω (ταγ-) *arrange*.

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462 D. Hm. sometimes drops σ in the 2d sing.: μέμνη-αι for μέμνη-σαι, also contracted μέμνῃ. So in Hd. the imperative μέμνεο *remember*, with ε for η.

464 D. a. The use of -αται, -ατο is much more common in Hm. and Hd.; see 376 D d. Hm. has τετεύχ-αται, -ατο (1st sing. τέτυγμαι, τεύχω *make*) with

465. *Subjunctive and Optative.*—The perfect middle subjunctive and optative are made by using the perfect participle with the subjunctive and optative of *εἰμί am.*

a. A few vowel-verbs form these modes directly from the stem: *κτά-ομαι acquire*, perf. *κέκτη-μαι possess*, subj. *κεκτῶμαι, κεκτῇ, κεκτῆται* (contracted from *κεκτη-ωμαι*, etc.), opt. *κεκτῴμην, κεκτῷο, κεκτῷτο* (from *κεκτη-οιμην*, etc.), or *κεκτῄμην, κεκτῇο, κεκτῇτο* (from *κεκτη-ιμην*, etc). So *μιμνήσκω* (*μνα-*) *remind*, perf. *μέμνη-μαι remember.*

466. Future Perfect.—The future perfect stem adds $-\sigma^{o}|_{\epsilon}$- to the tense-stem of the perfect middle. It has the inflection of the future middle, *-σομαι, -σει, -σεται*, etc., from which tense it differs in form only by having a reduplication. Paradigm 318.

a. The vowel before *-σομαι* must be long, even when it is short in the perfect middle: *δεδή-σομαι* (*δέω bind*), *λελύ-σομαι*; but *δέδε-μαι, λέλυ-μαι.*

b. The meaning of this tense is almost always *passive.* The chief exceptions are *μεμνήσομαι shall remember* (530, 6), *κεκτήσομαι shall possess, πεπαύσομαι shall have ceased.* Very many verbs have no future perfect.

c. The participle of the future perfect occurs very rarely. The only instance in classic Greek is *διαπεπολεμησόμενον* in Thuc. vii 25.

467. Two verbs have a future perfect *active*, formed from the first perfect active. It ends in *-ξω* (*-κ-σω*).

ἵστημι set up	perf. *ἕστηκα stand*	fut. perf. *ἑστήξω shall stand.*
θνήσκω die	*τέθνηκα am dead*	*τεθνήξω shall be dead.*

a. In other verbs the place of a future perfect active may be supplied by using the perfect active participle with *ἔσομαι shall be*: *ἐγνωκότες ἐσόμεθα we shall have recognized.* Even the passive future perfect may be similarly formed: *ἐψευσμένοι ἔσονται they will have been deceived.*

ευ for *υ*, *ἐρηρέδ-ατο* (1st sing. *ἐρηρείσμην, ἐρείδω support*) with *ε* for *ει*,—the change of quantity in each case being required by the hexameter verse. He has even *-αται -ατο* after vowels: *δεδαί-αται* (*δαίομαι divide*), *βεβλή-ατο* (*βάλλω throw*). Before these endings he inserts *δ* in *ἀκ-ηχέ-δ-αται* (part. *ἀκ-ηχέ-μενος pained*), *ἐλ-ηλέ-δ-ατο* (for *ελ-ηλα-δ-ατο*, theme *ελα-*, pres. *ἐλαύνω drive*). Hd. *usually* has *-αται -ατο* even after vowels; a preceding *α* or *η* becomes *ε*: *οἰκέαται* for *ᾤκηνται* (*οἰκέω inhabit*). In *παρ-εσκευάδ-αται* (*παρασκευάζω prepare*), and like forms from verbs in *-ζω*, *δ* belong to the theme. In *ἀπ-ῖκ-αται, -ατο* (Hd.) = Att. *ἀφῖγμένοι εἰσί, ἦσαν*, *κ* is not changed to *χ*.

465 D. Hm. has subjunctive *μεμνώμεθα* (Hd. *μεμνεώμεθα*), optative *μεμνῄμην, μεμνέῳτο* (*εῳ* for *ῃοι*, 36); also opt. 3d plur. *λελῦντο* (for *λελυ-ι-ντο*).

Passive Systems, or

Aorist and Future Passive.

468. Formation of the Aorist Passive.—To form the stem, the suffix -θε- for the first aorist, or -ε- for the second, is added to the theme. These become -θη- and -η- before a single consonant. Thus stems λυ-θε-, σταλ-ε-; 1st sing. indic. ἐλύθην, ἐστάλην.

Remarks on the First Aorist Passive.

469. In modifications of the theme, the first aorist passive agrees in general with the perfect middle (460, 461).

ἐά-ω	εἰά-θην	πείθω (πιθ-)	ἐπείσ-θην	βάλ-λω	ἐβλή-θην
τῑμά-ω	ἐτῑμή-θην	πλέω (πλυ-)	ἐπλεύσ-θην	σπά-ω	ἐσπάσ-θην
ποιέ-ω	ἐποιή-θην	τείνω (τεν-)	ἐτά-θην	τελέ-ω	ἐτελέσ-θην
δουλό-ω	ἐδουλώ-θην	κρῑνω (κριν-)	ἐκρί-θην	ἀκού-ω	ἠκούσ-θην

a. But στρέφω, τρέπω, and τρέφω (460 a) have ε in the first aorist passive: ἐστρέφθην, ἐτρέφθην, ἐθρέφθην.

470. *Mute Verbs.*—Before θ, a labial or palatal mute (π, β, κ, γ) becomes rough (φ, χ); a lingual mute (τ, δ, θ) becomes σ; see 51, 52, and Paradigms 328.

For ἐθρέφθην, etc., see 74 d. For ἐτέθην, ἐτύθην, see 73 c.

Remarks on the Second Aorist Passive.

471. An ε of the root becomes α: στέλ-λω *send*, ἐστάλην.

a. πλήσσω (πλαγ-) *strike* makes ἐπλήγην; yet in composition with ἐκ and κατά, it takes the form -επλάγην.

472. No verb has both a second aorist active and a second aorist passive. The chief exception is τρέπω *turn*, ἔτραπον and ἐτράπην.

a. Some verbs have both passive aorists in use: βλάπτω (βλαβ-) *harm*, ἐβλάφθην and ἐβλάβην. So τρέπω, τρέφω, στρέφω; but the second aorist is more used.

473. Inflection.—The first and second aorists passive are inflected alike. Paradigms 319, 322. They take *active* endings, and follow the μι-form (385).

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469 D. Hm. adds ν before θ to some vowel-themes: *ἱδρύ-ν-θην took my seat* (ἱδρύ-ω), *ἀμ-πνύ-ν-θην revived*, root *πνυ- breathe.* In φαάνθην (φαείνω *shine*, = φαίνω) he changes φαεν- to φααν- (cf. 409 D a).

473 D. Hm. sometimes has -ν for -σαν in the 3d plur. indic.; see 385 D 3; also -μεναι for -ναι in the infinitive; see 385 D 5.

a. The subjunctive adds the mode-suffix -ω|η- and contracts: λυθῶ for λυθέω. The optative has the mode-suffix -ιη- or -ι- according to 374 a: λυθε-ίη-ν, λυθε-ῖ-τε. For the ending -τι instead of -θι in the first aorist imperative, see 73 b. For the accent of the infinitive and participle, see 389 d and e.

474. Future Passive.—The stem adds -σ°|ε- to the aorist passive stem; and is inflected like the future middle. The first future passive ends in -θησομαι, the second future passive in -ησομαι: λυθήσομαι, σταλήσομαι.

Verbal Adjectives.

475. The verbal adjectives are analogous to passive participles. Their stems are formed by annexing -το- or -τεο- (nom. -τός, -τέος) to the theme.

1. λυ-τός, -ή, -όν *loosed, looseable* (*solutus, solubilis*).
2. λυ-τέος, -ā, -ον (requiring) *to be loosed* (*solvendus*).

The theme assumes the same form as in the first aorist passive, except that a mute before -τός and -τέος must be *smooth* (51).

ἐά-ω	ἐᾱτός, -τέος	πείθω	πειστός, -τέος	βάλλω	βλητός, -τέος
τῑμά-ω	τῑμητός, -τέος	πλέω	πλευστός, -τέος	πλέκω	πλεκτός, -τέος
τελέ-ω	τελεστός, -τέος	τείνω	τατός, -τέος	τάσσω	τακτός, -τέος
ἀκού-ω	ἀκουστός, -τέος	κρίνω	κριτός, -τέος	τρέφω	θρεπτός, -τέος

THE IRREGULAR VERBS IN -MI.

476. ἵημι (ἑ-) *send;* inflected nearly like τίθημι.

Fut. ἥσω, Aor. ἧκα (εἷτον etc., 443), Perf. εἷκα, εἷμαι, Aor. P. εἵθην

The aorists and perfect occur almost entirely in compounds.
The tenses which have the μι-form are inflected as follows:

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a. The subjunctive of the second aorist passive has in Hm. the same peculiar forms as the second aorist active of the μι-form (444 D): φανήῃ (for φανέῃ, φανῇ), δαμείετε (for δαμέητε, δαμῆτε), τραπείομεν (for τραπέωμεν, τραπῶμεν) with transposition, from ἐτάρπην (τέρπω *delight*).

Hd. in the subjunctive contracts εη, but not εω: λυθέω, λυθῇς, λυθῇ.

474 D. In Hm., the first future passive is never found; the second future only in δαήσομαι (2d aor. pass. ἐδάην *learned*), μιγήσομαι (μῑ́γ-νῡμι *mix*).

476 D. Hm. has usually ἵημι, with short ι. He has impf. 1st sg. ἵειν, 1st aor. ἧκα and ἕηκα (359): from ἀν-ίημι he has a fu. ἀνέσω, ao. ἄνεσα.—Hd. pf. ind. 3d pl. ἀν-έωνται irreg. for ἀν-εῖνται, and pf. par. με-μετ-ι-μένος very irreg.

Present and Imperfect.

ACTIVE.		MIDDLE (PASSIVE).	
Pres. ἵημι	Impf. ἵην	Pres. ἵεμαι	Impf. ἱέμην
ἵης, ἱεῖς	ἵεις	ἵεσαι	ἵεσο
ἵησι	ἵει	ἵεται	ἵετο
ἵετον	ἵετον	ἵεσθον	ἵεσθον
ἵετον	ἱέτην	ἵεσθον	ἱέσθην
ἵεμεν	ἵεμεν	ἱέμεθα	ἱέμεθα
ἵετε	ἵετε	ἵεσθε	ἵεσθε
ἱᾶσι	ἵεσαν	ἵενται	ἵεντο
Pres. Subj. ἱῶ ἱῇς etc.		Pres. Subj. ἱῶμαι ἱῇ etc.	
Pres. Opt. ἱείην or ἵοιμι ἱείης ἵοις etc.		Pres. Opt. ἱείμην or ἱοίμην ἱεῖο ἱοῖο etc.	
Pres. Impv. ἵει ἱέτω etc.		Pres. Impv. ἵεσο ἱέσθω etc.	
Pres. Infin. ἱέναι Part. ἱείς, ἱεῖσα, ἱέν		Pres. Infin. ἵεσθαι Part. ἱέμενος, -η, -ον	

Second Aorist.

ACTIVE.			MIDDLE.		
	Indicative.			Indicative.	
(ἧκα)		εἷμεν	εἵμην		εἵμεθα
(ἧκας)	εἷτον	εἷτε	εἷσο	εἷσθον	εἷσθε
(ἧκε)	εἵτην	εἷσαν	εἷτο	εἵσθην	εἷντο
	Subjunctive.			Subjunctive.	
ὧ		ὧμεν	ὧμαι		ὥμεθα
ᾗς	ἧτον	ἧτε	ᾗ	ἧσθον	ἧσθε
ᾗ	ἧτον	ὧσι	ἧται	ἧσθον	ὧνται
	Optative.			Optative.	
εἵην		εἷμεν, εἵημεν	εἵμην		εἵμεθα (-οἵμεθα)
εἵης	εἷτον, εἵητον	εἷτε, εἵητε	εἷο	εἷσθον	εἷσθε (-οἷσθε)
εἵη	εἵτην, εἱήτην	εἷεν, εἵησαν	εἷτο (-οἷτο)	εἵσθην	εἷντο (-οἷντο)

Active.			**Middle.**		
Imperative.			Imperative.		
ἕς	ἕτον	ἕτε	οὗ	ἕσθον	ἕσθε
ἕτω	ἕτων	ἕντων or ἕτωσαν	ἕσθω	ἕσθων	ἕσθων or ἕσθωσαν
Infin. εἷναι			Infin. ἕσθαι		
Part. εἵς, εἷσα, ἕν			Part. ἕμενος, -η, -ον		
			Verbals ἑτός, ἑτέος.		

a. The impf. of *ἀφίημι* sometimes takes the augment before the preposition: *ἠφίει*.

477. *εἶμι* (*ι-*; Latin *i-re*) *go* has only the present system.

Present Indicative.			Imperfect Indicative.		
εἶμι		ἴμεν	ᾖα or ᾔειν		ᾖμεν
εἶ	ἴτον	ἴτε	ᾔεις or ᾔεισθα	ᾖτον	ᾖτε
εἶσι	ἴτον	ἴᾱσι	ᾔει or ᾔειν	ᾔτην	ᾖσαν or ᾔεσαν
Present Subjunctive.			**Present Optative.**		
ἴω		ἴωμεν	ἰοίην or ἴοιμι		ἴοιμεν
ἴῃς	ἴητον	ἴητε	ἴοις	ἴοιτον	ἴοιτε
ἴῃ	ἴητον	ἴωσι	ἴοι	ἰοίτην	ἴοιεν
Present Imperative.			Present Infinitive ἰέναι		
ἴθι	ἴτον	ἴτε	Participle ἰών, ἰοῦσα, ἰόν		
ἴτω	ἴτων	ἰόντων or ἴτωσαν	Verbals ἰτός, ἰτέος (also ἰτητέος)		

a. The present has a future meaning, especially in the indicative *εἶμι* *I am going*, i. e., *about to go*.

b. Rare, and perhaps not Attic, are the forms *ᾔειμεν*, *ᾔειτε*, in the plural of the imperfect.

c. The participle has the accent of the second aorist (389 a), and sometimes its meaning.

477 D. Hm. pr. ind. 2d sg. *εἶσθα*; impf. *ἤϊα* or *ἤϊον*, 3 sg. *ἤϊε* or *ᾖε*, 1 pl. *ᾔομεν*, 3 pl. *ἤϊον*, *ἤϊσαν*, or *ᾖσαν*. Hm. has also an impf. with simple *ι*: 3 sg. *ἴε*, 3 du. *ἴτην*, 1 pl. *ἴμεν*, 3 pl. *ἴσαν*.—Hd. has in impf. 1 sg. *ἤϊα*, 3 sg. *ἤϊε*, 3 pl. *ἤϊσαν*.—Compounds have rarely *-ει* for *-ιθι* in Attic poets; as *ἔξει*.

Hm. sub. 2 sg. *ἴῃσθα*, 3 sg. *ἴῃσι*, 1 pl. *ἴομεν* or *ἴομεν*, opt. 3 sg. *ἴοι* or *ἰείη*, inf. *ἰέναι*, *ἴμεναι* or *ἴμεν*; fu. *εἴσομαι*, ao. *εἰσάμην*, irreg. *ἐεισάμην*.

478. *εἰμί* (*εσ-*; Lat. *es-se*) *am;* has only the present and future systems.

Present Indicative.		
εἰμί		ἐσμέν
εἶ	ἐστόν	ἐστέ
ἐστί	ἐστόν	εἰσί

Imperfect Indicative.		
ἦ or ἦν		ἦμεν
ἦσθα	ἦστον or ἦτον	ἦτε or ἦστε
ἦν	ἤστην or ἤτην	ἦσαν

Present Subjunctive.		
ὦ		ὦμεν
ᾖς	ἦτον	ἦτε
ᾖ	ἦτον	ὦσι

Present Optative.		
εἴην		εἶμεν or εἴημεν
εἴης	εἶτον or εἴητον	εἶτε or εἴητε
εἴη	εἴτην or εἰήτην	εἶεν or εἴησαν

Present Imperative.		
ἴσθι	ἔστον	ἔστε
ἔστω	ἔστων	ἔστων or ἔστωσαν

Present Infinitive εἶναι
Participle ὤν, οὖσα, ὄν
ὄντος, etc.

Future ἔσομαι (3d sg. ἔσται), ἐσοίμην, ἔσεσθαι, ἐσόμενος.

479. In the pres. indic. *εἰμί* is for *εσ-μι* (34); *εἶ* is for *εσι* (originally *ἐσ-σί*): *ἐσ-τί* retains the original ending *τι*. The subj. *ὦ* is for *ἔω* (Ion.) from *εσ-ω*: the opt. *εἴην* is for *εσ-ιη-ν*. The inf. *εἶναι* is for *εσ-ναι*: the part. *ὤν* is for *ἐών* (Ion.) from *εσ-ων*.

480. The forms of the present indicative are all enclitic, except the 2d sing. *εἶ* (113 c). After a paroxytone, they have an accent on the ultima, by 116. But the 3d sing. takes the regular accent, *ἔστι*,

1. when it expresses existence or possibility:
2. when it stands at the beginning of a sentence:
3. when it follows *οὐ*, *μή*, *εἰ*, *ὡς*, *καί*.

Thus *τοῦτο ὃ ἔστι that which exists*, *ἔστι μοι βουλομένῳ it is according to my wish*, *εἰ ἔστιν οὕτως if it is so.*

478 D. Hm. has many peculiar forms:
Pr. ind. 2d sg. *ἐσσί* and *εἶς*, 1st pl. *εἰμέν*, 3d pl. (*εἰσί*, and) *ἔᾱσι* not enclitic;
Impf. *ἦα*, *ἔα*, *ἔον*, 2d sg. (*ἦσθα* and) *ἔησθα*, 3d sg. (*ἦν* and) *ἦεν*, *ἔην*, *ἤην*,
3d pl. (*ἦσαν* and) *ἔσαν*; iterative (493) *ἔσκον* (for *εσ-σκον*);
Subj. *ἔω*, *εἴω*, 3d sg. *ἔῃ*, *ἔῃσι*, *ᾖσι*, 3d pl. *ἔωσι* (once *ὦσι*);
Opt. (*εἴην* etc., also) *ἔοις*, *ἔοι*; Imv. 2d sg. *ἔσ-σο* (middle ending);
Inf. (*εἶναι* and) *ἔμμεναι* (for *εσ-μεναι*), *ἔμμεν*, also *ἔμεναι*, *ἔμεν*;
Part. *ἐών*, *ἐοῦσα*, *ἐόν*, etc. Fut. often with *σσ*: *ἔσσομαι*;
Fut. 3d sg. (*ἔσεται*, *ἔσται* and) *ἔσσεται*, also *ἐσσεῖται* (as in Dor.).

Hd. has pr. ind. 2d sg. *εἶς*, 1st pl. *εἰμέν*; impf. *ἔα*, 2d sg. *ἔας*, 2d pl. *ἔατε*; iterative *ἔσκον*; sub. *ἔω*, *ἔωσι*; opt. once *ἐν-έοι*; part. *ἐών*.

Dor. pr. ind. 2d sg. *ἐσσί*, 1st pl. *εἰμές*, 3d pl. *ἐντί*; impf. 3d sg. *ἦς*, 1st pl. *ἦμες*; inf. *εἶμεν*, *ἦμεν*; part. *ἐών*. Fut. *ἐσσεῦμαι*, *-ῇ*, *-εῖται*, etc.

a. The participle ὤν retains its accent in composition: παρών, παροῦσα; so also the 3d sing. of the future ἔσται (for ἔσεται): παρέσται. The retention of the accent in several other compound forms is not irregular: παρῆν (391 b), παρῶ (-έω, 479), παρεῖεν (388), παρεῖναι (389 d).

481. φημί (φα-, Lat. *fa-ri*) *say:*
Fut. φήσω, Aor. ἔφησα, Vb. φατός, φατέος.

Present Indicative.			Imperfect Indicative.		
φημί		φαμέν	ἔφην		ἔφαμεν
φῄς	φατόν	φατέ	ἔφησθα or ἔφης	ἔφατον	ἔφατε
φησί	φατόν	φᾱσί	ἔφη	ἐφάτην	ἔφασαν
Present Subjunctive.			**Present Optative.**		
φῶ etc.			φαίην etc.		
Present Imperative.			**Present Infinitive**	φάναι	
φαθί or φάθι			Participle	φάς, φᾶσα, φάν	
φάτω etc.					

a. The forms of the present indicative are all enclitic except the 2d sing. φῄς (118 c). The participle φάς is never used in Attic prose, which takes φάσκων instead: cf. 530, 8.

482. κεῖμαι (κει-) *lie, am laid.*
Fut. κείσομαι.

Present Indicative.			Imperfect Indicative.		
κεῖμαι		κείμεθα	ἐκείμην		ἐκείμεθα
κεῖσαι	κεῖσθον	κεῖσθε	ἔκεισο	ἔκεισθον	ἔκεισθε
κεῖται	κεῖσθον	κεῖνται	ἔκειτο	ἐκείσθην	ἔκειντο
Present Subjunctive.			**Present Optative.**		
κέωμαι etc.			κεοίμην etc.		
Present Imperative.			**Present Infinitive**	κεῖσθαι	
κεῖσο			Participle	κείμενος	
κείσθω etc.					

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481 D. Middle forms of φημί are rare in Att. (thus in Plato, pf. imv. 3d sg. πεφάσθω), but common in other dialects; yet the pres. indicative middle is rare. Hm. has impf. ἐφάμην, ἔφατο or φάτο, etc., imv. φάο, φάσθω, etc., inf. φάσθαι, part. φάμενος.

482 D. Hm. pr. ind. 3d pl. κεῖνται, κείαται (376 D d), κέαται (44); impf. 3d pl. ἔκειντο, κείατο, κέατο; subj. 3d sg. κῆται; iterative (493) 3d sg. κέσκετο; fu.

a. The infinitive κεῖσθαι retains its accent in composition: κατα-κεῖσθαι, contrary to 386.

b. The only forms of the subjunctive and optative which occur are κέηται, κέησθε, κέωνται; κέοιτο, κέοιντο.

483. ἧμαι (ἡσ-) *sit:* used only in the present system. The -σ- of the root is retained only before the endings -ται and -το.

Present Indicative.			Imperfect Indicative.		
ἧμαι		ἥμεθα	ἥμην		ἥμεθα
ἧσαι	ἧσθον	ἧσθε	ἧσο	ἧσθον	ἧσθε
ἧσται	ἧσθον	ἧνται	ἧστο	ἥσθην	ἧντο
Subjunctive wanting.			Optative wanting.		
Present Imperative.			Present Infinitive	ἧσθαι	
ἧσο			Participle	ἥμενος	
ἥσθω etc.					

484. For ἧμαι, the Attic prose almost always uses the compound κάθημαι (properly *sit down*).

Pr. Ind. κάθημαι, κάθησαι, κάθηται, etc.
Impf. ἐκαθήμην, ἐκάθησο, ἐκάθητο, etc. (361)
or καθήμην, καθῆσο, καθῆστο, etc.
Pr. Subj. καθῶμαι, καθῇ, καθῆται, etc.
Opt. καθοίμην, καθοῖο, καθοῖτο, etc.
Imv. κάθησο, καθήσθω, etc. Inf. καθῆσθαι. Part. καθήμενος.

a. καθῆσθαι irregularly keeps the accent of ἧσθαι: cf. κατακεῖσθαι (482 a).

485. ἠμί (cf. Lat. *a-io*) *say*, used only in pres. 1st sing. ἠμί and impf. 1st and 3d sing. ἦν, ἦ (ἦν δ' ἐγώ *said I*, ἦ δ' ὅς *said he*).

486. χρή (χρα-, χρε-) *it behoves*, impf. ἐχρῆν or χρῆν;
Pr. sub. χρῇ, opt. χρείη, inf. χρῆναι, p. χρεών (only neut., for χρᾱόν 36).
Fu. χρήσει. A compound of this is:
ἀπό-χρη *it is enough*, 3d pl. (contract) ἀποχρῶσι, impf. ἀπέχρη;

κείω or κέω (427 D).—Hd. has εε for ει in some forms: κέεται, ἐκέετο, κείσθω, κέεσθαι (but not before μ, as κεεμαι, κεεμενος). In the ind. 3d pl. he has κέαται, ἐκέατο.

483 D. Hm. has ind. 3d pl. εἵαται, εἵατο (376 D d), with irregular change of η to ει, rarely ἕαται, ἕατο, only once ἧντο. Hd. always ἕαται, ἕατο.

486 D. Hd. has χρή, χρῆν, χρῆναι, but ἀποχρᾷ (καταχρᾷ, κατέχρᾱ), ἀποχρᾶν.

Pr. inf. ἀποχρῆν, part. ἀποχρῶν, -ῶσα, -ῶν, both contract.
Fu. ἀποχρήσει, ἀποχρήσουσι, aor. ἀπέχρησε.

487. The deponents δύναμαι *can*, ἐπίσταμαι *understand*, and κρέμαμαι *hang* are inflected in the present like the middle of ἵστημι (331), except in the following forms:

1. The 2d sing. imperfect and imperative: ἐδύνω, ἠπίστω; δύνω, ἐπίστω (416).
2. Subjunctive δύνωμαι, ἐπίστωμαι, κρέμωμαι, proparoxytone (417 a).
3. Optative δύναιο, ἐπίσταιο, κρέμαιο, etc., with recessive accent (418 b).

For their principal parts, see 585, 5, 6, 8.

ENUMERATION OF MI-FORMS.

Presents of the μι-form.

488. The verbs whose presents have the μι-form belong to the *seventh* and the *fifth* classes (404, 402 e, f).

The presents in -μι of the *seventh* class are enumerated in the verb-list 534–538. For the complete inflection of τίθημι, δίδωμι, ἵστημι see 329–331; of ἵημι, εἶμι, εἰμί, φημί, κεῖμαι, ἧμαι see 476–484.

The presents in -μι of the *fifth* class are enumerated in the verb-list, 525–529. Those in -νῡμι are inflected like δείκνῡμι, 332; the few in -νημι like ἵστημι.

a. Verbs in -νῡμι, in the later Attic and common dialect, often have another form in -νύω, inflected like λύω: δεικνύω δεικνύεις, etc.

Second Aorists of the μι-form.

489. For the second aorists of τίθημι, δίδωμι, ἵστημι, see 333–335; of ἵημι, see 476.

Themes in -α-.

1. βαίνω (βα-) *go* (519, 7).
2d ao. ἔβην, βῶ, βαίην, βῆθι, βῆναι, βάς.
2. γηρά-σκω *grow old* (530, 1). 2d ao. inf. γηρᾶναι (poetic).
3. διδράσκω (δρα-) *run* (530, 2), used only in compounds.
2d ao. ἔδρᾱν, ἔδρᾱς, ἔδρᾱ, etc.; δρῶ, δρᾷς, δρᾷ, etc.; δραίην, δρᾶθι, δρᾶναι, δράς.

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489 D. Hm. has 3d pl. ἔσταν, inf. θέμεν, θέμεναι, δόμεν, δόμεναι, στήμεναι.

1. Hm. ind. 3d dual βήτην and βάτην, 3d pl. ἔβησαν, and ἔβαν, βάν, once ἐβάσαν, subj. βείω (444 D), 3d sg. βήῃ, 1st pl. βείομεν (Hd. βέωμεν), inf. βῆναι and βήμεναι.

2. Hm. part. γηράς.

3. Hd. ἔδρην, inf. δρῆναι, but part. δράς.

4. *κτείνω* (*κτεν-*, *κτα-*) *kill* (519, 4).
2d ao. (poetic) **ἔκταν, ἔκτας, ἔκτα**; part. **κτάς**, mid. **κτάμενος**.

5. *ὀνίνημι* (*ονα-*) *benefit* (534, 6).
2d ao. mid. *ὠνήμην* (440 b) *ὀναίμην* (445 a) *ὄνησο, ὄνασθαι, ὀνήμενος*.

6. *πέτομαι* (*πετ-* also *πτα-*) *fly* (508, 23).
2d ao. act. (only poetic) **ἔπτην, πταίην, πτῆναι, πτάς**.
mid. (also in prose) **ἐπτάμην, πτάσθαι, πτάμενος**.

7. Root *τλα-* *endure*, fut. *τλήσομαι*, perf. *τέτληκα*.
2d ao. **ἔτλην, τλῶ, τλαίην, τλῆθι, τλῆναι, τλάς**.

8. *φθάνω* (*φθα-*) *anticipate* (521, 2).
2d ao. **ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς**.

9. Theme *πρια-*, used for aor. of *ὠνέομαι* *buy* (539, 7).
2d ao. **ἐπριάμην, πρίωμαι, πριαίμην** (445 a), **πρίασο** and **πρίω, πρίασθαι, πριάμενος**.

Themes in -*ε*-.

10. *σβέννῡμι* (*σβε-*) *put out, extinguish* (526, 8).
2d ao. **ἔσβην** *went out* (500, 5), inf. **σβῆναι**.

11. *σκέλλω* (*σκελ-*, *σκλε-*) *dry* trans. (518, 15).
2d ao. **ἔσκλην** *became dry* (500, 6), inf. **σκλῆναι**.

12. *ἔχω* (*σεχ*, *σχε-*) *have, hold* (508, 16).
2d ao. imv. **σχές** (443 b).

Themes in -*ο*-.

13. *ἁλίσκομαι* (*ἁλ-*, *ἁλο-*) *am taken* (533, 1).
2d ao. **ἑάλων** or **ἥλων, ἁλῶ, ἁλοίην, ἁλῶναι, ἁλούς**.

14. *βιό-ω* *live* (507, 2).
2d ao. **ἐβίων, βιῶ, βιοίην, βιῶναι, βιούς**.

15. *γιγνώσκω* (*γνο-*) *know* (531, 4).
2d ao. **ἔγνων, γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς**.

Themes in -*ι*- and -*υ*-.

16. *πίνω* (*πι-*) *drink* (521, 3). 2d ao. imv. **πῖθι** (poet. **πίε**).

17. *δύ-ω* *pass under, take on* (507, 3).
2d ao. **ἔδῡν** (500, 4), **δύω, δῦθι, δῦναι, δύς**.

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4. Hm. 3 pl. **ἔκταν**, subj. **κτέωμεν**, inf. **κτάμεναι, κτάμεν**; mid. 3 sg. **ἔκτατο** *was killed*, inf. **κτάσθαι**.

6. Dor. **ἔπτᾱν** (in chorus of Att. tragedy).

7. Hm. 3 pl. **ἔτλαν**.

8. Hm. 3 pl. **φθάν**, subj. 3 sg. **φθήῃ** or **φθῇσι** (once **παρ-φθήῃσι**), 1 pl. **φθέωμεν**, 3 pl. **φθέωσι**.

13. The form with **ε-** is not found in Hm. and Hd. Hm. has subj. 3 sg. **ἁλώῃ** (444 D), inf. **ἁλῶναι** and **ἁλώμεναι**.

14. Hm. subj. 3 sg. **γνώῃ** and **γνῷ**, inf. **γνώμεναι** and **γνῶναι**. Pind. ind. 3 pl. **ἔγνον**.

17. Hm. 3 pl. **ἔδυν** and **ἔδῡσαν**, opt. 3 sg. **δύη** (for **δυ-ιη**, 445 D), 1 pl. **δῦμεν** (for **δυ-ιμεν**), inf. **δύμεναι** and **δῦναι**; iterative **δύσκον**.

18. φύ-ω *produce* (507, 4).
2d ao. ἔφῦν (*was produced, born*, 500, 3), φύω, φῦναι, φύς.

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18. Hm. 3 pl. ἔφυν.

The following second aorists of the μι-form are peculiar to the Epic dialect:

19. ἄ-ω *satiate*, 2 ao. *became sated*, sub. 1 pl. ἕωμεν, inf. ἄμεναι.

20. ἀπαυρά-ω *take away*, 2 ao. part. ἀπούρᾱς (mid. ἀπουράμενος Hes.).

21. βάλλω (βαλ-, βλα-) *throw at* (518, 4), 2 ao. 3 du. ξυμ-βλήτην *encountered*, inf. ξυμβλήμεναι; mid. 3 sg. ἔβλητο *was hit, wounded*, sub. 3 sg. βλήεται (373 D), opt. 2 sg. βλεῖο (for βλη-ιο), inf. βλῆσθαι, par. βλήμενος.

22. οὐτά-ω *wound* (507 D, 6), 2 ao. 3 sg. οὖτα, inf. οὐτάμεναι, οὐτάμεν, mid. par. οὐτάμενος *wounded*.

23. πίμπλημι (πλα-) *fill* (534, 7), 2 ao. mid. 3 sg. πλῆτο, 3 pl. πλῆντο, *became full* (in Aristoph. opt. ἐμ-πλήμην, imv. ἔμπλησο, par. ἐμπλήμενος).

24. πελάζω (πελαδ-) *come near* (514 D, 21). From cognate theme πλα- come 2 ao. mid. 3 sg. πλῆτο, ἔπλητο, 3 pl. ἔπληντο, πλῆντο.

25. πτήσσω (πτηκ-) *crouch* (514, 7). From cognate theme πτα- come 2 ao. 3 du. κατα-πτήτην.

26. βιβρώσκω (βορ-, βρο-) *eat* (531, 3), 2 ao. ἔβρων.

27. πλώ-ω Ion. and poet. for πλέω (πλυ-) *sail* (512, 3), 2 ao. (in comp.) ἔπλων, par. πλώς.

28. κτίζω (κτιδ-) *found*. From shorter root κτι- comes 2 ao. mid. par. κτίμενος *founded*.

29. φθί-νω *perish* (521, 5), 2 ao. mid. ἐφθίμην, sub. 3 sg. φθίεται, 1 pl. φθιόμεσθα, opt. φθίμην (for φθι-ιμην, 445 D), 3 sg. φθῖτο, inf. φθίσθαι, par. φθίμενος.

30. κλύ-ω *hear* (512 D, 8), 2 ao. ἔκλυον *heard*, imv. κλῦθι, 2 pl. κλῦτε, also κέκλυθι, κέκλυτε (436 D).

31. λύ-ω *loose*, 2 ao. mid. λύμην, 3 sg. λύτο and λῦτο, 3 pl. λύντο.

32. πνέω (πνυ-) *breathe* (512, 4), 2 ao. mid. 3 sg. ἄμ-πνῦτο *recovered breath*.

33. σεύω (συ-) *drive* (512 D, 9), 2 ao. mid. 3 sg. σύτο, par. σύμενος (Trag.).

34. χέω (χυ-) *pour* (512, 6), 2 ao. mid. 3 sg. χύτο, 3 pl. χύντο, par. χύμενος.

Also the following (all in the middle) from verbs with consonant themes:

35. ἅλλομαι (ἁλ-) *leap* (518, 3), 2 ao. 2, 3 sg. ἆλσο, ἆλτο (ἐπ-ᾶλτο), sub. 3 sg. ἅλεται, ἅληται, par. ἐπ-άλμενος (also ἐπι-άλμενος).

36. ἀραρίσκω (αρ-) *join* (538 D, 14), 2 ao. mid. par. ἄρμενος *fitting*.

37. Root γεν-, only in 2 ao. 3 sg. γέντο *he grasped*.

38. δέχ-ομαι *receive*, 2 ao. ἐδέγμην, 3 sg. δέκτο, imv. δέξο, inf. δέχθαι, par. δέγμενος.

39. λέγ-ω *speak*, 2 ao. ἐλέγμην *counted myself*, 3 sg. λέκτο *counted* (for himself).

40. Root λεχ- (no Pres.), 2 ao. 3 sg. ἔλεκτο *laid himself to rest*, imv. λέξο (as to λέξεο, see 428 D b), inf. κατα-λέχθαι, par. κατα-λέγμενος.

41. μίγ-νῡμι *mix* (528, 7), 2 ao. 3 sg. ἔμικτο, μῖκτο.

42. ὄρ-νῡμι *rouse* (528, 11), 2 ao. 3 sg. ὦρτο, imv. ὄρσο (as to ὄρσεο, see 428 D b), inf. ὄρθαι, par. ὄρμενος.

43. πήγ-νῡμι *fix* (528, 12), 2 ao. 3 sg. κατ-έπηκτο *stuck*.

44. πάλλω (παλ-) *shake* (518 D, 27), 2 ao. 3 sg. πάλτο *dashed himself*.

45. πέρθ-ω *destroy*, 2 ao. inf. πέρθαι (for περθ-σθαι) *to be destroyed*.

Here belong also two adjectives, originally participles of the 2 ao. mid.:

46. ἄσμενος *well-pleased, glad* (root ἁδ-, pr. ἁνδάνω *please*, 523, 1).

47. ἴκμενος *favorable* (root ἱκ-, pr. ἱκάνω, *come*, 524 D, 2).

Shorter Second Perfect Forms without -α-.

490. See 454. In the indicative these forms are confined to the dual and plural: the singular always has the suffix *-α-*. See paradigm 336.

1. *ἵστημι* (*στα*) *set*, 1st pf. *ἕστηκα* (for *σε-στηκα*) *stand* (500, 1), with regular inflection; 2d pf. dual *ἕστατον*, etc. Paradigm 336.

2. *βαίνω* (*βα-*) *go* (519, 7), 1st pf. *βέβηκα* *have gone*, *stand fast* (500, 2), regular; 2d pf. 3 pl. *βεβᾶσι*, sub. 3 pl. *βεβῶσι*, inf. *βεβάναι*, part. *βεβώς*, *βεβῶσα*, gen. *βεβῶτος* (contracted from *βεβαώς*).

3. *γίγνομαι* (*γεν-*, *γα-*) *become* (506, 1), 2d pf. *γέγονα* regular; 2d pf. part. *γεγώς*, *γεγῶσα*, gen. *γεγῶτος* (contracted from *γεγαώς*).

4. *θνήσκω* (*θαν-*, *θνα-*) *die* (530, 4), 1st pf. *τέθνηκα* *am dead* regular; 2d pf. pl. *τέθναμεν*, *τεθνᾶσι*, 2d plup. 3 pl. *ἐτέθνασαν*, pf. opt. *τεθναίην*, imv. *τέθναθι*, inf. *τεθνάναι*, part. *τεθνεώς*, *-ῶσα*, *-ός*, gen. *-ῶτος*.

5. 1st pf. *δέδοικα* (root *δι-*, *δει-*) *fear*, aor. *ἔδεισα*. 2d pf. *δέδια*, pl. *δέδιμεν*, *δεδίᾱσι*, 2d plup. 3 du. *ἐδεδίτην*, 3 pl. *ἐδέδισαν*, pf. sub. *δεδίω*, opt. *δεδιείην*, imv. *δέδιθι*, inf. *δεδιέναι*, part. *δεδιώς*.

491. 6. *οἶδα* (*ιδ-*, *ειδ-*) *know:* a perfect without reduplication and with present meaning. Fut. *εἴσομαι*, verbal *ἰστέον*.

Perfect Indicative.			Pluperfect Indicative.		
οἶδα		ἴσμεν	ᾔδη, ᾔδειν		ᾖσμεν, ᾔδειμεν
οἶσθα	ἴστον	ἴστε	ᾔδησθα, ᾔδεισθα	ᾖστον	ᾖστε, ᾔδειτε
οἶδε	ἴστον	ἴσᾱσι	ᾔδει(ν)	ᾔστην	ᾖσαν, ᾔδεσαν
Perfect Subjunctive.			**Perfect Optative.**		
εἰδῶ		εἰδῶμεν	εἰδείην		εἰδεῖμεν, -είημεν
εἰδῇς	εἰδῆτον	εἰδῆτε	εἰδείης	εἰδεῖτον	εἰδεῖτε, -είητε
εἰδῇ	εἰδῆτον	εἰδῶσι	εἰδείη	εἰδείτην	εἰδεῖεν, -είησαν
Perfect Imperative.					
ἴσθι	ἴστον	ἴστε	Perfect Infinitive	εἰδέναι	
ἴστω	ἴστων	ἴστων	Participle	εἰδώς, εἰδυῖα, εἰδός	
		or ἴστωσαν		εἰδότος etc.	

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490 D. 1. Hm. pf. 2 pl. *ἕστητε*, inf. *ἑστάμεναι*, *ἑστάμεν*, part. *ἑσταώς*, *ἑσταότος*.—IId. part. *ἑστεώς*, *ἑστεῶσα*, etc.

2. Hm. pf. 3 pl. *βεβάᾱσι*, part. *βεβαώς*, *βεβαυῖα*, gen. *βεβαῶτος*.

3. Hm. pf. 3 pl. *γεγάᾱσι*, plup. 3 du. *γεγάτην*, inf. *γεγάμεν*, part. *γεγαώς*, *γεγαυῖα*, gen. *γεγαῶτος*.

4. Hm. imv. *τέθναθι*, *τεθνάτω*, inf. *τεθνάμεναι*, *τεθνάμεν*, part. gen. *τεθνηῶτος*, also *τεθνηότος*, fem. *τεθνηυίης*; only once *τεθνεῶτι*, as in Att.

5. Hm. has *δει-* for the redupl., *δείδια*, *δείδοικα* (once *δεδίᾱσι*), and doubles *δ* after the augment, *ἔδδεισα*, as well as after a short vowel in composition,

a. The forms *ᾔδης* and *ᾔδεις* are also used for *ᾔδησθα* and *ᾔδεισθα*. Rare and poetic are *ᾔδεμεν*, *ᾔδετε*: colloquial *οἶσθας*. Rare and mostly late are *οἶδας*, *οἴδαμεν*, *οἴδατε*, *οἴδᾱσι*.

492. 7. *ἔοικα* (*ικ-*, *εικ-*) *am like, appear*, pluperf. *ἐῴκη* (358 a): besides the regular inflection, has the forms 1 pl. *ἔοιγμεν* (poetic), 3 pl. *εἴξᾱσι* (cf. *ἴσᾱσι*), inf. *εἰκέναι*, part. *εἰκώς*, *εἰκυῖα*, *εἰκός*. Fut. *εἴξω* rare.

8. *κράζω* (*κραγ-*) *cry* (514, 13), 2d pf. *κέκρᾱγα* as present; 2d pf. imv. *κέκραχθι*.

περιδδείσᾱς (once *ὑποδείσατε*). The original root was *δϝι-*: hence pf. *δεδϝια*, ao. *εδϝεισα*, which, after *ϝ* was lost, were changed to *δείδια*, *ἔδδεισα*, to preserve the long quantity of the first syllable. For *δείδια*, Hm. has also *δείδω* with present form, but only in the first person sing. He has also a future *δείσεται*, *δείσεσθαι*, and an impf. *δίε*, *δίον*, *feared, fled*.

491 D. 6. Hm. has pf. 1 pl. *ἴδμεν* (53 D a), plup. 2, 3 sg. *ᾔδησθα*, *ᾔδη*, or *ᾔδεε*, also very irreg. *ἠείδης*, *ἠείδη* (perhaps for *εϝειδης*, *εϝειδη*); plup. 3 pl. *ἴσαν* (for *ιδ-σαν*); pf. sub. *εἰδέω*, pl. *εἴδομεν*, *εἴδετε*, *εἰδῶσι*; inf. *ἴδμεναι*, *ἴδμεν*, part. fem. *εἰδυῖα* and *ἰδυῖα*; fu. *εἴσομαι* and *εἰδήσω*.

Hd. has pf. 1 pl. *ἴδμεν* and *οἴδαμεν*, plup. 1, 3 sg. *ᾔδεα*, *ᾔδεε*, 2 pl. *ᾐδέατε*; fu. *εἰδήσω*.

The Dor., with *οἶδα*, has a peculiar pres. *ἴσᾱμι*, *ἴσᾱς*, *ἴσᾱτι*, pl. *ἴσαμεν*, *ἴσαντι*.

492 D. 7. Hm. impf. 3 sg. *εἶκε*, 2d pf. 3 du. *ἔϊκτον*, 2 plup. 3 du. *ἐΐκτην*, plup. mid. 3 sg. *ᾔικτο* or *ἔϊκτο*.—Hd. has pf. *οἶκα*, part. *οἰκώς*.

Add further for Homer,

9. *μαίομαι* (*μα-*, *μεν-*) *reach after, seek for*, 2 pf. *press on, desire eagerly*; 2 pf. sg. *μέμονα*, *-ας*, *-ε*, du. *μέματον*, pl. *μέμαμεν*, *μέματε*, *μεμάᾱσι*, plup. 3 pl. *μέμασαν*, pf. imv. 3 sg. *μεμάτω*, part. *μεμαώς*, *-υῖα*, gen. *μεμαῶτος* or *μεμᾱότος*.

10. Pf. *τέτληκα* (*τλα-*) *am patient* (489, 7); 2d pf. 1 pl. *τέτλαμεν*, opt. *τετλαίην*, imv. *τέτλαθι*, inf. *τετλάμεν(αι)*, part. *τετληώς*, *-υῖα*, gen. *-ότος*.

11. 2d pf. *ἄνωγα*, *-ας*, *-ε* (*ανωγ-*) *command*, 1 pl. *ἄνωγμεν*, imv. *ἄνωχθι*, 3 sg. *ἀνώχθω* (with middle ending; so), 2 pl. *ἄνωχθε*: sub. *ἀνώγω*, opt. *ἀνώγοιμι*, rare imv. *ἄνωγε*, inf. *ἀνωγέμεν*. Plup. *ἠνώγεα*, 3 sg. *ἠνώγει(ν)*, commonly *ἀνώγει*. For irreg. plup. *ἤνωγον* (or *ἄνωγον*), 3 sg. *ἤνωγε*, 3 pl. *ἠνώγευν*, see 458 D. For pf. 3 sg. *ἄνωγε he commands*, *ἀνώγει* is sometimes used: 2 du. *ἀνώγετον* for *ἀνώγατον*. Fu. *ἀνώξω*, ao. *ἤνωξα*.

12. *ἐγείρω* (*εγερ-*) *wake* (518, 5), 2d pf. *ἐγρήγορα am awake*, 3 pl. *ἐγρηγόρθᾱσι* wholly irreg., imv. 2 pl. *ἐγρήγορθε* (middle ending), inf. *ἐγρήγορθαι* (middle ending, but accent irreg.). Hence pr. part. *ἐγρηγορόων*.

13. *ἔρχομαι come* (539, 2), 2d pf. *ἐλήλυθα*, etc.; also *εἰλήλουθα*, 1 pl. *εἰλήλουθμεν* (29 D).

14. *πάσχω* (*παθ-*, *πενθ-*) *suffer* (533, 13), 2d pf. *πέπονθα*, 2 pl. *πέποσθε* (better *πέπασθε*, for *πεπαθ-τε*), part. fem. *πεπαθυῖα*.

15. *πείθω* (*πιθ-*) *persuade* (511, 8), 2d pf. *πέποιθα trust*, 2d plup. 1 pl. *ἐπέπιθμεν* (imv. *πέπεισθι* Aesch.).

16. *βιβρώσκω* (*βρο-*) *eat* (531, 3), pf. *βέβρωκα* (part. nom. pl. *βεβρῶτες* Soph.).

17. *πίπτω* (*πετ-*, *πτε-*, *πτο-*) *fall* (506, 4), pf. *πέπτωκα*, part. acc. pl. *πεπτεῶτας* (*πεπτώς*, *πεπτῶτας*, Soph.).

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

493. Iterative Formation.

The iterative imperfect represents a *continued* past action as *repeated* or *usual:* πέμπεσκε *he was sending* (*repeatedly*), *used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual:* ἐλάσασκε *he drove* (*repeatedly*), *used to drive*.—Both are confined to the *indicative;* and are generally found without the augment (in Hd. always so). The iterative aorist is found only in poetry.

They are formed from the tense-stem of the imperfect or aorist, by adding the *iterative-sign* -σκ°|ε-, and are inflected like the imperfect: act. -σκο-ν, -σκε-ς, -σκε, etc., mid. -σκο-μην, -σκε-ο, -σκε-το, etc. Thus μένε-σκον (μένω *remain*), φύγε-σκε (φεύγω *flee*), ἐρητύσα-σκε (ἐρητύω *restrain*), στά-σκε *stood* (ἵστημι *set*, ἔστην *stood*).

a. A very few iterative imperfects have α before -σκον, κρύπτα-σκον (κρύπτω *hide*), ῥίπτα-σκον (ῥίπτω *throw*).

b. In *contract* verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω *call*); or is dropped: ὤθε-σκον (ὠθέω *push*). Verbs in -αω sometimes change αε to αα: ναιετάασκον (ναιετάω *inhabit*), cf. ναιετάᾳ (409 D a).

494. Formation with -θ-.

Several verbs annex -θ°|ε- to the tense-stem of the present or second aorist. A variable vowel before this suffix sometimes changes to -α-. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in prose. It is often difficult to tell whether the meaning is that of the aorist or the present (or imperfect). The following are the most important of these forms.

διώκω *pursue*	ἐδιώκαθες, διωκάθω (subj.) -θειν.
εἴκω *yield*	εἰκάθῃ, -θοιμι, -θοντα.
ἀμύνω *ward off*	ἀμυνάθου, -θετε, -θειν.
εἴργω *shut out*	ἐέργαθεν, ἀπο-έργαθε, κατειργάθου, etc.
ἀείρω *lift up*	ἠερέθονται *float in air*.
ἀγείρω *assemble*	ἠγερέθονται, -οντο.
φλέγω *burn*	φλεγέθει, -οίατο, -θων.
φθίνω *perish*	φθινύθουσι, -θον, -θειν.
ἔχω *hold*	ἔσχεθον aor., inf. σχεθέειν, Att. σχεθεῖν.
ἔκιον *went*, aor.	μετ-εκίαθον.

a. The first three are regarded by most editors as aorists, and their infinitive and participle are written accordingly: διωκαθεῖν, εἰκαθόντα, ἀμυναθεῖν.

IRREGULARITIES OF MEANING.

A. Forms of one voice in the sense of another.

495. In many verbs the active voice has no future, the future middle being used instead: μανθάνω *learn*, μαθήσομαι (not μαθησω) *shall learn*.

a. This is the case with a large proportion of the verbs of the fifth and sixth classes (see the verb-list, 521–533); also with many others, as φεύγω *flee*, θαυμάζω *wonder*; especially such as express an action of the body, as ἀκούω *hear*, ᾄδω *sing*, ἀπαντάω *meet*, ἀπολαύω *enjoy*, βαδίζω (fut. βαδιοῦμαι) *walk*, βλέπω *see*, βοάω *cry*, γελάω *laugh*, κλάω *weep*, οἰμώζω *wail*, σῑγάω and σιωπάω *am silent*, σπουδάζω *am busy*.

496. In many verbs the future middle has the meaning of a future passive: λείπω *leave*, λείψομαι (= λειφθήσομαι) *shall be left*.

a. This is always the case with the following verbs, which have no future passive: ἀδικέω *wrong*, ἄρχω *rule*, διδάσκω *teach*, εἴργω *shut out*, ἔχω *have*, κωλύω *hinder*, οἰκέω *inhabit*, ὁμολογέω *acknowledge*, ταράσσω *disturb*, τρέφω *nourish*, τηρέω *watch*, φιλέω *love*, φυλάσσω *guard*. So nearly always τῑμάω *honor*, τρί̄βω *crush*, στερέω *deprive*.

497. In many *deponent* verbs the *aorist passive* is used instead of the aorist middle: thus βούλομαι *wish*, future βουλήσομαι, but aorist ἐβουλήθην (not εβουλησαμην) *wished*. These are called *passive deponents*; and the rest, in distinction from them, are called middle deponents.

a. Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with *: thus *διαλέγομαι *converse*, aor. διελέχθην *conversed*, fut. διαλέξομαι and διαλεχθήσομαι *shall converse*. But ἥδομαι has only ἡσθήσομαι.

ἄγαμαι *admire* (535, 4)	*ἥδομαι *am pleased*
*αἰδέομαι *feel shame* (503, 7)	ἐνθῡμέομαι *consider*
ἀλάομαι *wander*	*προθῡμέομαι *am eager*
ἁμιλλάομαι *contend*	*διαλέγομαι *converse* (508, 19)
ἀρνέομαι *deny*	ἐπιμέλομαι *care for* (510, 12)
*ἄχθομαι *am grieved* (510, 2)	μεταμέλομαι *regret*
βούλομαι *wish* (510, 4)	ἀπονοέομαι *despair*
δέομαι *want* (510, 5)	*διανοέομαι *meditate*
δέρκομαι *see* (508 D, 31)	ἐννοέομαι *think on*
δύναμαι *am able* (535, 5)	προνοέομαι *foresee, provide*
ἐναντιόομαι *oppose*	οἶομαι *think* (510, 16)
ἐπίσταμαι *understand* (535, 6)	σέβομαι *revere*
εὐλαβέομαι *am cautious*	φιλοτῑμέομαι *am ambitious*

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496 D. In Hm. a few second aorists middle have a passive meaning: ἔβλητο *he was hit*, κτάμενος *slain*.

b. Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus ἄγαμαι, aor. usually ἠγάσθην, but also ἠγασάμην.

498. Even in some verbs which are not deponent the aorist passive has a middle meaning: εὐφραίνω *gladden*, ηὐφράνθην *rejoiced;* στρέφω *turn*, ἐστράφην *turned* (*myself*); φαίνω *show*, ἐφάνην *showed myself, appeared* (but ἐφάνθην generally *was shown*).

499. Several deponent verbs have a passive aorist and future with passive meaning: ἰάομαι *heal*, ἰᾱσάμην *healed*, but ἰάθην *was healed;* δέχομαι *receive*, ἐδεξάμην *received*, but ἐδέχθην *was received*.

a. In some, the middle forms of the present or perfect systems may have both an active and a passive meaning: μῑμέομαι *imitate*, μεμίμημαι *have imitated* or *have been imitated*.

B. Mixture of transitive and intransitive senses.

500. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. ἵστημι (στα-) *set, place;*
trans., fut. στήσω *shall set*, 1st aor. ἔστησα *set;*
intrans., 2d aor. ἔστην (set myself) *stood*, pf. ἕστηκα (have set myself) *am standing*, ἑστήκη *was standing*, fut. pf. ἑστήξω *shall stand*.

a. The same important distinction prevails in the numerous *compounds* of this verb:—ἀφίστημι *set off, cause to revolt*, ἀπέστην *stood off, revolted*, ἀφέστηκα *am distant, am in revolt*,—ἐφίστημι *set over*, ἐπέστην *set myself over*, ἐφέστηκα *am set over*,—καθίστημι *set down, establish*, κατέστην *established myself, became established*, καθέστηκα *am established*. The aorist middle has a different meaning: κατεστήσατο *established for himself*.

2. βαίνω (βα-) *go;*
(trans., fut. βήσω *shall cause to go*, 1st aor. ἔβησα, Ion. and poet.)
intrans., 2d aor. ἔβην *went*, pf. βέβηκα *have gone, stand fast*.

3. φύ-ω *bring forth, produce;* so φύσω, ἔφῡσα; intrans., ἔφῡν *was produced, came into being*, πέφῡκα *am by nature*.

4. δύ-ω *pass under, take on;* καταδύω *submerge* trans.; so trans. δύσω, ἔδῡσα, δέδυκα, but intrans. ἔδῡν *dived, set*, δέδῡκα *have entered, set*.

a. ἐνέδῡσα means *put on* and ἀπέδῡσα or ἐξέδῡσα *took off* another's clothes; ἐνέδῡν and ἀπέδῡν, ἐξέδῡν are used of one's own clothes.

5. σβέ-ννῡμι *put out, extinguish;* 2d aor. ἔσβην *went out*, pf. ἔσβηκα *am extinguished*.

6. σκέλλω (σκελ-) *dry* trans.; intrans., 2d aor. ἔσκλην *became dry*, pf. ἔσκληκα *am dry*.

7. πίνω (πι-) *drink*, 2d aor. ἔπιον *drank;* 1st aor. ἔπῑσα *caused to drink*.

8. γείνομαι (γεν-) *am born*, poetic; 1st aor. ἐγεινάμην *begot, brought forth*.

501. In several verbs, only the *second perfect* is intransitive.

ἄγνῡμι *break*	2d pf. ἔᾱγα *am broken*
ἐγείρω *wake* trans.	ἐγρήγορα *am awake*
ὄλλῡμι *destroy*	ὄλωλα *am ruined* (ὀλώλεκα *have ruined*)
πείθω *persuade*	πέποιθα *trust* (πέπεικα *have persuaded*)
πήγνῡμι *fix*	πέπηγα *am fixed*
ῥήγνῡμι *break*	ἔρρωγα *am broken*
σήπω *cause to rot*	σέσηπα *am rotten*
τήκω *cause to melt*	τέτηκα *am melted*
φαίνω *show*	πέφηνα *have shown myself, appeared*

CLASSIFIED LIST OF VERBS.

502. The following list exhibits the principal parts of all the most important Greek verbs, excepting such verbs of the first and fourth classes as are entirely regular. They are arranged according to the formation of the present, in seven classes (see 392). For convenience, the few verbs which have different tenses formed from themes essentially different are put by themselves as an *eighth class*.

Full-faced type (as **γελάω**) distinguishes forms of the *Attic spoken language*; here are included tenses found in Attic prose; also, in general, those found in the colloquial parts of Attic comedy.

In ordinary type (as τρέω) are printed forms of *Attic poetry*, especially those found in the dialogue parts of the tragedy.

Forms in brackets, [ ], or marked *late*, (l.), belong to the period of the Common dialect (3 e). Other abbreviations are *r.* (rare), *r. A.* (rare in Attic), *r. pr.* (rare in prose), *fr.* (frequent).

Dialectic forms, including those which occur only in the lyrical parts of tragedy, are given at the foot of the page. Occasionally, tenses found only in Ionic writers, and so marked, are included in the main list, when it is likely that their non-occurrence in Attic is accidental.

Verbal adjectives in -τος and -τεος are seldom given when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Variable-Vowel Class*, 393).

503. The theme assumes -ο/ε- in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Vowel-verbs in which the final theme-vowel remains short before a consonant.*

a. The following retain the short vowel in all the forms:

Future.	Aorist.	Perfect.	Passive.
1. **γελάω** *laugh*.			
γελάσομαι	**ἐγέλασα**		**ἐγελάσθην**

2. **ἐράω** *love*; also poetic pres. *ἔραμαι*, class 7.

Fu. p. *ἐρασθήσομαι* as act. **ἠράσθην** as act.

3. [*κλάω*] *break*.

[*κλάσω*] **ἔκλασα** **κέκλασμαι** **ἐκλάσθην**

4. **σπάω** *draw*.

σπάσω **ἔσπασα** **ἔσπακα, ἔσπασμαι** **ἐσπάσθην**

5. *φλάω* *bruise*; (collateral form *θλάω*) [ao. p. *ἐθλάσθην*]

6. **χαλάω** *loosen*.

[*χαλάσω*] **ἐχάλασα** **ἐχαλάσθην**

7. **αἰδέομαι** (*αιδε-*) *feel shame*; also *αἴδομαι* poet.

αἰδέσομαι **ᾐδεσάμην** r. pr. *ᾔδεσμαι* **ᾐδέσθην**

8. **ἀκέομαι** *heal*.

[*ἀκέσομαι*] **ἠκεσάμην** [*ἠκέσθην*]

9. **ἀλέω** *grind*.

ἤλεσα **ἀλήλεσμαι, ἀλήλεμαι**

10. **ἀρκέω** *suffice*.

ἀρκέσω **ἤρκεσα** [*ἠρκέσθην*]

11. **ἐμέω** *vomit*. ao. **ἤμεσα**.

12. **ζέω** *boil*. fu. *ζέσω*, ao. **ἔζεσα**.

13. **ξέω** *scrape*. ao. *ἔξεσα*, pf. *ἔξεσμαι*.

14. **τελέω** *complete*.

τελῶ, τελέσω **ἐτέλεσα** **τετέλεκα, τετέλεσμαι** **ἐτελέσθην**

15. *τρέω* *tremble*. ao. **ἔτρεσα**.

16. **ἀρόω** *plough*.

[*ἀρόσω*] *ἤροσα* *ἠρόθην*

17. *ἀνύω* *accomplish*, also **ἀνύτω**.

ἀνύσω **ἤνυσα** **ἤνυκα, ἤνυσμαι** [*ἠνύσθην*]

18. *ἀρύω* *draw water*, Attic **ἀρύτω**.

ἤρυσα **ἠρύθην** [*ἠρύσθην*]

19. **ἕλκω** (*ἑλκ-*, *ἑλκυ-*) *draw*.

ἕλξω **εἵλκυσα** **εἵλκυκα, εἵλκυσμαι** **εἱλκύσθην**

a. The forms *ἑλκύω*, *ἑλκύσω*, *εἷλξα*, *εἵλχθην* are late.

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503 D. 1. Hm. also *γελοιάω*. 2. Hm. ao. m. *ἠρασάμην*.

5. Theoc. fu. *φλασσῶ*, Hm. ao. *ἔθλασα*, Pind. *ἔφλασα*, Theoc. pf. p. *τέθλασμαι*.

6. Pind. ao. part. *χαλάξαις*. 8. Hm. *ἀκείομαι*.

12. Hipp. *ἔζεσμαι*. 16. Hm. pf. m. *ἀρήρομαι*.

17. The form *ἀνύω* is commoner in poetry, *ἀνύτω* in Attic prose. Hm. has also a fu. *ἀνύω*. Hes. has *ἐπ-ηνύσθη*. Theoc. has *ἄνυμες*, and Hm. *ἤνυτο*, as if from a pr. *ἄνῡμι*. *ἄνω* (also *ἄνω*) is poetic, though it occurs once in Plato.

19. Hm. has imp. *ἕλκεον*, fu. *ἑλκήσω*, ao. *ἕλκησα*.

20. **πτύω** *spit* (see 393 a).

[πτύσω, -σομαι]	ἔπτυσα		

504. b. The following retain the short vowel in a part of the forms. The first three make it long before σ.

1. **δέω** *bind.*

δήσω	ἔδησα	δέδεκα, δέδεμαι	ἐδέθην

2. **θύω** (θυ-) *sacrifice* (see 393 a).

θύσω	ἔθῦσα	τέθυκα, τέθυμαι	ἐτύθην

3. **λύω** *loose* (see 393 a).

λύσω	ἔλῦσα	λέλυκα, λέλυμαι	ἐλύθην

4. **αἰνέω** *praise.*

αἰνέσω	ᾔνεσα	ᾔνεκα, ᾔνημαι	ᾐνέθην

In Att. prose used mostly in compounds.

5. **καλέω** (καλε-, κλη-) *call.*

καλῶ (423)	ἐκάλεσα	κέκληκα, κέκλημαι	ἐκλήθην

6. **μύω** *shut the lips or eyes* (see 393 a).

[μύσω]	ἔμυσα	μέμῦκα *am shut.*	

7. **δύω** *enter* (see 507, 3).

8. **ποθέω** *miss* is inflected regularly with η, but has ε occasionally in the future and first aorist systems.

II. *Vowel-verbs with added σ after a long vowel.*

505. The forms in which σ is added to the theme (461) are the perfect middle and first passive systems, with the verbals. The verbs which add this σ after a *short* vowel have been enumerated in 503. There remain the following in which the theme-vowel is either long, or if short, is lengthened in these tenses.

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21. Ion. and poet. *νεικέω* (or *νεικείω*) *quarrel*, fu. *νεικέσω*, ao. *ἐνείκεσα*.

504 D. 3. Hm. 2d ao. m. *ἐλύμην*, as pass.

4. Hm. fu. *αἰνήσω*, ao. *ᾔνησα*; pr. also *αἰνίζομαι* (in Hes. *αἴνημι*).

5. Hm. also *προ-καλίζομαι*, poet. *κικλήσκω* cl. 6.

9. Hm. *ἀάω* *harm, mislead*, pr. m. 3d sg. *ἀᾶται*, ao. *ἄασα* or *ἄᾱσα*, contracted *ἆσα*, ao. p. *ἀάσθην*. The first α may become ᾱ by augment. V. *ἀ-άατος* or *ἀ-άᾱτος*.

10. Hm. *κοτέω* (also *κοτέομαι*) *am angry*, ao. *ἐκότεσα*, 2d pf. par. *κεκοτηώς*.

11. Ion. and poet. *ἐρύω* *draw*, fu. *ἐρύσω* (Hm. also *ἐρύω*, 427 D), ao. *εἴρυσα*, pf. *εἴρῦμαι* (*κατείρυσμαι*). Hes. pr. inf. (μι-form) *εἰρύμεναι* (33 D). Hm. has *ειρυ-* only as result of augm. or redupl. (359 D). Different are *ἐρύομαι*, *ῥύομαι* (also with short υ), *preserve* (538 D, 6 and 7).

1. **δράω** *do.*

δράσω	**ἔδρᾱσα**	**δέδρᾱκα, δέδρᾱμαι**	**ἐδράσθην**

2. **κνάω** *scrape.*

κνήσω Hipp.	**ἔκνησα**		**ἐκνήσθην**

3. **χράω** *give oracle.*

χρήσω	**ἔχρησα**	*κέχρησμαι* Hd.	*ἐχρήσθην*

4. *νέω* *heap up*, pr. only Hd.

νήσω	**ἔνησα**	**νένημαι, νένησμαι**	[*ἐνήθην, -σθην*]

5. **κυλίω**, more fr. **κυλίνδω**, *roll.*

	ἐκύλῑσα	*κεκύλῑσμαι*	*ἐκυλίσθην*

6. **πρίω** *saw.*

	ἔπρῑσα	**πέπρῑσμαι**	*ἐπρίσθην*

7. *χρίω* *anoint.*

χρίσω	*ἔχρῑσα*	**κέχρῑμαι, κέχρῑσμαι**	*ἐχρίσθην*

8. **χόω** *heap up.*

χώσω	**ἔχωσα**	**κέχωκα, κέχωσμαι**	**ἐχώσθην**

9. **ξύω** *polish* (see 393 a).

	ἔξῡσα	[*ἔξῡσμαι*]	**ἐξύσθην**

10. **ὕω** *rain* (see 393 a).

ὕσω	*ὗσα*	**ὕσμαι**	**ὕσθην** Hd.

11. **κναίω** *scratch.*

κναίσω	**ἔκναισα**	**κέκναικα, κέκναισμαι**	**ἐκναίσθην**

12. **παίω** *strike.*

παίσω	*ἔπαισα*	**πέπαικα** [*πέπαισμαι*]	*ἐπαίσθην*
παιήσω			

13. **παλαίω** *wrestle.*

παλαίσω Hm.	**ἐπάλαισα**		*ἐπαλαίσθην*

14. **κλῄω** *shut*, later Attic **κλείω.**

κλῄσω	**ἔκλῃσα**	*κέκλῃκα*, **κέκλῃμαι**	**ἐκλῄσθην**
κλείσω	**ἔκλεισα**	[*κέκλεικα*] **κέκλειμαι** later **κέκλεισμαι**	**ἐκλείσθην**

15. **σείω** *shake.*

σείσω	**ἔσεισα**	**σέσεικα, σέσεισμαι**	**ἐσείσθην**

16. **θραύω** *break.*

θραύσω	**ἔθραυσα**	**τέθραυμαι, τέθραυσμαι**	**ἐθραύσθην**

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505 D. 14. Ion. *κληΐω*, ao. *ἐκλήϊσα*, pf. m. *κεκλήϊμαι*, ao. p. *ἐκληΐσθην*, v. *κληϊστός*. Dor. also fu. *κλᾳξῶ*, ao. *ἔκλᾳξα*.

17. παύω *make cease;* middle *cease.*

παύσω	ἔπαυσα	πέπαυκα, πέπαυμαι	ἐπαύθην
		v. παυστέος	[ἐπαύσθην]

18. κελεύω *order.*

κελεύσω	ἐκέλευσα	κεκέλευκα, κεκέλευσμαι	ἐκελεύσθην

19. λεύω *stone.*

λεύσω	ἔλευσα		ἐλεύσθην

20. ἀκούω *hear*, see 507, 1.

21. κρούω *beat.*

κρούσω	ἔκρουσα	κέκρουκα	ἐκρούσθην
		κέκρουμαι, κέκρουσμαι	

III. *Verbs with Reduplicated Presents.*

506. The theme assumes a reduplication in the present. For μι-verbs of this kind, see 534; for reduplicated verbs of the sixth class, see 530. There remain:

1. γίγνομαι (γεν-, 393 b) *become:* also γίνομαι in Hd. and late writers.

γενήσομαι	ἐγενόμην	γέγονα (490, 3)	[ἐγενήθην]
		γεγένημαι	

2. ἴσχω (σεχ-, 393 b) *hold*, another form of ἔχω (508, 16; cf. 524, 4).

3. μίμνω (μεν-) *remain*, poetic form of μένω (510, 14).

4. πίπτω (πετ-, πτο-) *fall:* cf. πίτνω cl. 5 (521, 10), poetic.

πεσοῦμαι	ἔπεσον	πέπτωκα	

a. ἔπεσον is for orig. and Dor. ἔπετον (69 a).

5. τίκτω (for τιτκω, root τεκ-) *bring forth, beget.*

τέξομαι	ἔτεκον	τέτοκα	
τέξω less fr.		[τέτεγμαι]	[ἐτέχθην]

a. Mid. τίκτομαι rare and poetic. Ao. ἔτεξα doubtful in Attic.

6. [τιτράω] (τρα-) *bore:* also τετραίνω (τετραν-, cl. 4).

[τρήσω]	ἔτρησα	τέτρημαι	
	[ἐτέτρᾱνα]		

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22. Poet. ῥαίω *shatter*, fu. ῥαίσω, ao. p. ἐρραίσθην.

506 D. 1. 2d ao. 3d sg. ἔγεντο Dor. (and Hes.), different from γέντο *seized* (489 D, 37). From root γεν- comes also poet. γείνομαι cl. 4, *am born*, ao. ἐγεινάμην trans. *begot, bore* (οἱ γεινάμενοι *the parents*, also in prose). γέγαα etc., 490 D, 3. 2. Epic also ἰσχάνω, ἰσχανάω.

4. Hm. 2d pf. par. πεπτεῶτας, Soph. πεπτώς, -ῶτος (492 D, 17).

6. Ion. fu. τετρανέω, ao. τέτρηνα, v. τρητός. Late poets ἐτετράνθην.

7. Hm. ἰαύω (αυ-, αϝε-, αε-) *sleep*, ao. ἄεσα or ἄεσα, once contr. ἄσαμεν.

8.

IV. *Verbs which form second tenses.*

507. a. Themes ending in a vowel.

1. **ἀκούω** *hear.*

ἀκούσομαι	**ἤκουσα**	**ἀκήκοα** (44, 368) [*ἤκουσμαι*]	**ἠκούσθην** (461)

2. **βιόω** *live.* Cf. *ἀνα-βιώσκομαι* cl. 6 (531, 1).

βιώσομαι	**ἐβίων** (489, 14)	**βεβίωκα**	
[*βιώσω*]	**ἐβίωσα** rarer	**βεβίωμαι**	v. **βιωτός, -τέος**

3. **δύω** *enter, cause to enter* (500, 4): also **δύνω** cl. 5.

δύσω tr.	**ἔδῡσα** tr.	**δέδυκα** tr., **δέδῡκα** intr.	**ἐδύθην**
	ἔδῡν (489, 17)	**δέδυμαι**	v. **δυτέος**

4. **φύω** *produce* (500, 3).

φύσω	**ἔφῡσα**	**πέφῡκα** intr.	[*ἐφύην*]
	ἔφῡν (489, 18)		[v. *φυτός*]

508. b. Themes ending in a consonant.

The first five of these verbs have the root-vowel long in some tenses and short in others.

1. **θλί̄βω** (*θλῑβ-, θλιβ-*) *press.*

θλί̄ψω	**ἔθλῑψα**	[*τέθλιφα, -ῑμμαι*]	**ἐθλί̄φθην** [*ἐθλίβην*]

2. **πνί̄γω** (*πνῑγ-, πνιγ-*) *choke.*

πνί̄ξω	**ἔπνῑξα**	**πέπνῑγμαι**	**ἐπνίγην**

3. **τρί̄βω** (*τρῑβ-, τριβ-*) *rub.*

τρί̄ψω (496 a)	**ἔτρῑψα**	**τέτριφα**	**ἐτρίβην**
		τέτρῑμμαι	**ἐτρί̄φθην** less fr.

4. **τύφω** (*τῡφ-, τυφ-*) *raise smoke,* rare in prose.

		τέθῡμμαι (74 c)	**ἐτύφην**

5. **ψύχω** (*ψῡχ-, ψυχ-*) *cool.*

ψύξω	**ἔψῡξα**	**ἔψῡγμαι**	**ἐψύχθην**, also **ἐψύχην** [*ἐψύγην*]

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507 D. 2. Hm. fu. *βείομαι* or *βέομαι* (427 D).

3. Hm. has pr. impf. act. only *δύνω* (yet *ὀψὲ δύων late setting*), mid. only *δύομαι*, both with same meaning. For *ἐδύσετο, δύσεο, δυσόμενος*, see 428 D b.

4. Hm. 2d pf. 3d pl. *πεφύᾱσι*, par. *πεφυώς, -ῶτος* (446 D, 456 D b); plup. 3d pl. *ἐπέφῡκον* Hes. (458 D).

5. Hm. *οὐτάω wound*, ao. 3d sg. *οὔτησε*, comm. 2d ao. *οὖτα* (489 D, 22), 2d ao. m. par. *οὐτάμενος wounded.* Also pr. *οὐτάζω*, ao. *οὔτασα* freq., pf. m. 3d sg. *οὔτασται*, par. *οὐτασμένος*.

6. **ἄγω** *lead.*

ἄξω ἤγαγον (436) ἦχα [*ἀγήοχα*] ἤχθην
ἄξομαι m. and p. ἦξα rare ἦγμαι ἀχθήσομαι

7. **ἄρχω** *rule, begin,* middle *begin.*

ἄρξω (496 a) ἦρξα [*ἦρχα*] *ἦργμαι* ἤρχθην

8. **βλέπω** *look, see.*

βλέψω ἔβλεψα [*βέβλεφα, βέβλεμμαι*] [*ἐβλέφθην*]

9. **βρέχω** *wet.*

[*βρέξω*] ἔβρεξα βέβρεγμαι ἐβρέχθην [*ἐβράχην*]

10. **βρίθω** *am heavy,* only once in Att. prose.

βρίσω *ἔβρῑσα* *βέβρῑθα*

11. **γράφω** *write.*

γράψω ἔγραψα γέγραφα, γέγραμμαι ἐγράφην

a. 1st pf. *γεγράφηκα* and 1st ao. p. *ἐγράφθην* are late.

12. **δέρω** *flay:* also **δείρω** cl. 4.

δερῶ ἔδειρα δέδαρμαι ἐδάρην

13. **ἕπομαι** *follow;* impf. **εἱπόμην** (359).

ἕψομαι ἑσπόμην (σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος)

a. The orig. root was *σεπ-*. 2d ao. *ἑσπόμην* is for *ε-σ(ε)π-ομην* (48) with irregular breathing brought in from the pr. *ἕπομαι* (70).

14. *ἔρομαι ask.* Pr. impf. epic only, supplied in Attic from *ἐρωτάω.*

ἐρήσομαι (510, 6) ἠρόμην

15. **ἐρύκω** *hold back;* chiefly poetic. Ao. **ἤρῡξα.** See D.

16. **ἔχω** *have, hold;* impf. **εἶχον** (359): also **ἴσχω** 506, 2.

ἕξω, σχήσω ἔσχον ἔσχηκα, ἔσχημαι [*ἐσχέθην*]

a. V. *ἑκτός, -τέος,* and *σχετός, -τέος.* The modes of the 2d ao. are

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508 D. 6. Hm. also *ἀγῑνέω*; ao. imv. *ἄξετε* (428 D b).

9. Hm. has also theme *βρεχ- rattle,* only in 2d ao. 3d sg. *ἔβραχε*:——also *βροχ- swallow,* only in 1st ao. opt. 3d sg. *ἀνα-(κατα-)βρόξειε* and 2d. ao. p. par. *ἀναβροχείς.*

12. Hm. has verbal *δρατός.*

13. Ion. and poet. act. (only once as simple) *ἕπω to be busy,* fu. *ἕψω,* 2d ao. *ἔσπον* (*ἐπ-έσπον*), par. *σπών,* 2d ao. m. as in Att. The forms *ἑσπωμαι, ἑσποίμην,* etc., in Hm. should prob. be changed to *σπῶμαι, σποίμην,* etc., the preceding word being read without elision: *ἅμα σπέσθω,* not *ἅμ' ἑσπέσθω.* Hm. imv. *σπεῖο* for *σπέο.* Hd. ao. p. *περι-έφθην.*

14. Ion. pr. *εἴρομαι,* fu. *εἰρήσομαι.* Hm. also pr. *ἐρέομαι* (less freq. act. *ἐρέω*) and *ἐρεείνω.* He has irreg. accent in pr. imv. *ἔρειο* (for *ἐρεῖο,* from *ερεεο,* 409 D b) and 2d ao. inf. *ἔρεσθαι* (389 D a).

15. Hm. has fu. *ἐρύξω* and 2d ao. *ἠρύκακον* (436 D), also pr. *ἐρῡκάνω* and *ἐρῡκανάω.*

16. Hm. 2d pf. *ὄχωκα* (for *οκωχα*), plup. m. 3d pl. *ἐπ-ώχατο* irreg. For poet. *ἐσχεθον,* see 494.

ἔσχον, σχῶ, σχοίην (in comp. *παράσχοιμι*, etc.), *σχές* (489, 12), *σχεῖν, σχών*. In the pr. *ἔχω* is for *ἑχω* (73 e), and that for *σεχ-ω* (70). The root *σεχ-* is syncopated in *ἔσχον* (43), beside which it assumes *ε* in *σχήσω*, etc.

17. **θέρομαι** *become warm*; in prose only present.

18. **λάμπω** *shine*, middle **λάμπομαι** id.

λάμψω	**ἔλαμψα**	**λέλαμπα**

19. a. **λέγω** *gather*; used by Attic writers only in compounds.

λέξω Hm.	**ἔλεξα**	**εἴλοχα** (366)	**ἐλέγην**
		εἴλεγμαι, λέλεγμαι r.	**ἐλέχθην** r. A.

b. **λέγω** *speak*.

λέξω	**ἔλεξα**	(**εἴρηκα**, 539, 8)	**ἐλέχθην**
		λέλεγμαι	

But *διαλέγομαι* makes *δι-είλεγμαι* (366).

20. **ἀν-οίγω** *open*; impf. **ἀνέῳγον** (359 b): also **ἀν-οίγνῡμι** cl. 5.

ἀνοίξω	**ἀνέῳξα**	**ἀνέῳγα, ἀνέῳχα**	**ἀνεῴχθην**
		ἀνέῳγμαι	v. *ἀνοικτέος*

a. In late Greek *ἀνέῳγα* was used intransitively = *ἀνέῳγμαι*. The forms *ἤνοιγον* and *ἤνοιξα* are doubtful in Attic. A comp. *δι-οίγω* is also used, and in poetry the simple verb is found, but without the syllabic augment.

21. **πέμπω** *send*.

πέμψω	**ἔπεμψα**	**πέπομφα, πέπεμμαι**	**ἐπέμφθην**

22. **πέρδομαι**, Lat. *pedo*.

παρδήσομαι	**ἔπαρδον**	**πέπορδα**

23. **πέτομαι** (*πετ-, πετε-, πτα-*) *fly*.

πτήσομαι	**ἐπτόμην**
πετήσομαι	*ἐπτάμην*

24. **πλέκω** *twist*.

√[*πλέξω*]	**ἔπλεξα**	**πέπλεγμαι**	**ἐπλάκην**
			ἐπλέχθην r. A.

25. **στέργω** *love*.

στέρξω	**ἔστερξα**	*ἔστοργα* Hd.	v. **στερκτός, -τέος**

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17. Hm. fu. *θέρσομαι* (422 D b), 2d ao. p. sub. *θερέω*.
19. Hm. and Hd. have no pf. act., in pf. m. only *λέλεγμαι*, in ao. p. *ἐλέχθην* (Hd. also *ἐλέγην*). For ao. m. *ἐλέγμην, ἔλεκτο*, see 489 D, 39.
20. Poet. and Ion. 1st ao. *ὤϊξα, ᾦξα* and *οἶξα*. Hm. impf. m. 3d pl. *ὠΐγνυντο*.
23. Poet. ao. *ἔπτην* (489, 6). Poetic also are *ἵπταμαι* and *πέταμαι*; also *ποτάομαι, ποτέομαι, ποτήσομαι, πεπότημαι, ἐποτήθην*.

26. **στρέφω** *turn.*

στρέψω	**ἔστρεψα**	**ἔστροφα**	**ἐστράφην**
		ἔστραμμαι	**ἐστρέφθην** r. A.

27. **τέρπω** *delight.*

τέρψω	**ἔτερψα**		**ἐτέρφθην**

28. **τρέπω** *turn.*

τρέψω	**ἔτρεψα**	**τέτροφα** [*τέτραφα*]	**ἐτράπην**
		τέτραμμαι	**ἐτρέφθην** r. A.

29. **τρέφω** *nourish.*

θρέψω (496 a)	**ἔθρεψα**	*τέτροφα* [*τέτραφα*]	**ἐτράφην**
		τέθραμμαι	**ἐθρέφθην** r. A.

V. *Verbs which assume -ε- in the present.*

509. The following verbs form the present from themes of two syllables ending in -ε-, but the other tenses (or a part of them) from the root. See 405.

1. **γαμέω** (*γαμ-*, *γαμε-*) *marry* (act. *uxorem duco*, mid. *nubo*).

γαμῶ	**ἔγημα**	**γεγάμηκα, -ημαι**	[*ἐγαμήθην*]

a. Late forms *γαμήσω*, *ἐγάμησα*, *ἐγαμέθην* Theoc.

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27. Hm. 2d ao. m. *ἐταρπόμην*, and with redupl. (436 D) *τεταρπόμην*, ao. p. *ἐτάρφθην* and *ἐτέρφθην*, also 2d ao. *ἐτάρπην*, sub. 1st pl. *τραπείομεν* (478 D a).

28. Hd. has pr. *τράπω*, ao. p. *ἐτράφθην* (also in Hm.), but *τρέψω*, *ἔτρεψα*. Hm. has also *τραπέω*, *τροπέω*. For *τετράφαται*, see 464 D a.

29. Dor. *τράφω*. Hm. has an intrans. 2d ao. *ἔτραφον* *was nourished*, *grew*, and uses the 2d pf. *τέτροφα* as intransitive.

30. Root *γων-*. Hm. has 2d pf. *γέγωνα* *shout*, plup. 3d sg. *ἐγεγώνει* (and *ἐγέγωνε*, also 1st sg. *γεγώνευν*, 458 D), inf. *γεγωνέμεν*, irreg. *γεγωνεῖν*, part. *γεγωνώς* (not in Hm. are sub. *γεγώνω*, imv. *γέγωνε*; fu. *γεγωνήσω*, ao. *ἐγεγώνησα*). Poet. pr. *γεγωνίσκω* or *γεγωνέω*, found even in Att. prose.

31. Poet. *δέρκομαι* *see*, 2d ao. *ἔδρακον* (435 D), 2d pf. *δέδορκα* *see*, ao. p. *ἐδέρχθην* *saw* (2d ao. *ἐδράκην* Pind.).

32. Hm. *ἔλπω* *cause to hope*, *ἔλπομαι* or *ἐέλπομαι* (72 D a) *hope* (= Att. *ἐλπίζω* cl. 4), 2d pf. *ἔολπα* *hope*, plup. *ἐώλπεα* (369 D), v. *ἄ-ελπτος*.

33. Poet. *ἰάχω* and *ἰαχέω* *sound*; Hm. 2d pf. par. fem. *ἀμφ-ιαχυῖα*.

34. Poet. *κέλομαι* *command*, fu. *κελήσομαι* (cf. 510), ao. *ἐκελησάμην* rare, usu. 2d ao. *ἐκεκλόμην* (436 D).

35. Poet. *πέλομαι* (move) *be*, 2d ao. *ἐπλόμην* (437 D) often used as pres. Less freq. act. *πέλω*, 2d ao. 3d sg. *ἔπλε*.

36. Poet. *πέρθω* *destroy* (in prose *πορθέω*), fu. *πέρσω*, ao. *ἔπερσα*. Hm. 2d ao. *ἔπραθον* (435 D), 2d ao. m. inf. *πέρθαι* (489 D, 45).

37. Poet. root, *πορ-*, 2d ao. *ἔπορον* *imparted*, pf. m. 3d sg. *πέπρωται* (64) *it is allotted*, *destined*, part. *πεπρωμένος*.

38. Ion. and poet. *τέρσομαι* *become dry*, 2d ao. p. *ἐτέρσην*. Hence act. *τερσαίνω*, ao. *ἐτέρσηνα* (late *ἔτερσα*) *made dry*.

509 D. Hm. fu. m. 3d sg. *γαμέσσεται* *will cause* (a woman) *to marry*, doubtful.

2. *γηθέω* (*γηθ-*, *γηθε-*) *rejoice.*

γηθήσω *ἐγήθησα* **γέγηθα** *am glad.*

3. **δοκέω** (*δοκ-*, *δοκε-*) *seem, think.*

δόξω **ἔδοξα** **δέδογμαι** **ἐδόχθην** r.

a. *δοκήσω*, *ἐδόκησα*, *δεδόκηκα*, *δεδόκημαι*, *ἐδοκήθην* are poetic or late.

4. *κυρέω* (*κυρ-*, *κυρε-*) *hit upon, happen*, Ion. and poet.: also *κύρω*, cl. 4.

κυρήσω, *κύρσω* *ἔκυρσα*, *ἐκύρησα*.

5. { **μαρτυρέω** (*μαρτυρε-*) *bear witness*, inflected regularly, but
μαρτύρομαι (*μαρτυρ-*) cl. 4, *call witnesses*, ao. **ἐμαρτῡράμην**.

6. **πεκτέω** (*πεκ-*, *πεκτε-*) *comb, shear.* ao. p. **ἐπέχθην**

7. **ῥῑπτέω** *throw* = *ῥίπτω* (513, 13), only pr. and impf.

8. **ὠθέω** (*ωθ-*, *ωθε-*) *push;* impf. **ἐώθουν** (359).

ὤσω, *ὠθήσω* **ἔωσα** [*ἔωκα*] **ἔωσμαι** **ἐώσθην**

a. The syllabic augment is rarely omitted in Attic.

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6. *πεξῶ* and *ἔπεξα* Theocr. Hm. pr. *πείκω*.

9. Poet. *δουπέω* *sound heavily*, ao. *ἐδούπησα* (even in Xen.), *ἐγδούπησα* (cf. *ἐρίγδουπος* *loud thundering*), 2d pf. *δέδουπα*.

10. Poet. *κελαδέω* *roar*, fu. *κελαδήσω*, Hm. pr. part. *κελάδων*.

11. Ion. and poet. *κεντέω* *prick*, fu. *κεντήσω*, etc., reg.; but Hm. ao. inf. *κένσαι* (= *κεντ-σαι*), v. *κεστός* (= *κεντ-τος*).

12. Poet. *κτυπέω* *crash, clatter*, rare in prose, 2d ao. *ἔκτυπον*; in Trag. also 1st ao. *ἐκτύπησα*.

13. Ion. and poet. *πατέομαι*, *eat*, ao. *ἐπασάμην*, pf. *πέπασμαι*, v. *ἄ-παστος*.

14. Poet. *ῥῑγέω* *shudder*, fu. *ῥῑγήσω*, ao. *ἐρρίγησα*, 2d pf. *ἔρρῑγα* used as a present. Different is *ῥῑγόω* *am cold* (412 a).

15. Ion. and poet. *στυγέω* *dread, hate*, fu. *στυγήσομαι*, ao. *ἐστύγησα*, etc., reg. Hm. has 1st ao. *ἔστυξα* *made dreadful*, 2d ao. *ἔστυγον* *dreaded*.

16. Pr. *φιλέω* *love*, inflected reg. as a verb of cl. 1, see Paradigm 324; but Hm. ao. m. *ἐφῑλάμην* (*φιλ-*).

17. Hm. (*χραισμέω* *help, ward off*, pr. impf. rare and late) fu. *χραισμήσω*, ao. *ἐχραίσμησα*, 2d ao. *ἔχραισμον*.

Add the following, which form the present from themes in *-α-*.

18. Pr. *βρῡχάομαι* *roar*, ao. *ἐβρῡχησάμην*. In Hm., only 2d pf. *βέβρῡχα* used as a present.

19. Poet. *γοάω* *bewail*, fu. *γοήσομαι*, Hm. 2d ao. *ἔγοον*.

20. Hm. *δηριάομαι* *quarrel* (fu. *δηρίσομαι* Theoc.), ao. *ἐδηρῑσάμην*, ao. p. *ἐδηρίνθην* (469 D). Pind. *δηρίομαι*, *δηριάω*.

21. Poet. *λιχμάω*, *-ομαι*, *lick*, fu. *λιχμήσομαι*, 2d pf. part. irregular *λελειχμότες* Hes.

22. Hm. *μηκάομαι* (*μακ-*, *μηκ-*) *bleat*, 2d ao. part. *μακών*, 2d pf. part. *μεμηκώς*, fem. *μεμακυῖα* (451 D c), plup. *ἐμέμηκον* (458 D).

23. Hm. *μητιάω*, *-ομαι*, *plan*, fu. *μητίσομαι*, ao. *ἐμητῑσάμην*. Pind. *μητίομαι*.

24. Pr. *μῡκάομαι* (*μῡκ-*, *μυκ-*) *low* (used in Att. prose). Poet. ao. *ἐμῡκησάμην* Hm. 2d ao. *ἔμυκον*, 2d pf. *μέμῡκα* used as a present.

VI. *Verbs which assume -ε- in other tenses.*

510. The following verbs form their presents from the root, but the other tenses (or a part of them) from longer themes ending in -ε-. See 405.

1. **ἀλέξω** (ἀλεξ-, ἀλεκ-, ἀλκ-) *ward off.* Act. rare in prose.

ἀλέξομαι **ἠλεξάμην**

a. *ἀλεξήσομαι* and *ἀλεξησάμην* are probably not Attic.

2. **ἄχθομαι** *am displeased.*

ἀχθέσομαι [*ἤχθημαι*] **ἠχθέσθην** (497 a)

3. **βόσκω** *feed.*

βοσκήσω [*ἐβόσκησα*] [*ἐβοσκήθην*]

v. **βοσκητέος.**

4. **βούλομαι** *wish.* Augment, see 355 b.

βουλήσομαι **βεβούλημαι** **ἐβουλήθην** (497 a)

5. **δέω** *need*, middle *want, entreat.*

δεήσω **ἐδέησα** **δεδέηκα, δεδέημαι** **ἐδεήθην** (497 a)

a. Impersonal **δεῖ** *it is necessary*, impf. **ἔδει**, fu. **δεήσει**, ao. **ἐδέησε.**

6. *ἔρομαι ask*, see 508, 14; fu. **ἐρήσομαι.**

7. **ἔρρω** *go* (*to harm*).

ἐρρήσω **ἤρρησα** **ἤρρηκα**

8. *εὕδω sleep*, usually in comp. **καθεύδω.** Augment, 361.

καθευδήσω v. **καθευδητέον**

9. **ἕψω** *boil.*

ἑψήσω **ἥψησα** [*ἥψημαι*] [*ἡψήθην, ἥφθην*]

V. *ἑφθός* (for *ἑψ-τος*) and *ἑψητός.*

10. **ἐθέλω** and *θέλω wish:* impf. **ἤθελον** (never *εθελον*).

(ἐ)θελήσω **ἠθέλησα** **ἠθέληκα** [*τεθέληκα*]

a. The Attic poets in the Iambic trimeter have *θέλω* (not *ἐθέλω*); but *ἐθέλω* is the usual form in Attic prose, in Hm. and Pind. The augmented forms in Att. always have *η*: thus ao. *ἠθέλησα*, but sub. *ἐθελήσω* or *θελήσω*, etc.

11. **μάχομαι** *fight.*

μαχοῦμαι (423) **ἐμαχεσάμην** **μεμάχημαι** v. **μαχετέος, -ητέος**

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510 D. 1. Ion. and poet. fu. *ἀλεξήσω, -ησομαι*, ao. *ἠλέξησα*, 2d ao. *ἄλαλκον* (436 D), *ἀλκαθεῖν* (494).

4. Hm. pr. inf. *βόλεσθαι*, 2d pf. *προ-βέβουλα.*

5. Hm. has in act. *δῆσε* and *ἐδεύησε*; in middle always *δεύομαι.* Cf. 44.

11. Hm. *μάχομαι*, also *μαχέομαι*, part. *μαχειόμενος* or *μαχεούμενος* (33 D), fu. *μαχέομαι* usu. *μαχήσομαι*, ao. *ἐμαχεσάμην* or *ἐμαχησάμην*, v. *μαχητός.* Hd. fu. *μαχέσομαι.*

12. **μέλω** *care for.*

μελήσω **ἐμέλησα** **μεμέληκα, -ημαι** *ἐμελήθην*

a. The Att. prose has the act. only as an impersonal verb, *μέλει it concerns*, fu. *μελήσει*, etc.; and in the mid. uses the comp. *ἐπιμέλομαι* (also *ἐπιμελέομαι*) passive deponent (497 a).

13. **μέλλω** *am about.* Augment 355 b.

μελλήσω **ἐμέλλησα** v. *μελλητέος*

14. **μένω** *remain:* also *μίμνω* (506, 3) poetic.

μενῶ **ἔμεινα** **μεμένηκα** v. **μενετός, -τέος**

15. **νέμω** *distribute.*

νεμῶ **ἔνειμα** **νενέμηκα, -ημαι** **ἐνεμήθην**

16. **οἴομαι**, more fr. **οἶμαι** *think;* impf. **ᾠόμην** (**ᾤμην**).

οἰήσομαι [*ᾠησάμην*] **ᾠήθην** (497 a)

17. **οἴχομαι** *am gone;* impf. **ᾠχόμην** *was gone* or *went.*

οἰχήσομαι [*ᾤχημαι*]

18. **πέρδομαι**, see 508, 22; fu. **παρδήσομαι.**

19. **πέτομαι** *fly*, see 508, 23; fu. **πτήσομαι, πέτησομαι.**

Second Class (*Strong-Vowel Class*, 394).

511. The theme-vowel *α, ι, υ* takes the *strong* form *η, ει, ευ.*

a. Mute themes.

1. **λήθω** (*λαθ-*) rare in prose, = **λανθάνω** cl. 5, *lie hid.*

2. **σήπω** (*σαπ-*) *rot*, trans.

σήψω [*ἔσηψα*] **σέσηπα** (501) [*σέσημμαι*] **ἐσάπην**

3. **τήκω** (*τακ-*) *melt*, trans.

τήξω **ἔτηξα** **τέτηκα** (501) **ἐτάκην**
[*τέτηγμαι*] **ἐτήχθην** rare

4. **τρώγω** (for *τρηγω*, root *τραγ-*) *gnaw.*

τρώξομαι **ἔτραγον** **τέτρωγμαι** v. **τρωκτός**

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12. Hm. 2d pf. *μέμηλα*, pf. m. 3d sg. *μέμβλεται* (for *με-μλε-ται*, 60 D), plup. *μέμβλετο.*

16. Hm. act. *οἴω* or *ὀΐω*, middle almost always with diaeresis *ὀΐομαι*, ao. *ὠϊσάμην*, ao. p. *ὠΐσθην.*

17. Hm. also pr. *οἰχνέω* cl. 5, pf. *παρ-ῴχηκα.* Hd. *οἴχωκα* (for *οιχ-οχ-α*, 73).

20. Hm. *ἄλθομαι am healed*, fu. *ἀλθήσομαι.*

21. Hm. *κήδω trouble*, fu. *κηδήσω*, ao. *ἐκήδησα* (2d pf. *κέκηδα*, not in Hm., intrans. =) m. *κήδομαι am troubled*, irreg. fu. pf. *κεκαδήσομαι*, different from fu. pf. of *χάζω* (514 D, 18).

22. Hm. *μέδομαι attend to*, fu. *μεδήσομαι.* Cf. Hm. *μέδων* (-ντ-), *μεδέων* (-ντ-) *guardian.* Cf. also *μήδομαι intend, contrive*, fu. *μήσομαι*, ao. *ἐμησάμην.*

5. **ἀλείφω** (αλιφ-) *anoint.*

ἀλείψω	**ἤλειψα**	**ἀλήλιφα** (368)	**ἠλείφθην**
		ἀλήλιμμαι	[ἠλίφην]

6. *ἐρείπω* (ερικ-) *overthrow;* chiefly Ion. and poet.

ἐρείψω	[ἤρειψα]	[ἐρήριμμαι]	ἠρείφθη

7. **λείπω** (λιπ-) *leave:* also **λιμπάνω** cl. 5, rare.

λείψω	**ἔλιπον**	**λέλοιπα, λέλειμμαι**	**ἐλείφθην**

8. **πείθω** (πιθ-) *persuade.*

πείσω	**ἔπεισα**	**πέπεικα, πέπεισμαι**	**ἐπείσθην**
	ἔπιθον	**πέποιθα** *trust* r. A. pr.	

9. **στείβω** (στιβ-) *tread,* chiefly used in pr. impf.; rare in prose.

	ἔστειψα	*ἐστίβημαι*	v. *στειπτός*

10. *στείχω* (στιχ-) *march, go,* chiefly in pr. impf.; Ion. and poet.

11. **φείδομαι** (φιδ-) *spare.*

φείσομαι	**ἐφεισάμην**		

12. *κεύθω* (κυθ-) *hide,* poetic.

κεύσω	*ἔκευσα* Hm.	*κέκευθα* as pres.	

13. *πεύθομαι* (πυθ-) poetic for **πυνθάνομαι** cl. 5, *inquire, learn.*

14. *τεύχω* (τυχ-, τυκ-) *make ready, make,* poetic.

τεύξω	*ἔτευξα*	*τέτυγμαι*	

15. **φεύγω** (φυγ-) *flee;* also **φυγγάνω** cl. 5.

φεύξομαι or **φευξοῦμαι** (426)	**ἔφυγον**	**πέφευγα**	v. **φευκτός, -τέος**

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511 D. 6. Ion. 2d ao. *ἤριπον fell,* 2d pf. *ἐρήριπα am fallen;* Pind. 2d ao. p. *ἠρίπην.*

8. Hm. 2d ao. *πέπιθον* (436 D) *persuaded,* whence fu. *πεπιθήσω shall persuade;* but *πιθήσω* (405) *shall obey,* ao. par. *πιθήσᾱς trusting,* 2d plup. 1st pl. *ἐπέπιθμεν trusted* (492 D, 15). Aesch. 2d pf. imv. *πέπεισθι.*

10. Ep. ao. *ἔστειξα* and *ἔστιχον.*

11. Hm. 2d ao. *πεφιδόμην* (436 D), fu. *πεφιδήσομαι.*

12. Hm. pr. *κευθάνω* cl. 5; 2d ao. 3d sg. *κύθε,* sub. 3d pl. *κεκύθωσι* (436 D). In Trag. *κεύθω, κέκευθα,* may mean *am hidden.*

14. Hm. ao. p. *ἐτύχθην,* 2d pf. part. *τετευχώς,* fu. pf. *τετεύξομαι,* 2d ao. *τέτυκον, τετυκόμην* (436 D) *prepared.* Also pr. *τιτύσκομαι* (for *τι-τυκ-σκομαι*) *prepare, aim.* For *τετεύχαται, -ατο,* see 464 D a.

15. Hm. 2d pf. par. *πεφυζότες* (cf. Hm. *φύζα = φυγή flight*), pf. m. par. *πεφυγμένος,* v. *φυκτός.*

16. Ion. and poet. theme *ταφ-* or *θαπ-* (cf. 74), 2d pf. *τέθηπα wonder,* 2d ao. par. *ταφών.*

17. Hm. *τμήγω* (τμαγ-) *cut = τέμνω* cl. 5 (521, 8), ao. *ἔτμηξα,* 2d ao. *ἔτμαγον,* 2d ao. p. *ἐτμάγην.*

512. b. Themes in *-υ-*.

1. **θέω** (*θυ-*) *run.* Fu. **θεύσομαι.**

2. **νέω** (*νυ-*) *swim.*

νευσοῦμαι (426)	**ἔνευσα**	**νένευκα**	v. **νευστέος**

3. **πλέω** (*πλυ-*) *sail.*

πλεύσομαι or	**ἔπλευσα**	**πέπλευκα**	[*ἐπλεύσθην*]
πλευσοῦμαι [*πλεύσω*]		**πέπλευσμαι** (461)	v. **πλευστέος**

4. **πνέω** (*πνυ-*) *breathe, blow.*

πνεύσομαι or	**ἔπνευσα**	**πέπνευκα**	[*ἐπνεύσθην*]
πνευσοῦμαι			

5. **ῥέω** (*ῥυ-*) *flow.*

ῥεύσομαι or	[*ἔρρευσα*]	**ἐρρύηκα**	**ἐρρύην** as act.
ῥυήσομαι fu. p. as act.			v. *ῥυτός*

6. **χέω** (*χυ-*) *pour.*

χέω (427)	**ἔχεα** (430)	**κέχυκα, κέχυμαι**	**ἐχύθην**

Third Class (*Tau-Class,* 395).

513. The theme assumes $-\tau^{o}|_{\epsilon}-$ in the present. Verbs of this class have themes ending in a labial mute.

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18. Ion. and poet. *ἐρείκω* (*ερικ-*) *rend,* ao. *ἤρειξα,* 2d ao. *ἤρικον* intrans. *shivered,* pf. m. *ἐρήριγμαι.*

19. Epic and Ion. *ἐρεύγομαι spew* (Att. *ἐρυγγάνω* cl. 5), fu. *ἐρεύξομαι,* 2d ao. *ἤρυγον roared.*

20. Hm. *ἐρεύθω* (*ερυθ-*) *make red,* ao. inf. *ἐρεῦσαι.* Also pr. *ἐρυθαίνομαι grow red.*

512 D. 2. Hm. has also *νήχω, νήχομαι,* fu. *νήξομαι* (freq. in late prose). Dor. *νάχω, νάχομαι.* Hm. *ἔννεον* (355 D a).

3. Ion. and poet. *πλώω,* fu. *πλώσομαι,* ao. *ἔπλωσα,* also 2d ao. *ἔπλων* (489 D, 27), pf. *πέπλωκα,* v. *πλωτός.*

4. Hm. 2d ao. imv. *ἄμ-πνυε,* 2d ao. m. 3d sg. *ἄμ-πνῦτο* (489 D, 32), ao. p. *ἀμ-πνύνθην* (469 D), pf. m. *πέπνῦμαι am animated, intelligent:* connected with this is pr. *πινύσκω* (*πινυ-*) Aesch. *make wise,* Hm. ao. *ἐπίνυσσα.*

6. Hm. also *χείω* (409 D b), ao. usu. *ἔχευα* (430 D), 2d ao. m. 3d sg. *χύτο* (489 D, 34).

7. Hm. *ἀλέομαι* and *ἀλεύομαι* (*αλυ-*) *avoid* (act. *ἀλεύω avert,* Aesch.), ao. *ἠλεάμην* and *ἠλευάμην* (430 D). Pr. also *ἀλεείνω.*

8. Poet. *κλέω* (*κλυ-*) *celebrate* (i. e. *make* men *hear* of), Hm. *κλείω.* Also pr. *κλύω hear.* 2d ao. *ἔκλυον heard,* imv. *κλῦθι* or *κέκλυθι, κλῦτε* or *κέκλυτε* (489 D, 30), also *κλύε, κλύετε,* par. m. *κλύμενος* = v. *κλυτός, κλειτός celebrated.*

9. Poet. *σεύω* (*συ-*) *drive* (also in late prose), ao. *ἔσσευα* (355 D a, 430 D), pf. m. *ἔσσυμαι hasten* (365 D, 389 D b), ao. p. *ἐσσύθην* or *ἐσύθην,* 2d ao. m. 3d sg. *σύτο* (489 D, 33). The Att. drama has irreg. forms of a pr. m., 3d sg. *σεῦται,* 3d pl. *σοῦνται,* imv. *σοῦ, σούσθω, σοῦσθε.*

1. **ἅπτω** (ἁφ-) *fasten, kindle*, middle *touch*.			
ἅψω	**ἧψα**	**ἧμμαι**	**ἥφθην**
2. **βάπτω** (βαφ-) *dip, dye*.			
βάψω	**ἔβαψα**	**βέβαμμαι**	**ἐβάφην**, *ἐβάφθην* r.
3. **βλάπτω** (βλαβ-) *hurt*.			
βλάψω	**ἔβλαψα**	**βέβλαφα** **βέβλαμμαι**	**ἐβλάφθην** and **ἐβλάβην**
4. **θάπτω** (ταφ-, 74 c) *bury*.			
θάψω	**ἔθαψα**	**τέθαμμαι**	**ἐτάφην**, v. *θαπτέος*
5. **θρύπτω** (τρυφ-, 74 c) *break down, weaken*.			
θρύψω	*ἔθρυψα* Hipp.	**τέθρυμμαι**	[*ἐθρύφθην*]
6. **καλύπτω** (καλυβ-) *cover*.			
καλύψω	**ἐκάλυψα**	**κεκάλυμμαι**	**ἐκαλύφθην**
7. **κάμπτω** (καμπ-) *bend*.			
κάμψω	**ἔκαμψα**	**κέκαμμαι** (463 b)	**ἐκάμφθην**
8. **κλέπτω** (κλεπ-) *steal*.			
κλέψω	**ἔκλεψα**	**κέκλοφα** **κέκλεμμαι**	**ἐκλάπην** *ἐκλέφθην*
9. **κόπτω** (κοπ-) *cut*.			
κόψω	**ἔκοψα**	**κέκοφα, κέκομμαι**	**ἐκόπην**, v. **κοπτός**
10. **κρύπτω** (κρυφ-) *hide*.			
κρύψω	**ἔκρυψα**	**κέκρυμμαι**	**ἐκρύφθην** *ἐκρύφην* [*ἐκρύβην*]
11. **κύπτω** (κῡφ-) *stoop*.			
κύψω	**ἔκῡψα**	**κέκῡφα**	
12. **ῥάπτω** (ῥαφ-) *sew*.			
ῥάψω	**ἔρραψα**	**ἔρραμμαι**	**ἐρράφην**
13. **ῥίπτω** (ῥῑφ-, ῥιφ-) *throw*.			
ῥίψω	**ἔρρῑψα**	**ἔρρῑφα, ἔρρῑμμαι**	**ἐρρίφθην** **ἐρρίφην**
14. **σκάπτω** (σκαφ-) *dig*.			
σκάψω	**ἔσκαψα**	**ἔσκαφα, ἔσκαμμαι**	**ἐσκάφην**
15. **σκέπτομαι** (σκεπ-) *view*.			
σκέψομαι	**ἐσκεψάμην**	**ἔσκεμμαι**	[*ἐσκέφθην*]

a. Instead of *σκέπτομαι*, the Attic writers almost always use the kindred *σκοπέω* in the present and imperfect; but the other tenses of *σκοπέω* are found only in late writers.

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518 D. 3. Hm. pr. m. 3d sg. *βλάβεται*.
4. Hm. pf. m. 3d pl. *τεθάφαται* (364 D a); Hd. ao. p. *ἐθάφθην*.
5. Hm. 2d ao. p. *ἐτρύφην*.
9. Hm. 2d pf. part. *κεκοπώς*.

16. **σκήπτω** (*σκηπ-*) *prop.*

σκήψω	ἔσκηψα	[ἔσκηφα] ἔσκημμαι	ἐσκήφθην

17. **σκώπτω** (*σκωπ-*) *jeer.*

σκώψομαι	ἔσκωψα	[ἔσκωμμαι]	ἐσκώφθην

18. **τύπτω** (*τυπ-*, also *τυπτε-*) *strike.*

τυπτήσω			ἐτύπην

a. *ἐτύπτησα* is found in Aristotle; *τετύπτηκα, τετύπτημαι, ἐτυπτήθην* are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from *πατάσσω* (*παταγ-*), the perfect and passive systems from *πλήσσω* (514, 5).

Fourth Class (*Iota-Class*, 396 ff),

The theme assumes -ι°|ε- in the present, always with sound-changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. *Verbs in -σσω and -ζω which form second tenses.*

514. 1. **ἀλλάσσω** (*αλλαγ-*) *exchange.*

ἀλλάξω	ἤλλαξα	ἤλλαχα, ἤλλαγμαι	ἠλλάγην
			ἠλλάχθην

2. **κηρύσσω** (*κηρῡκ-*) *proclaim.*

κηρύξω	ἐκήρυξα	κεκήρῡχα, -γμαι	ἐκηρύχθην

3. **μάσσω** (*μαγ-*) *knead.*

μάξω	ἔμαξα	μέμαχα, μέμαγμαι	ἐμάγην, *ἐμάχθην*

4. **ὀρύσσω** (*ορυχ-*) *dig.*

ὀρύξω	ὤρυξα	ὀρώρυχα, -γμαι	ὠρύχθην

a. Pf. m. *ὤρυγμαι* (for *ὀρώρυγμαι*) late, 2d ao. p. *ὠρύχην* doubtful.

5. **πλήσσω** (*πλαγ-, πληγ-*) *strike.* (**ἐκπλήγνυσθαι** cl. 5, Thuc.)

πλήξω	ἔπληξα	πέπληγα	ἐπλήγην
		πέπληγμαι	*ἐπλήχθην*

a. *ἐκπλήσσω, καταπλήσσω* make *-επλάγην* (471 a). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from *πατάσσω* (*παταγ-*), which in Att. is confined to the active, or from *τύπτω* (518, 18).

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18. Ion. and Lyric 1st ao. *ἔτυψα*, pf. m. *τέτυμμαι*, poet. 2d ao. *ἔτυπον*.

19. Poet. *γνάμπτω* (*γναμπ-*) *bend*, fu. *γνάμψω*, ao. *ἔγναμψα*, ao. p. *ἐγνάμφθην*.

20. Hm. *ἐνίπτω* (*ενιπ-*) *chide*, also *ἐνίσσω* cl. 4 (515 D, 3), 2d ao. *ἠνίπαπον* and *ἐνένῑπον* (436 D).

21. Poet. *μάρπτω* (*μαρπ-*) *seize*, fu. *μάρψω*, ao. *ἔμαρψα*. In Hes. 2d ao. *μέμαρπον* (436 D), opt. *μεμάποιεν*, inf. *μαπέειν*, 2d pf. *μέμαρπα*.

514 D. 5. Hm. 2d ao. (*ἐ*)*πέπληγον* (436 D), 2d ao. p. *ἐκ-πλήγην, κατ-επλήγην*.

6. πράσσω (πρᾱγ-) *do.*
πράξω   ἔπρᾱξα   πέπρᾱγα, πέπρᾱχα (452 a)   ἐπράχθην
πέπρᾱγμαι

7. πτήσσω (πτηκ-) *cower*: also πτώσσω Ion. and poet.
[πτήξω]   ἔπτηξα   ἔπτηχα

8. ταράσσω (ταραχ-) *disturb*: also θράσσω (τραχ-) mostly poet.
ταράξω   ἐτάραξα   τετάραγμαι   ἐταράχθην
ἔθραξα (74 c)   ἐθράχθην r.

9. τάσσω (ταγ-) *arrange.*
τάξω   ἔταξα   τέταχα, τέταγμαι   ἐτάχθην, ἐτάγην r.

10. φρίσσω (φρῑκ-) *am rough.*
[φρίξω]   ἔφρῑξα   πέφρῑκα *bristle, shudder.*

11. φυλάσσω (φυλακ-) *guard*, middle *guard* (one's self) *against.*
φυλάξω   ἐφύλαξα   πεφύλαχα, -γμαι   ἐφυλάχθην

12. κλάζω (κλαγγ-, 398 b) *make a loud noise*, mostly poet.
κλάγξω   ἔκλαγξα   κέκλαγγα as pr., fu. pf. κεκλάγξομαι

13. κράζω (κραγ-) *cry;* pr. impf. rare.
ἔκραγον   κέκρᾱγα as pr., fu. pf. κεκράξομαι

a. κράξω, ἔκραξα, late. Pf. imv. κέκραχθι, see 492, 8.

14. ῥέζω (ῥεγ-) *do*, poet. and Ion.: also ἔρδω (for ἐρζω, root ἐργ-).
ῥέξω   ἔρεξα, ἔρρεξα   ἐρέχθην
ἔρξω   ἔρξα

15. σφάζω (σφαγ-) *slay*, in Attic prose usu. σφάττω.
σφάξω   ἔσφαξα   ἔσφαγμαι   ἐσφάγην

16. τρίζω (τρῑγ-) *squeak*, poet. and Ion. 2d pf. τέτρῑγα as pres.

17. φράζω (φραδ-) *declare.*
φράσω   ἔφρασα   πέφρακα, πέφρασμαι   ἐφράσθην

18. χάζω (χαδ-) *make retire;* middle *retire;* chiefly poetic.
ἐχασάμην

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7. Hm. has from kindred root πτα-, 2d ao. 3 du. κατα-πτήτην (489 D, 25) and pf. part. πεπτηώς, -ῶτος (446 D, 455 D b).
8. Hm. 2d pf. τέτρηχα, *am troubled.*
10. Pind. pf. par. πεφρίκοντας, see 455 D a.
12. Poet. 2d ao. ἔκλαγον. Hm. 2d pf. par, κεκληγώς, gen. -οντος (455 D a).
14. Ion. pf. ἔοργα, plup. ἐώργεα (369 D).
Hd. pr. impf. ἕρδω instead of ἔρδω.
15. Ion. and poet. 1st ao. p. ἐσφάχθην.
17. Hm. 2d ao. ἐπέφραδον (436 D). Hes. pf. m. part. πεφραδμένος.
18. Hm. fu. χάσσομαι, 2d ao. m. irreg. κεκαδόμην (436 D) *retired*, but act. κέκαδον *deprived*, fu. κεκαδήσω *shall deprive.* Cf. 510 D, 21.

19. **χέζω** (χεδ-) *alvum exonero.*

χεσοῦμαι (426) **ἔχεσα, ἔχεσον** r. **κέχοδα, κέχεσμαι**

II. *Verbs in -σσω and -ζω with other peculiarities.*

515. a. Labial themes (397 b, 398 c).

1. **πέσσω** (πεπ-, formerly πεκ-) *cook:* [**πέπτω** later].

πέψω	**ἔπεψα**	**πέπεμμαι**	**ἐπέφθην**

2. **νίζω** (νιβ-, formerly νιγ-), *wash hands or feet:* [**νίπτω** later].

νίψω	**ἔνιψα**	**νένιμμαι**	**ἐνίφθην** Hipp.

516. b. Lingual themes which make -σσω (-ττω).

1. **ἁρμόττω** *fit together:* also ἁρμόζω poet.

ἁρμόσω	**ἥρμοσα**	**ἥρμοσμαι**	**ἡρμόσθην**

2. **βλίττω** *take the honey* (μέλι, μέλιτ-ος, 60 D). ao. **ἔβλισα.**

3. βράσσω *boil.* [ao. ἔβρασα, pf. m. βέβρασμαι.]

4. ἐρέσσω (ερετ-) *row.* Only pr. impf. in Att.

5. **πάσσω** *sprinkle.*

πάσω	**ἔπασα**	[πέπασμαι]	**ἐπάσθην**

6. **πλάσσω** *mould.*

πλάσω Hipp.	**ἔπλασα**	**πέπλασμαι**	**ἐπλάσθην**

7. **πτίσσω** *pound.*

	ἔπτισα Hd.	**ἔπτισμαι**	[ἐπτίσθην]

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20. Poet. *κρίζω creak;* 2d ao. 3d sg. *κρίκε* (or *κρίγε*) Hm., 2d pf. *κέκρῑγα* Aristoph.

21. Poet. *πελάζω* (*πελαδ-, πελα-, πλα-*) *bring near*, mid. *come near*, pr. and ao. act. also in prose, intrans., fu. *πελάσω, πελῶ* (424), ao. *ἐπέλασα*, pf. m. *πέπλημαι*, ao. p. *ἐπελάσθην* and Trag. *ἐπλάθην*, 2d ao. m. 3d sg. *πλῆτο*, 3d pl. *ἔπληντο* (489 D, 24). Pr. also *πελάω*, Ep. *πίλναμαι* or *πιλνάω* cl. 5 (529 D, 6), Trag. *πελάθω, πλάθω* (494).

515 D. 2. Hm. *νίπτομαι.*

3. Hm. *ἐνίσσω* (*ενιπ-*) = *ἐνίπτω* cl. 3, *chide* (513 D, 20).

4. Hm. *ὄσσομαι* (*οπ-*) *foresee*, only pr. impf.; cf. 539, 4.

5. Hm. *λάζομαι* (*λαβ-*) = *λαμβάνω* cl. 5, *take* (523, 5). Attic poets have *λάζυμαι.*

516 D. 4. Hm. ao. *ἤρεσα* and *ἤρεσσα.*

8. Hd. *ἀφάσσω* = *ἀφάω feel*, ao. *ἤφασα.*

9. Poet. *ἱμάσσω lash*, Hm. ao. *ἵμασα*; cf. *ἱμάς lash*, gen. *ἱμάντ-ος.*

10. Poet. *κορύσσω* (*κορυθ-*) *equip*, ao. m. *κορυσσάμενος*, pf. m. *κεκορυθμένος* (53 D a).

11. Poet. (rare in prose) *λίσσομαι* (*λιτ-*) *pray*, also *λίτομαι* cl. 1. Hm. ao. *ἐλλισάμην* (355 D a), 2d ao. inf. *λιτέσθαι.*

12. Poet. *νίσσομαι go*, fu. *νίσομαι.* Also pr. *νέομαι*, usu. with future meaning.

517. c. Themes of variable form.

1. **ἁρπάζω** (ἁρπαδ-, also ἁρπαγ- not Att.) *seize*.

ἁρπάσω (-ομαι)	**ἥρπασα**	**ἥρπακα, ἥρπασμαι**	**ἡρπάσθην**
[*ἁρπάξω*]	[*ἥρπαξα*]	[*ἥρπαγμαι*]	[*ἡρπάχθην, ἡρπάγην*]

2. *βαστάζω* (*βασταδ-*, late *βασταγ-*) *carry*, poet. (late in prose).

βαστάσω	*ἐβάστασα* [-*ξα*]	[*βεβάσταγμαι*]	[*ἐβαστάχθην*]

3. [*νάσσω*] (*ναγ-* and *ναδ-*) *press close*. pf. m. **νένασμαι**.

4. **παίζω** (*παιδ-* and *παιγ-*) *sport*.

παιξοῦμαι (426)	**ἔπαισα**	**πέπαισμαι**	v. **παιστέος**

a. *ἔπαιξα, πέπαιχα, πέπαιγμαι, ἐπαίχθην* are late: so also fu. *παίξομαι* and *παίξω*.

5. **σῴζω**, later **σώζω** (*σω-*, *σῳδ-*) *save*.

σώσω	**ἔσωσα**	**σέσωκα, σέσωμαι**	**ἐσώθην**
		σέσωσμαι	v. **σωστέος**

6. **χρώζω** (*χρωδ-*, *χροϊδ-*) *color*, also *χροΐζω* poet.; [*χρώννῡμι* late].

	[*ἔχρωσα*]	[*κέχρωκα*] *κέχρωσμαι*	**ἐχρώσθην**

7. **ἵζω** (*ἱδ-*, *ἱζε-*) *sit, seat*, middle **ἵζομαι**, also *ἕζομαι* (*ἑδ-*), *sit*: found chiefly in comp. with *κατά*. Hence

καθίζω, impf. **ἐκάθιζον** (361): also **ἱζάνω, καθιζάνω**, cl. 5.

καθιῶ (425) **ἐκάθισα** and **καθῖσα**.

καθιζήσομαι **ἐκαθισάμην**

καθέζομαι, impf. **ἐκαθεζόμην** and *καθεζόμην*.

καθεδοῦμαι (for *καθεδέσομαι*, cf. 423). [*ἐκαθέσθην*]

a. Pr. ind. *ἕζομαι, καθέζομαι*, is rare in classic Greek, and the pr. inf. and part. and the impf. have usually an aorist meaning. The root of both these verbs was originally *σεδ-* (Lat. *sed-eo*).

8. **ὄζω** (*οδ-*, *οζε-*) *smell*.

ὀζήσω	**ὤζησα**

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517 D. 1. Hm. **ἁρπάξω** and **ἥρπαξα**.

3. Hm. and Hd. **ἔναξα**.

5. Hm. pr. *σώζω* and *σαόω* (shortened in subj. *σόῃς, σόῃ, σόωσι*), fu. *σαώσω*, ao. *ἐσάωσα*, ao. p. *ἐσαώθην*. The orig. theme was *σαο-* (cf. 227 D), from which comes also a 2d ao. (*μι*-form) *σάω he saved* and *save thou*.

7. Hm. ao. *εἷσα* (= *ἐ-σεδ-σα*) *seated*, imv. *εἷσον* (better *ἕσσον*), inf. *ἕσσαι*, par. *ἕσας* (*ἀνέσας*), Hd. *εἵσας*; middle trans. 3d sg. *ἑέσσατο* (*εἵσατο* Eur., *ἕσσαντο* Pind.), par. *ἑσσάμενος*, Hd. *εἱσάμενος*; fu. *ἕσσομαι* (= *σεδ-σομαι*). In comp. Hm. has ao. *καθεῖσα* and *κάθισα*.

8. Hm. pf. *ὄδωδα* as pr.

9. Pr. *μύζω* (*μῡγ-*, *μῡζε-*), Hm. ao. *ἐμύζησα*.

10. Hm. *ἀφύσσω* (*αφυγ-*, *αφυδ-*) *draw out*, fu. **ἀφύξω**, ao. **ἤφυσα**. Also once pr. **ἀφύω**.

III. *Liquid themes which form second tenses.*

518. 1. **ἀγείρω** (*αγερ-*) *gather.*

  ἤγειρα [*ἀγήγερκα, -μαι*]

2. **αἴρω** (*ᾱρ-*) *lift;* contracted from **ἀείρω** (*αερ-*).

ἀρῶ **ἦρα** (431 b) **ἦρκα, ἦρμαι** **ἤρθην**

3. **ἅλλομαι** (**ἁλ-**) *leap.*

ἁλοῦμαι **ἡλάμην** (431 b, 2d ao. *ἡλόμην* doubtful in Att., cf. 489 D, 35).

4. **βάλλω** (*βαλ-*, *βλα-*, 64) *throw.*

βαλῶ **ἔβαλον** **βέβληκα, βέβλημαι** **ἐβλήθην**

5. **ἐγείρω** (*εγερ-*) *rouse, wake* trans., 2d pf. and mid. *wake* intrans.

ἐγερῶ **ἤγειρα** **ἐγρήγορα** (368, 501) **ἠγέρθην**

  ἠγρόμην (437 D) **ἐγήγερμαι**

a. A poetic pr. *ἔγρω, ἔγρομαι* is also found.

6. **θάλλω** (*θαλ-*) *flourish.* 2d pf. **τέθηλα.**

7. *καίνω* (*καν-*) *kill*, fu. *κανῶ*, 2d ao. *ἔκανον*: other tenses doubtful. In prose only as compound, **κατακαίνω.**

8. **κείρω** (*κερ-*) *shear.*

κερῶ *ἔκειρα* [*κέκαρκα*] **κέκαρμαι** [*ἐκάρην*] v. *καρτέος*

9. **κλίνω** (*κλιν-*) *make incline*, see 519, 1.

10. **κτείνω** (*κτεν-*) *kill*, see 519, 4.

11. **μαίνομαι** (*μαν-*) *am mad:* poet. *μαίνω madden*, ao. *ἔμηνα.*

μανοῦμαι Hd. *μέμηνα am mad* **ἐμάνην**

12. **ὀφείλω** *am obliged.* 2d ao. **ὤφελον.** From theme *οφειλε-* come

ὀφειλήσω **ὠφείλησα** **ὠφείληκα** **ὠφειλήθην**

13. *πείρω* (*περ-*) *pierce* (pr. Epic only).

  ἔπειρα *πέπαρμαι*

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518 D. 1. Hm. pr. impf. 3d pl. *ἠγερέθονται, -οντο* (494), 2d ao. 3d pl. *ἀγέροντο*, inf. *ἀγέρεσθαι* (389 D a), part. *ἀγρόμενος* (437 D), ao. p. *ἠγέρθην.*

2. Hm. has only ao. m. *ἠράμην*, p. part. *ἀρθείς.* He commonly uses Ion. and poet. *ἀείρω* (*αερ-*), ao. *ἤειρα*, ao. p. *ἠέρθην*, plup. 3d sg. *ἄωρτο* (for *ηορτο*): pr. impf. 3d pl. *ἠερέθονται, -οντο* (494).

4. Hm. pf. 2d sg. *βέβληαι* (462 D), 3d pl. *βεβλήαται, -ατο* (376 D d), also *βεβολήατο*, part. *βεβολημένος*; 2d ao. m. 3d sg. *ἔβλητο*, etc. (489 D, 21); fu. once *συμβλήσομαι.*

6. Hm. pf. part. fem. *τεθαλυῖα* (451 D c), 2d ao. 3d sg. *θάλε.* Hm. pr. *θηλέω*, fu. *θηλήσω*, pr. part. *θαλέθων* (494), *τηλεθάων.*

8. Hm. ao. *ἔκερσα* (431 D c). Hd. has ao. p. *ἐκάρην*, Pind. *ἐκέρθην.*

11. Hm. ao. *ἐμηνάμην*, Theoc. pf. m. *μεμάνημαι.*

12. Hm. in pr. impf. almost always *ὀφέλλω* (different from *ὀφέλλω increase*, ao. opt. *ὀφέλλειε*, 431 D d).

13. Hd. ao. p. *ἐπάρην.*

14. *σαίρω* (*σαρ-*) *sweep.*			
	ἔσηρα	**σέσηρα** *grin*	
15. [*σκέλλω*] (*σκελ-*, *σκλε-*) *dry* (500, 6).			
[*σκλήσομαι*]	*ἔσκλην* (489, 11)		
16. **σπείρω** (*σπερ-*) *sow.*			v. *σπαρτός*
σπερῶ	**ἔσπειρα**	**ἔσπαρμαι**	**ἐσπάρην**
17. **στέλλω** (*στελ-*) *send.*			
στελῶ	**ἔστειλα**	**ἔσταλκα, ἔσταλμαι**	**ἐστάλην**
18. **σφάλλω** *trip up, deceive.*			
σφαλῶ	**ἔσφηλα**	[*ἔσφαλκα*] **ἔσφαλμαι**	**ἐσφάλην**
19. **φαίνω,** *show,* middle *appear.*			
φανῶ	**ἔφηνα**	**πέφαγκα, πέφασμαι**	**ἐφάνθην** r. pr.
		πέφηνα intr.	**ἐφάνην**
20. **φθείρω** (*φθερ-*) *corrupt, destroy.*			
φθερῶ	**ἔφθειρα**	**ἔφθαρκα, ἔφθαρμαι**	**ἐφθάρην**
		ἔφθορα	[v. *φθαρτός*]
21. **χαίρω** (*χαρ-*, also *χαρε-*, *χαιρε-*) *rejoice.*			
χαιρήσω	[*ἐχαίρησα*]	**κεχάρηκα**	**ἐχάρην** as act.
[*χαρήσομαι*]		*κεχάρημαι, κέχαρμαι*	v. **χαρτός**

IV. *Liquid themes which reject ν.*

519. A few liquid verbs reject the final *ν* of the theme in some of the systems (the first six only in the perfect and passive systems).

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15. Hm. 1st ao. irreg. *ἔσκηλα made dry.* Ion. pf. *ἔσκληκα am dry.*

19. Hm. 2d ao. act. iter. *φάνεσκε appeared.* From shorter root *φα-* he has impf. *φάε* (morn) *appeared*, fu. pf. *πεφήσεται will appear.* For *φαείνω*, ao. p. *φαάνθην*, see 469 D. For intensive *παμφαίνων*, *παμφανόων*, see 574.

20. Hm. fu. *δια-φθέρσω* (422 D b), 2d pf. *δι-έφθορα am ruined* (in Att. poets trans. and intr.). Hd. fu. m. *δια-φθαρέομαι* intr.

21. Hm. ao. m. *ἐχηράμην*, 2d ao. *κεχαρόμην* (436 D), fu. *κεχαρήσω*, *-ομαι*, pf. part. *κεχαρηώς* (446 D).

22. Poet. *ἀλδαίνω* (*ἀλδαν-*) *nourish*, 2d ao. *ἤλδανον*.

23. Hm. *εἴλω* (*ελ-*, *Fελ-*) *press*, ao. (*ἔ*)*ελσα*, pf. m. *ἔελμαι*, 2d ao. p. *ἐάλην*, inf. *ἀλῆναι*. Pind. has 2d plup. 3d sg. *ἐόλει*. In pr. impf. act., Hm. has only *εἰλέω*. Even Attic writers have pr. impf. *εἰλέω* or *εἱλέω*, also *εἴλλω*: *ἴλλω* is old and poetic.

24. Poet. *ἐναίρω* (*εναρ-*) *slay*, 2d ao. *ἤναρον*, ao. m. 3d sg. *ἐνήρατο*.

25. Poet. *θείνω* (*θεν-*) *smite*, fu. *θενῶ*, ao. *ἔθεινα*, 2d ao. *ἔθενον*.

26. Hm. *μείρομαι* (*μερ-*) *receive as my part*, 2d pf. 3d sg. *ἔμμορε* (365 D), pf. m. 3d sg. *εἵμαρται* (366) *it is fated* used even in Att. prose, part. *εἱμαρμένος*. In later poets, *μεμόρηκε*, *μεμόρηται*, *μεμορημένος*.

27. Poet. *πάλλω* (*παλ-*) *shake*, ao. *ἔπηλα*; Hm. 2d ao. part. *ἀμ-πεπαλών* (436 D), 2d ao. m. 3d sg. *πάλτο* (489 D, 44).

1. **κλΐνω** (*κλιν-, κλι-*) *make incline.*

κλινῶ	**ἔκλῖνα**	[*κέκλικα*] **κέκλιμαι**	**ἐκλίθην** and **κατ-εκλίνην**

2. **κρΐνω** (*κριν-, κρι-*) *judge.*

κρινῶ	**ἔκρῖνα**	**κέκρικα, κέκριμαι**	**ἐκρίθην**

3. **πλΰνω** (*πλυν-, πλυ-*) *wash clothes.*

πλυνῶ	**ἔπλῦνα**	**πέπλυμαι**	*ἐπλύθην* Hipp.

4. **κτείνω** (*κτεν-, κτα-*) *kill:* also **ἀπο-κτίννῡμι, -ύω** cl. 5.

κτενῶ	**ἔκτεινα**	**ἀπ-έκτονα**	
	ἔκτανον	[*ἔκταγκα, ἔκτακα*]	

a. For 2d ao. poet. *ἔκταν*, see 489, 4. For the perf. m. and ao. p. the Attic uses *τέθνηκα* and *ἔθανον* from *θνήσκω* (530, 4).

5. **τείνω** (*τεν-, τα-*) *extend.*

τενῶ	**ἔτεινα**	**τέτακα, τέταμαι**	**ἐτάθην**

6. **κερδαίνω** (*κερδαν-, κερδα-*) *gain.*

κερδανῶ	**ἐκέρδᾱνα** (431 b)	**κεκέρδηκα**	

7. **βαίνω** (*βαν-, βα-*) *go.*

βήσομαι	**ἔβην** (489, 1)	**βέβηκα** (490, 2)	**ἐβάθην** in comp.
βήσω (500, 2)	*ἔβησα*	**βέβαμαι** in comp.	v. **βατός, βατέος**

8. **ὀσφραίνομαι** (*οσφραν-, οσφρα-, οσφρ-*) *smell.*

ὀσφρήσομαι	*ὠσφρόμην* [*ὠσφρησάμην*]		*ὠσφράνθην*

V. *Vowel-themes of the fourth class.*

520. 1. *καίω* (*καυ-*) *burn;* Att. prose **κάω** uncontracted.

καύσω	**ἔκαυσα**	**κέκαυκα, κέκαυμαι**	**ἐκαύθην**

2. *κλαίω* (*κλαυ-*) *weep;* Att. prose **κλάω** uncontracted.

κλαύσομαι	*ἔκλαυσα*	*κέκλαυμαι*	v. *κλαυτός*
κλαυσοῦμαι (426)			later *κλαυστός*
also **κλᾱήσω**			

a. *κέκλαυσμαι, ἐκλαύσθην* are late.

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519 D. 1. Hm. ao. p. *ἐκλίνθην* and *ἐκλίθην*, pf. m. 3d pl. *κεκλίαται* (464 D a).
2. Hm. ao. p. *ἐκρίνθην* (so Hd.) and *ἐκρίθην*.
4. Hm. fu. *κτενέω* and *κτανέω*, ao. p. *ἐκτάθην*.
5. From root *τα-*, Hm. makes also pr. *τανύω* (once with *μι*-form, pr. m. 3d sg. *τάνυται*), fu. *τανύσω*, ao. *ἐτάνυσα*, pf. m. *τετάνυσμαι*, ao. p. *ἐτανύσθην*. Also pr. *τιταίνω*, ao. *ἐτίτηνα*. 6. Hd. fu. *κερδήσομαι*, ao. *ἐκέρδησα*.
7. Hm. ao. m. 3d sg. *ἐβήσετο* (428 D b). Pr. also *βάσκω* cl. 6; 530 D, 11. Pr. part. *βιβάς*, as if from *βιβημι*, also *βιβῶν* (as if from *βιβαω*). Dor. fu. *βᾶσοῦμαι*, Theoc. *βησεῦμαι*. 8. Hd. ao. 3d pl. *ὤσφραντο*.
9. Hm. root *φεν-, φα-*, 2d ao. *ἔπεφνον, πέφνον* (436 D) *killed*, pf. m. *πέφαμαι*, fu. pf. *πεφήσομαι*.

520 D. 1. Hm. ao. *ἔκηα*, Attic poets have part. *κέᾱς* (shortened from *κήᾱς*). Hm. ao. p. *ἐκάην*.

Fifth Class (*Nasal Class*, 402).

The theme assumes a syllable containing ν.

I. *Themes which assume* -ν°|ₑ-.

521. 1. **ἐλαύνω** (ελα-) *drive:* also ἐλάω poetic.

ἐλῶ (**ἐλάσω**, 424)	**ἤλασα**	**ἐλήλακα, ἐλήλαμαι**	**ἠλάθην** [ἠλάσθην]

a. ἐλαύνω is probably for ελα-νυ-ω; see 525 and 488 a.

2. **φθάνω** (φθα-) *anticipate.*

φθήσομαι	**ἔφθην** (489, 8)	[ἔφθακα]	[ἐφθάσθην]
φθάσω	**ἔφθασα**		

3. **πίνω** (πι-, also πο-) *drink.*

πίομαι (427)	**ἔπιον** (489, 16)	**πέπωκα, πέπομαι**	**ἐπόθην**
or **πῖομαι** [πιοῦμαι]			v. πιστός, ποτός, **ποτέος**

4. **τίνω** (τι-) *pay back*, middle *obtain payment.*

τίσω	**ἔτῖσα**	**τέτῖκα, τέτισμαι**	**ἐτίσθην**

5. **φθίνω** (φθι-) *perish.*

φθίσω trans.	ἔφθισα trans.	ἔφθιμαι	v. φθιτός

a. Late ἐφθίνησα ἐφθίνηκα.

6. **δάκνω** (δακ-) *bite.*

δήξομαι	**ἔδακον**	**δέδηγμαι**	**ἐδήχθην**

7. **κάμνω** (καμ-, κμα-) *am weary, sick.*

καμοῦμαι	**ἔκαμον**	**κέκμηκα**	v. **ἀπο-κμητέον**

8. **τέμνω** (τεμ-, τμε-) *cut.*

τεμῶ	**ἔτεμον**, ἔταμον	**τέτμηκα**, τέτμημαι	**ἐτμήθην**

9. πίτνω (πετ-) *fall.* Cf. πίπτω, 506, 4.

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3. Poet. δαίω (δα-) *burn* trans., mid. intr., 2d pf. δέδηα intr., 2d ao. m. sub. 3d sg. δάηται.

4. Poet. δαίομαι (δα-) *divide*, fu. δάσομαι, ao. ἐδασάμην, pf. 3d sg. δέδασται, 3d pl. (irreg.) δεδαίαται. Also pr. δατέομαι (Hes. ao. inf. irreg. δατέασθαι, 430 D).

5. Poet. μαίομαι (μα-, μεν-) *reach after, seek for*, fu. μάσομαι, ao. ἐμασάμην, 2d pf. μέμονα *press on, desire eagerly*, pl. μέμαμεν, etc. (492 D, 9), v. μαστός. In the sense of the pf., Hm. has intensive μαιμάω (574), ao. μαίμησε. In Att. Trag. we find pr. part. μώμενος (= μα-ομενος).

6. Poet. ναίω (να-) *inhabit*, ao. ἔνασσα *caused to inhabit*, m. ἐνασσάμην *became settled in*, = ao. p. ἐνάσθην. Pf. m. νένασμαι late.

7. Hm. ὀπυίω (οπυ-) *take to wife*, fu. ὀπύσω Aristoph.

521 D. 1. Hm. fu. ἐλόω, ἐλάᾳς, etc. (424 D); plup. m. 3d sg. ἐλήλατο, once ἠλήλατο, 3d p. ἐληλέδατο (464 D a). Hipp. ἐλήλασμαι. 2. Hm. pres. φθάνω. 4. Hm. τῖνω. Hm. and Hd. have also pr. τῖνῡμι, τῖνυμαι, v. τιτός.

5. Hm. φθῖνω, φθῖσω, ἔφθῑσα; 2d ao. ἔφθιον, m. ἐφθίμην, ἐφθίθην (489 D, 29). Pr. also φθινύθω (494). 7. Hm. pf. part. κεκμηώς, -ῶτος (446 D, 455 D b).

8. Ion. τάμνω, 2d ao. ἔταμον. Hm. has pr. τέμνω once, τέμω once; also τμήγω (τμαγ-) cl. 2 (511 D, 17).

II. *Themes which assume* -αν°|ₑ-.

522. 1. **αἰσθάνομαι** (*αισθ-*) *perceive:* also **αἴσθομαι** rare.
αἰσθήσομαι **ᾐσθόμην** **ᾔσθημαι** v. **αἰσθητός**

2. **ἁμαρτάνω** (*ἁμαρτ-*) *err.*
ἁμαρτήσομαι **ἥμαρτον** **ἡμάρτηκα, -ημαι** **ἡμαρτήθην**

3. **αὐξάνω** (*αυξ-*) *increase:* also **αὔξω.**
αὐξήσω **ηὔξησα** **ηὔξηκα, ηὔξημαι** **ηὐξήθην**

4. **βλαστάνω** (*βλαστ-*) *sprout:* [also *βλαστέω* late].
βλαστήσω **ἔβλαστον** **(β)εβλάστηκα** (365 a).
[*ἐβλάστησα*]

5. **δαρθάνω** (*δαρθ-*) *sleep,* in comp. except in 2d ao.
ἔδαρθον **δεδάρθηκα** [*ἐδάρθην*]

6. **ἀπ-εχθάνομαι** (*εχθ-*) *am hated.*
ἀπεχθήσομαι **ἀπηχθόμην** **ἀπήχθημαι**
The forms **ἔχθω** *hate,* **ἔχθομαι** *am hated* are poetic.

7. *οἰδάνω* (*οιδ-*) and **οἰδέω** cl. 1, *swell;* [later *οἰδάω, οἰδαίνω.*]
ᾤδησα *ᾤδηκα*

8. **ὀλισθάνω** (*ολισθ-*) *slip;* [later *ὀλισθαίνω*]
[*ὀλισθήσω*] *ὤλισθον* (*ὠλίσθηκα* and *ὠλίσθησα* Hipp.)

9. **ὀφλισκάνω** (*οφλ-, οφλισκ-*) *incur judgment.*
ὀφλήσω **ὦφλον** **ὤφληκα, ὤφλημαι**

523. The following have an inserted nasal.

1. **ἁνδάνω** (*ἁδ-*) *please,* only the present in Attic.

2. *θιγγάνω* (*θιγ-*) *touch.*
θίξομαι **ἔθιγον** v. **ἄ-θικτος**

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10. Hm. *θύνω* (Hes. *θυνέω*) = *θύ-ω rush.*

522 D. 2. Hm. 2d ao. *ἤμβροτον* (for *ημρατον, ημροτον,* 60 D).
3. Hm. *ἀέξω.*
5. Hm. 2d ao. *ἔδραθον* (435 D).
10. Eur. *ἀλφάνω* (*αλφ-*) *procure.* Hm. 2d. ao. *ἦλφον.*
The following two add *-αίνω* to the theme.
11. Hes. *ἀλιταίνω* (*αλιτ-*) *offend.* Hm. 2d ao. *ἤλιτον,* m. *ἠλιτόμην,* pf. part. irreg. *ἀλιτήμενος* (cf. 389 D b).
12. Hm. *ἐριδαίνω* (*εριδ-*) *contend* (= *ἐρίζω* cl. 4), ao. m. inf. *ἐριδήσασθαι.* Pr. also *ἐριδμαίνω provoke.*

523 D. 1. Hm. impf. *ἥνδανον, ἑήνδανον* (Hd. *ἑάνδανον*) see 359 D; 2d ao. *ἅδον* or *εὔαδον* (= *εϜϜαδον,* cf. 355 D a), 2d pf. *ἕᾱδα.* Hd. 2d ao. *ἕαδον,* fut. *ἁδήσω.* For *ἄσμενος,* see 489 D, 46.

3. *κιγχάνω* (*κιχ-*) *come up to.*

κιχήσομαι *ἔκιχον* v. *ἀ-κίχητος*

4. **λαγχάνω** (λαχ-) *obtain by lot.*

λήξομαι **ἔλαχον** **εἴληχα, εἴληγμαι** **ἐλήχθην**

5. **λαμβάνω** (λαβ-) *take.*

λήψομαι **ἔλαβον** **εἴληφα, εἴλημμαι** **ἐλήφθην**
λέλημμαι

6. **λανθάνω** (*λαθ-*) *lie hid*, middle *forget:* also **λήθω** cl. 2 (511, 1).

λήσω **ἔλαθον** **λέληθα, λέλησμαι** v. *ἄ-λαστος*

a. The simple middle is rare in prose, *ἐπι-λανθάνομαι* (seldom *ἐκ-λανθάνομαι*) being used instead.

7. **μανθάνω** (*μαθ-*) *learn.*

μαθήσομαι **ἔμαθον** **μεμάθηκα** v. **μαθητός, -τέος**

8. **πυνθάνομαι** (*πυθ-*) *inquire, learn:* also *πεύθομαι* cl. 2, poet.

πεύσομαι **ἐπυθόμην** **πέπυσμαι** v. **πευστέος**

9. **τυγχάνω** (*τυχ-*) *hit, happen.*

τεύξομαι **ἔτυχον** **τετύχηκα, τέτευχα** [*ἐτεύχθην*]
[*τέτευγμαι*]

III. *Themes which assume* -*νε*°|*ε*-.

524. 1. **βῡνέω** (*βυ-*) *stop up;* [also *βύω*].

βύσω **ἔβῡσα** **βέβυσμαι** [*ἐβύσθην*] v. **βυστός**

2. **ἱκνέομαι** (*ἱκ-*) *come.*

ἵξομαι **ἱκόμην** **ἷγμαι**

a. *ἀφ-ικνέομαι* is commonly used in prose.

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3. Hm. *κιχάνω*, ao. *κιχήσατο*. For *μι*-forms from theme *κιχε-*, see 538 D, 4.

4. Hd. fu. *λάξομαι*. Hm. 2d ao. *ἔλαχον obtained by lot*, but *λέλαχον* (436 D) *made partaker*. Ion. and poet. 2d pf. *λέλογχα*.

5. Hd. fu. *λάμψομαι*, pf. *λελάβηκα*, pf. m. *λέλαμμαι* (463 b), ao. p. *ἐλάμφθην*, v. *λαμπτέος*. Hm. 2d ao. m. inf. *λελαβέσθαι* (436 D).

6. Hm. 2d ao. *ἔλαθον lay hid*, but *λέλαθον* (436 D) *caused to forget*, m. *λελαθέσθαι to forget*, pf. m. *λέλασμαι have forgotten*. The meaning *cause to forget* is found also in rare pr. *ληθάνω*, ao. *ἐπ-έλησα*, and sometimes in pr. act. *ἐπιλήθω*. Dor. ao. p. *ἐλάσθην*.

8. Hm. 2d ao. m. opt. *πεπύθοιτο* (436 D), v. *ἀ-πυστος*.

9. Hm. has also 1st ao. *ἐτύχησα*, and often uses *τέτυγμαι, ἐτύχθην* (from *τεύχω* cl. 2, 511, 14) in the sense of *τετύχηκα, ἔτυχον*.

10. Poet. *χανδάνω* (*χαδ-, χανδ-, χενδ-*) *contain*, fu. *χείσομαι* (= *χενδ-σομαι*), 2d ao. *ἔχαδον*, 2d pf. *κέχανδα*.

524 D. 2. Hm. has pr. impf. *ἱκνέομαι* only twice, often *ἱκάνω* (also *ἱκάνομαι*) and *ἵκω*, 1st ao. *ἷξε, ἷξον* (428 D b). For 2d ao. part. *ἴκμενος*, see 489 D, 47. Hd. pf. m. 3d pl. *ἀπίκαται, ἀπίκατο* (464 D a).

3. *κυνέω* (*κυ-*) *kiss.* ao. *ἔκυσα.*

a. The simple verb is poetic; but *προσκυνέω do homage* is frequent in prose; it makes *προσκυνήσω, προσεκύνησα.*

4. *ἀμπισχνέομαι* (*αμπ-εχ-*) = **ἀμπέχομαι**, *have on:* active *ἀμπέχω, ἀμπίσχω, put on.* Impf. **ἠμπειχόμην** (361 a).

ἀμφέξω **ἤμπισχον**, inf. **ἀμπισχεῖν**
ἀμφέξομαι **ἠμπισχόμην** or **ἠμπεσχόμην** (361 a)

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νεο-μαι.* For change of *φ* to *π*, cf. 73 d. *ισχ* is for *ἰσχ*, and that for *σι-σ(ε)χ*, a reduplicated theme of *ἔχω* (*σεχ-*) *have* (508, 16; cf. 506, 2). The 2d ao. must be divided *ἤμπι-σχον*; *ι* here belongs to the preposition.

5. **ὑπισχνέομαι** (*ὑπ-εχ-*) *promise;* also *ὑπίσχομαι.* See 4 a above and 508, 16.

ὑποσχήσομαι **ὑπεσχόμην** **ὑπέσχημαι**

IV. *Themes which assume -νυ- (after a vowel -ννυ-).*

525. Themes in *-α-*.

1. **κεράννῡμι** (*κερα-, κρα-*) *mix.*
[*κεράσω*] **ἐκέρασα** **κέκρᾱμαι** **ἐκράθην** or
v. **κρᾱτέος** [*κεκέρασμαι*] **ἐκεράσθην**

2. **κρεμάννῡμι** (*κρεμα-*) *hang* trans.: [also *κρεμάω* late].
κρεμῶ (*-άσω* 424) **ἐκρέμασα** [*κεκρέμασμαι*] **ἐκρεμάσθην**

a. For middle *κρέμαμαι hang* intrans., fu. *κρεμήσομαι*, see 535, 8.

3. **πετάννῡμι** (*πετα-*) *expand:* [also *πετάω* late].
πετῶ (*-άσω* 424) **ἐπέτασα** **πέπταμαι** [*πεπέτασμαι*] *ἐπετάσθην*

4. **σκεδάννῡμι** (*σκεδα-*) *scatter:* also **σκίδνημι** r. A., [*σκεδάω* late].
σκεδῶ (*-άσω* 424) **ἐσκέδασα** **ἐσκέδασμαι** **ἐσκεδάσθην**

526. Themes in *-ε-*.

1. *ἕννῡμι* (*ἑ-*, orig. *Fεσ-*, Lat. *ves-tio*) *clothe:* in prose **ἀμφιέννῡμι.**
ἀμφιῶ (*-έσω* 423) **ἠμφίεσα** (361) **ἠμφίεσμαι**
ἀμφιέσομαι

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525 D. 1. Hm. also pr. *κεράω, κεραίω*, ao. inf. *ἐπι-κρῆσαι*, v. *ἄ-κρητος.* For *κίρνημι*, see 529 D, 2.

4. Hm. ao. also without *σ*, *ἐκέδασσα, ἐκεδάσθην*; cf. *κίδνημι* (529 D, 8).

5. Poet. *γάνυμαι* (*γα-*) *am glad*, fu. *γανύσσομαι*, late pf. *γεγάνῡμαι.* Cf. *γαίω* cl. 4, only in pr. part. *γαίων.*

526 D. 1. Hm. impf. *κατα-είνυον* (= *Fεσ-νυον*), cf. Hd. *ἐπ-είνυσθαι*, fu. *ἕσσω*, ao. *ἕσσα*, ao. m. 3d sg. *ἑ(σ)σατο* or *ἐέσσατο*, pf. m. *εἷμαι* (= *Fεσ-μαι*), *ἕσσαι, εἷται* (*ἕσται?*), plup. 2d, 3d sg. *ἕσσο, ἕστο* or *ἕεστο*, 3d du. *ἕσθην*, 3d pl. *εἵατο*, part. *εἱμένος.*

2. [κορέννῡμι] (κορε-) *satiate*, chiefly poetic.

		κεκόρεσμαι	*ἐκορέσθην*

3. **σβέννῡμι** (σβε-) *extinguish* (500, 5).

σβέσω	**ἔσβεσα**	**ἔσβηκα**	
σβήσομαι	**ἔσβην** (489, 10)	[ἔσβεσμαι]	**ἐσβέσθην**

527. Themes in -ω-.

1. **ζώννῡμι** (ζω-) *gird.*

[ζώσω]	**ἔζωσα**	[ἔζωκα] **ἔζωμαι, ἔζωσμαι**	[ἐζώσθην]

2. [ῥώννῡμι] (ῥω-) *strengthen.*

[ῥώσω]	**ἔρρωσα**	**ἔρρωμαι** *am strong*	**ἐρρώσθην**

3. **στρώννῡμι** (στρω-) *spread out* = **στόρνῡμι**, 528, 15.

στρώσω	*ἔστρωσα*	**ἔστρωμαι**	*ἐστρώθην*

528. Themes ending in a consonant.

1. **ἄγνῡμι** (αγ-, orig. ϝαγ-) *break.*

ἄξω	**ἔαξα** (359)	**ἔᾱγα** (501) [ἔαγμαι]	**ἐάγην**

2. **ἄρνυμαι** (αρ-) *win*, chiefly poetic.

ἀροῦμαι	*ἠρόμην*		

3. **δείκνῡμι** (δεικ-) *show.*

δείξω	**ἔδειξα**	**δέδειχα, δέδειγμαι**	**ἐδείχθην**

4. **εἵργνῡμι** (εἱργ-) *shut in:* (also **εἵργω**).

εἵρξω	**εἷρξα**, p. **ἕρξᾱς**	**εἷργμαι**	**εἵρχθην**

a. The forms of **εἴργω** *shut out* are distinguished from these by their *smooth* breathing.

5. **ζεύγνῡμι** (ζυγ-, ζευγ-) *join.*

ζεύξω	**ἔζευξα**	**ἔζευγμαι**	**ἐζύγην, ἐζεύχθην** r. A.

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2. Hm. fu. *κορέω* (423), ao. *ἐκόρεσα, ἐκόρεσσα*, pf. part. *κεκορηώς* (446 D), pf. m. *κεκόρημαι* (also Hd.), v. *ἀ-κόρητος*. Hd. fu. *κορέσω*.

Add the following with themes in -ι-:

4. Poet. *κίνυμαι* (κι-) *move* intrans., 2d ao. *ἔκιον went*, part. *κιών*. For *ἐκίαθον*, see 494.

5. Epic *αἴνυμαι* (αι-) *take away*, in comp. *ἀποαίνυμαι* and *ἀπαίνυμαι*.

6. Ion. and poet. *δαίνῡμι* (δαι-) *feast* trans., mid. intr., opt. 3d sg. *δαινῦτο* (419 D b), 3d pl. *δαινύατο*: fu. *δαίσω*, ao. *ἔδαισα*, ao. p. *ἐδαίσθην*, v. *ἄ-δαιτος*.

528 D. 1. Hm. ao. *ἔαξα*, rare *ἧξα* (Hes. opt. 2d sg. *καυάξαις*, = *καϝϝάξαις* = *κατα-ϝάξαις*, 84 D), ao. p. *ἐάγην* with short α. Hd. pf. *ἔηγα*.

3. Hd. has root *δεκ-* in *δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην*. Hm. pf. m. *δείδεγμαι greet* (for *δεδειγμαι*), 3d pl. *δειδέχαται, -ατο* (464 D a). In the same sense of *greeting*, he has pr. part. *δεικνύμενος*, as also pr. *δεικανάομαι* and *δειδίσκομαι* (= *δει-δικ-σκομαι*).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As theme, he has *εργ-* or *εεργ-* instead of *ειργ-*. For *ἔρχαται*, (*ἐ*)*έρχατο*, see 363 D. For poet. *εἴργαθον*, Hm. (*ἐ*)*έργαθον*, see 494.

6. ἀπο-κτίννῡμι (κτεν-) *kill* = κτείνω (519, 4).

7. μῑ́γνῡμι (μιγ-, μῑγ-) *mix:* also μίσγω cl. 6, less freq. in Att.

μίξω	ἔμιξα	[μέμιχα]	ἐμίχθην and
		μέμιγμαι	ἐμίγην

8. ὄλλῡμι (for ολνῡμι, theme ολ-, ολε-) *destroy, lose.*

ὀλῶ (-έσω 422)	ὤλεσα	ὀλώλεκα
ὀλοῦμαι	ὠλόμην	ὄλωλα (501)

a. In prose, the compound ἀπ-όλλῡμι is always used.

9. ὄμνῡμι (ομ-, ομο-) *swear.*

ὀμοῦμαι (422)	ὤμοσα	ὀμώμοκα (368)	ὠμόθην and
[ὀμόσω, -ομαι]		ὀμώμομαι, ὀμώμοσμαι	ὠμόσθην

10. ὀμόργνῡμι (ομοργ-) *wipe off.* Pres. and impf. only Epic.

ὀμόρξομαι	ὤμορξα	[ὤμοργμαι]	ὠμόρχθην

11. ὄρνῡμι (ορ-) *rouse,* middle *rouse one's self, rise.*

ὄρσω (422 b)	ὦρσα (431 c)	ὄρωρα intrans. (368 D).

12. πήγνῡμι (παγ-, πηγ-) *fix, fasten:* [also πήσσω late].

πήξω Hm.	ἔπηξα	πέπηγα (501)	ἐπάγην, v. πηκτός
		[πέπηγμαι]	ἐπήχθην

13. πτάρνυμαι (πταρ-) *sneeze.*

πταρῶ Hipp.	ἔπταρον [ἔπτᾱρα]

14. ῥήγνῡμι (ῥαγ-, ῥηγ-, ῥωγ-) *break.*

ῥήξω	ἔρρηξα	ἔρρωγα (501)	ἐρράγην

15. στόρνῡμι (στορ-, στορε-) *spread out:* cf. στρώννῡμι, 527, 3.

στορῶ (422)	ἐστόρεσα	[ἐστόρεσμαι]	[ἐστορέσθην]

16. φράγνῡμι (φραγ-) also φράσσω cl. 4, *enclose.*

[φράξω]	ἔφραξα	πέφραγμαι	ἐφράχθην [ἐφράγην]

a. The forms φάργνῡμι, ἔφαρξα, πέφαργμαι, ἐφάρχθην, etc., are certainly Attic, and are preferred by many editors.

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7. Hm. and Hd. have only μίσγω in pr. impf.: Hm. once μιγάζομαι. Hm. 2d ao. m. 3d sg. ἔμικτο, μῖκτο (489 D, 41), 2d fu. p. μιγήσομαι.

8. Poetic also pr. ὀλέκω; 2d ao. m. part. οὐλόμενος (33 D).

11. Hm. fu. m. ὀροῦμαι, ao. ὦρσα, oftener ὤρορον (436 D), pf. m. ὀρώρεται, sub. 3d sg. ὀρώρηται, ao. m. ὦρτο (oftener than ὤρετο), ὄρσο, ὄρθαι, ὄρμενος (489 D, 42). For ὄρσεο, see 428 D b. Connected with ὄρνῡμι are ὀρῑ́νω *rouse,* ao. ὤρῑνα, ao. p. ὠρίνθην; and ὀρούω *rush,* ao. ὤρουσα.

12. Hm. 2d ao. m. 3d sg. κατ-έπηκτο (489 D, 43).

13. Hipp. ao. p. ἐπτάρην.

14. Hm. pf. p. ἔρρηκται, Hipp. ao. p. ἐρρήχθην.

17. Hm. ἄχνυμαι (αχ-) *am pained* (rare ἄχομαι, ἀκαχίζομαι); 2d ao. ἀκάχοντο (436 D), pf. ἀκάχημαι (368 D), 3d pl. ἀκηχέδαται (464 D a) plup. 3d pl. ἀκαχείατο (for ακαχηατο), inf. ἀκάχησθαι, part. ἀκαχήμενος, ἀκηχεμένη (389 D b).—Act. ἀκαχίζω *pain,* ao. ἤκαχον and ἀκάχησα.—Pr. part. intrans. ἀχέων, ἀχεύων.

SIXTH CLASS (*Inceptive Class*, 403).

530. The theme assumes -σκ°|ₑ- (or -ισκ°|ₑ-) in the present. Several verbs which belong here prefix a reduplication. Only a few show an inceptive meaning.

Themes in -α- and -ε-.

1. **γηράσκω** = **γηρά-ω** *grow old.* 2d ao. inf. γηρᾶναι (489, 2).

γηράσω, -ομαι   ἐγήρᾱσα   γεγήρᾱκα

2. **διδράσκω** (δρα-) *run*, used only in composition.

δράσομαι   ἔδρᾱν (489, 3)   **δέδρᾱκα**

3. **ἡβάσκω** (ἡβα-) *come to puberty*: **ἡβάω** *am at puberty.*

ἡβήσω   ἥβησα   ἥβηκα

4. **θνήσκω**, older **θνῄσκω** (θαν-, θνα-) *die.*

θανοῦμαι   ἔθανον   τέθνηκα *am dead* (490, 4)

a. Fu. pf. **τεθνήξω**, see 467 a. For fu. **θανοῦμαι**, 2d ao. **ἔθανον**, the Att. prose always uses **ἀποθανοῦμαι, ἀπέθανον** (never found in Trag.), but in the pf. **τέθνηκα**, not **ἀπο-τέθνηκα**.

5. **ἱλάσκομαι** (ἱλα-) *propitiate.*

ἱλάσομαι   ἱλασάμην   ἱλάσθην

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18. Poet. *καίνυμαι* (for *καδ-νυμαι*) *surpass*, pf. *κέκασμαι*, part. *κεκασμένος* (Pind. *κεκαδμένος*).

19. Hm. *ὀρέγνῡμι* (*ορεγ-*), = *ὀρέγω* cl 1, *reach*, pf. m. 3d pl. *ὀρωρέχαται* (368 D, 464 D a).

529 D. In the Epic language, several themes, which for the most part show a final *α* in other forms, assume *-να-* instead of it in the present. This is accompanièd in most instances by a change of vowel, and by inflection according to the *μι*-form.

1. *δάμνημι* or *δαμνάω* (*δαμ-, δαμα-*) *overcome*, fu. *δαμάω* (cf. 424), ao. *ἐδάμασα*, pf. m. *δέδμημαι*, fu. pf. *δεδμήσομαι*, ao. p. *ἐδαμάσθην* or *ἐδμήθην*, more freq. 2d ao. *ἐδάμην*. Pr. also *δαμάζω*. The forms *ἐδαμασάμην* and *ἐδαμάσθην* are even found in Att. prose.—The same perf. m. *δέδμημαι* belongs also to the Ion. and poet. *δέμω* (Att. *οἰκοδομέω*) *build*, ao. *ἔδειμα*.

2. *κίρνημι* or *κιρνάω* (*κερα-*), = *κεράννῡμι* *mix* (525, 1).

3. *κρήμναμαι* (*κρεμα-*), = *κρέμαμαι* *hang* (585, 8; cf. 525, 2). Active *κρήμνημι* very rare.

4. *μάρναμαι* (*μαρα-*) *fight*, used only in the present.

5. *πέρνημι* (*περα-*), = *πιπράσκω* *sell* (530, 7), fu. *περάω* (cf. 424), ao. *ἐπέρασα*, pf. m. part. *πεπερημένος*.

6. *πίλναμαι* (*πελα-*) *draw near*; also *πιλνάω* = *πελάζω* *bring near* (514 D, 21).

7. *πίτνημι* or *πιτνάω* (*πετα-*), = *πετάννῡμι* *spread* (525, 3).

8. *σκίδνημι* (*σκεδα-*), = *σκεδάννῡμι* *scatter* (525, 4); also without *σ*, *κίδνημι*.

530 D. 2. Hd. *διδρήσκω, δρήσομαι, ἔδρην* (30 D).

5. Hm. also *ἱλάομαι*, pf. *ἵληκα*; see 585 D, 10.

6. **μιμνήσκω**, older **μιμνῄσκω** (*μνα-*) *remind*, mid. *remember*, *mention*.
μνήσω **ἔμνησα** **μέμνημαι** (365 b, 465 a) **ἐμνήσθην**
Fu. pf. **μεμνήσομαι** *will bear in mind.*

a. The fu. and ao. m. are poetic; the fu. and ao. p. take their place. The pf. m. *μέμνημαι* is present in meaning, = Lat. *memini*.

7. [*πιπράσκω*] (*πρα-*) *sell;* wanting in fu. and ao. act.
(**ἀποδώσομαι**) (**ἀπεδόμην**) **πέπρᾱκα, πέπρᾱμαι** **ἐπρᾱ́θην**

8. **φάσκω** (*φα-*) = *φημί* (535, 1) *say;* used chiefly in the part., see 481 a.

9. **χάσκω** (*χα-*, *χαν-*) *gape;* [*χαίνω* late]
χανοῦμαι **ἔχανον** **κέχηνα** *stand agape*

10. **ἀρέσκω** (*αρε-*) *please.*
ἀρέσω **ἤρεσα** [*ἀρήρεκα*] *ἠρέσθην*

531. Themes in *-ο-*.

1. **ἀνα-βιώσκομαι** (*βιο-*) trans. *re-animate*, intr. *revive.*
ao. **ἀνεβίων** (489, 14) intrans., **ἀνεβιωσάμην** trans. Cf. *βιόω* (507, 2).

2. *βλώσκω* (*μολ-*, *μλο-*, *βλο-*, 60 D) *go*, poetic. Pr. impf. only Epic.
μολοῦμαι *ἔμολον* *μέμβλωκα* (60 D)

3. *βιβρώσκω* (*βρο-*) *eat;* pres. Hipp. and late.
[*βρώσομαι*] [*ἔβρωσα*] **βέβρωκα, βέβρωμαι** *ἐβρώθην* Hd.

a. The defective parts are supplied by forms of *ἐσθίω* cl. 8 (539, 3).

4. **γιγνώσκω** (*γνο-*) *know:* also *γῑνώσκω* Ionic and late Att.
γνώσομαι **ἔγνων** (489, 15) **ἔγνωκα, ἔγνωσμαι** **ἐγνώσθην**

5. *θρώσκω* (*θορ-*, *θρο-*) *leap*, poet.: also *θόρνυμαι* cl. 5.
θοροῦμαι *ἔθορον*

6. **τιτρώσκω** (*τρο-*) *wound.*
τρώσω **ἔτρωσα** **τέτρωμαι** **ἐτρώθην**

532. Themes in *-ι-* and *-υ-*.

1. **κυΐσκομαι** (*κυ-*) *conceive*, ao. *ἔκῡσα* *impregnated.*

a. *κύω*, *κυέω* mean *am pregnant.*

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6. Hm. pf. m. 2d sg. *μέμνηαι*, *μέμνῃ* (imv. *μέμνεο* Hd.), see 462 D; sub. 1st pl. *μεμνώμεθα* (Hd. *μεμνεώμεθα*), opt. *μεμνῄμην*, 3d sg. *μεμνέῳτο*, see 465 D.

11. Poet. *βάσκω* (*βα-*) = *βαίνω* *go* (519, 7), chiefly in imv. *βάσκ' ἴθι* *haste;* once *ἐπιβασκέμεν* *cause to go upon.*

12. Poet. *κικλήσκω* (*κλη-*) = *καλέω* cl. 1, *call* (504, 5).

531 D. 3. Hm. *βεβρώθω*. Ep. 2d ao. *ἔβρων* (489, 26; not in Hm.). Soph. 2d pf. part. *βεβρῶτες* (492 D, 16).

4. Hd. 1st ao. *ἀνέγνωσα* *persuaded.* Poet. v. *γνωτός* (for *γνωστός*).

6. Hm. *τρώω*; v. *τρωτός*.

2. **μεθύσκω** (*μεθυ-*) *intoxicate.*

	ἐμέθυσα	[*μεμέθυσμαι*]	**ἐμεθύσθην**

a. Mid. *μεθύσκομαι get drunk;* but **μεθύω** (only pr. impf.) *am drunk.*

533. Themes ending in a consonant.

1. **ἁλίσκομαι** (ἁλ-, ἁλο-) *am taken*, used as passive to *αἱρέω* cl. 8.

ἁλώσομαι	**ἑάλων** or **ἥλων** (489, 13)	**ἑάλωκα** or **ἥλωκα**	v. **ἁλωτός**

2. **ἀν-ᾱλίσκω** (ᾱλ-, ᾱλο-) *expend:* also **ἀνᾱλόω.**

ἀνᾱλώσω	**ἀνήλωσα**	**ἀνήλωκα, ἀνήλωμαι**	**ἀνηλώθην**

a. Rare forms, *ἠνάλωσα, ἠνάλωμαι* (361). The forms *ἀνάλωσα, ἀνάλωκα, ἀνᾱλώθην* etc., are un-Attic.

3. **ἀμβλίσκω** (*αμβλ-, αμβλο-*) *miscarry:* also *ἐξ-αμβλόω.*

[*ἀμβλώσω*]	**ἤμβλωσα**	**ἤμβλωκα, ἤμβλωμαι**	[*ἠμβλώθην*]

4. *ἐπ-αυρίσκομαι* (*αυρ-*) *enjoy*, also *ἐπαυρίσκω, ἐπαυρέω*: pres. Ionic only.

ἐπαυρήσομαι	*ἐπηῦρον, ἐπηυρόμην* [*ἐπηυρόμην*]		

5. **εὑρίσκω** (*εὑρ-*) *find.*

εὑρήσω	**ηὗρον**	**ηὕρηκα, ηὕρημαι**	**ηὑρέθην** v. **εὑρετός**

a. For 2d ao. imv. *εὑρέ*, see 387 b. For later Attic *εὗρον, εὕρηκα*, etc., see 357 a.

6. **στερίσκω** (*στερ-*) = *στερέω deprive.*

στερήσω	**ἐστέρησα**	**ἐστέρηκα, -ημαι**	**ἐστερήθην**, *ἐστέρην*

a. Pass. *στερίσκομαι, στεροῦμαι am deprived;* but *στέρομαι am needy.*

7. **ἀλύσκω** (for **αλυκ-σκω**, theme **αλυκ-**) *avoid*, poet.; pr. impf. rare.

ἀλύξω	*ἤλυξα*		

8. **διδάσκω** (for *διδαχ-σκω*, theme *διδαχ-*) *teach.*

διδάξω	**ἐδίδαξα**	**δεδίδαχα, -γμαι**	**ἐδιδάχθην**

9. *λάσκω* (for *λακ-σκω*, theme *λακ-*) *speak*, poetic.

λακήσομαι	*ἐλάκησα* *ἔλακον*	*λέλᾱκα*	

10. **μίσγω** (for *μιγ-σκω*, theme *μιγ-*) *mix*, = *μίγνῡμι* cl. 5 (528, 7).

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532 D. 3. Ion. and poet. *πιπίσκω* (*πι-*) *give to drink* (cf. *πίνω*, 521, 3), fu. *πίσω*, ao. *ἔπῑσα.*

4. Hm. *πιφαύσκω* (*φαυ-*) *declare.* Hd. *διαφαύσκω*, or *-φώσκω shine, dawn.*

533 D. 6. Hm. ao. inf. *στερέσαι.*

7. Hm. has also *ἀλυσκάζω* cl. 4 and *ἀλυσκάνω* cl. 5.

8. Ep. ao. *ἐδιδάσκησα* (not in Hm.). A shorter theme is *δα-*, Hm. fu. *δήω shall find* (427 D), 2d ao. *δέδαον* (436 D, also *ἔδαον*) *taught*, 2d ao. m. inf. *δεδάασθαι* (for *δεδαεσθαι*), pf. *δεδάηκα have learned*, 2d pf. part. *δεδαώς*, pf. m. part. *δεδαημένος*, 2d ao. p. *ἐδάην learned*, fu. p. *δαήσομαι.*

9. Hm. *ληκέω*, 2d pf. *λέληκα*, part. fem. *λελακυῖα* (451 D c).

11. **πάσχω** (for *παθ-σκω*, theme *παθ-*, *πενθ-*), *suffer*.

πείσομαι (56)	**ἔπαθον**	**πέπονθα**	[v. *παθητός*]

Seventh Class (*Root-Class*, 404).

534. The theme itself, with or without reduplication, serves as present stem. These are all verbs in *-μι*.

I. *With reduplication.*

1. **τίθημι** (*θε-*) *put*. See 329, 333, 349.

θήσω	**ἔθηκα**	**τέθεικα**	**ἐτέθην** (73 c)
	du. **ἔθετον** etc.	**τέθειμαι** r.	

2. **δίδημι** (*δε-*) *bind*, rare form for *δέω* (504, 1).

3. **ἵημι** (*ἑ-*) *send*; see 476.

ἥσω	**ἧκα**	**εἷκα**	**εἵθην**
	du. **εἷτον** etc.	**εἷμαι**	

4. **δίδωμι** (*δο-*) *give*. See 330, 334, 350.

δώσω	**ἔδωκα**	**δέδωκα**	**ἐδόθην**
	du. **ἔδοτον** etc.	**δέδομαι**	

5. **ἵστημι** (*στα-*) *set up*. See 331, 335, 336, 351, and 500, 1.

στήσω *shall set*	**ἔστησα** *set*	**ἕστηκα** *stand*	**ἐστάθην** *was set*
	ἔστην *stood*	**ἕσταμαι** r. fu. pf. **ἑστήξω** *shall stand*	

6. **ὀνίνημι** (*ονα-*) *benefit* (for *ον-ονη-μι*).

ὀνήσω	**ὤνησα, ὠνήμην** (489, 5)		**ὠνήθην**

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11. Hm. 2d pf. 2d p. *πέποσθε* (492 D, 14), part. fem. *πεπαθυῖα* (451 D c).

12. Poet. *ἀμπλακίσκω* (*αμπλακ-*) *miss, err*. 2d ao. *ἤμπλακον*, pf. m. 3d sg. *ἠμπλάκηται*.

13. Hm. *ἀπαφίσκω* (*αφ-*) *deceive*, 2d ao. *ἤπαφον* (436 D), rare 1st ao. *ἠπάφησα*.

14. Poet. *ἀραρίσκω* (*αρ-*) *join, fit*, trans., 1st ao. *ἦρσα* (cf. 431 D c), 2d ao. *ἤραρον* (436 D) twice intrans., 2d pf. *ἄρᾱρα am joined, fitted* (found even in Xen.), Ion. *ἄρηρα*, Hm. part. fem. *ἀραρυῖα* (451 D c), pf. m. *ἀρήρεμαι*, ao. p. 3d pl. *ἄρθεν* (385 D, 3), 2d ao. m. part. *ἄρμενος* (489 D, 36).

15. Hm. *ἴσκω* (= *Ϝικ-σκω*) and *εἴσκω* (72 D a) *liken*; cf. *ἔοικα* (492, 7).

16. Hm. *τιτύσκομαι* (= *τι-τυκ-σκομαι*) *prepare, aim* (cf. 511, 14; 523, 9).

534 D. 1. Hm. has pr. ind. 2d sg. *τίθησθα*, 3d sg. *τιθεῖ*, 3d pl. *τιθεῖσι* (also *προ-θέουσι*), inf. *τιθήμεναι*, part. *τιθήμενος*. Hd. pr. *τιθεῖ*, *τιθεῖσι*; impf. 1st sg. *ἐτίθε-α* irregular, 2d ao. opt. *προσ-θέοιτο*, inf. *θέμεν*, *θέμεναι*.

3. For dialectic forms of *ἵημι* see 476 D.

4. Hm. has pr. ind. 2d sing. *διδοῖς* and *δίδοισθα*, 3d sg. *διδοῖ*, imv. *δίδωθι*, inf. *διδοῦναι*; 2d ao. inf. *δόμεν* and *δόμεναι*; iterative *δόσκον*.—Hd. *διδοῖς*, *διδοῖ* *διδοῦσι*. Hm. has a fu. with reduplication *διδώσω*.

5. Hm. 1st ao. 3d pl. *ἔστασαν* as well as *ἔστησαν*, 2d ao. ind. 3d pl. *ἔσταν*, inf. *στήμεναι*, pf. inf. *ἑστάμεν*, *ἑστάμεναι*, part. *ἑσταώς* and *ἑστεώς*, iterative *ἵστασκε* and *στάσκε*.—Hd. pr. 3d sg. *ἱστᾷ*.

7. **πίμπλημι** (πλα-) *fill;* also **πλήθω** *am full.*

πλήσω **ἔπλησα** **πέπληκα** **ἐπλήσθην**
πέπλημαι, -σμαι

a. In this verb and the next, the reduplication is strengthened by the nasal μ. This, however, often falls away in the compounds, if the preposition has μ: ἐμ-πίπλημι, but impf. 3d pl. ἐν-επίμπλασαν.

8. **πίμπρημι** (πρα-) *set on fire, burn.*

πρήσω **ἔπρησα** [πέπρηκα] **ἐπρήσθην**
πέπρημαι [πέπρησμαι]

9. **κίχρημι** (χρα-) *lend,* mid. *borrow.*

χρήσω Hd. **ἔχρησα** **κέχρηκα, κέχρημαι**

II. *Without Reduplication.*

535. a. Themes in -α-.

1. **φημί** (φα-) *say;* see 481.

φήσω **ἔφησα**

2. **ἠμί** (α-) *say;* defective present; see 485.

3. **χρή** (χρα-, χρε-) *it behoves;* impersonal; see 486. fu. **χρήσει.**

4. **ἄγαμαι** (αγα-) *admire.* ao. rarely **ἠγασάμην,** usually **ἠγάσθην** (497 b).

5. **δύναμαι** (δυνα-) *can, am able;* see 487.

δυνήσομαι **δεδύνημαι** **ἐδυνήθην, ἐδυνάσθην** r. A.

6. **ἐπί-σταμαι** (στα-) *understand* (impf. **ἠπιστάμην**); see 487.

ἐπιστήσομαι **ἠπιστήθην**

7. **ἔραμαι** (ερα-) *love;* poetic for ἐράω (503, 2).

8. **κρέμαμαι** (κρεμα-) *hang,* intr. (cf. 525, 2); see 487. fu. **κρεμήσομαι**

536. b. Themes in -ι-.

1. **εἶμι** (ι-) *go;* only pres. and impf.; see 477.

2. **κεῖμαι** (κει-) *lie;* see 482. fu. **κείσομαι.**

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7. Hm. pr. m. also πιμπλάνεται, 2d ao. m. πλῆτο, πλῆντο; see 489 D, 23. πλήθω is chiefly poetic, 2d pf. πέπληθα. 8. Hm. πρήθω.

10. Hm. pr. part. βιβάς, from root βα-, common pr. βαίνω *go* (519, 7).

535 D. 1 and 3. For dialectic forms of φημί and χρή, see 481 D, 486 D.

4. Besides ἄγαμαι *admire,* Hm. has ἀγάομαι and ἀγαίομαι *envy,* fu. ἀγάσσομαι, ao. ἠγασάμην, v. ἀγητός.

5. Hm. and Hd. have in ao. p. only ἐδυνάσθην. Hm. has also ao. m. ἐδυνησάμην. 6. Hd. pr. ind. 2d sg. ἐξ-επίστεαι for ἐξεπίστασαι.

9. Hm. pr. act. inf. ἀρήμεναι (ἀρα-) *pray;* common present ἀράομαι.

10. Ep. ἵλαμαι *propitiate,* rare; also in act., imv. ἵληθι Hm. (ἵλαθι Theoc.) *be propitious.* The quantity of ι- wavers. Common present ἱλάσκομαι (530, 5).

537. c. Themes in -*σ*-.

1. **εἰμί** (*εσ*-) *am*; see 478. fu. **ἔσομαι**.

2. **ἧμαι** (*ἡσ*-) *sit*, also **κάθημαι**; see 483, 484.

Eighth Class (*Mixed Class*, 502).

539. Different parts of the verb may be derived from themes essentially different: compare Eng. *go*, *went*. Here belong

1. **αἱρέω** (*αἱρε*-, *ἑλ*-, 359 a), *take*, mid. *choose*.

αἱρήσω **εἷλον** (**ἕλω** etc.) **ᾕρηκα**, **ᾕρημαι** **ᾑρέθην**

a. Fu. *ἑλῶ*, ao. *εἱλάμην* are late.

2. **ἔρχομαι** (*ερχ*-, *ελυθ*-, *ελθ*-) *go*, *come*.

ἐλεύσομαι **ἦλθον** **ἐλήλυθα** (367 b)

a. For 2d ao. imv. *ἐλθέ*, see 387 b. For *ἐλεύσομαι* the Attic prose has *εἶμι*, *ἥξω*, or *ἀφίξομαι*; for *ἠρχόμην*, *ἔρχωμαι*, *ἐρχοίμην*, *ἔρχου*, *ἔρχεσθαι*, *ἐρχόμενος*, the Attic prose generally has *ᾖα*, *ἴω*, *ἴοιμι*, *ἴθι*, *ἰέναι*, *ἰών*.

536–7 D. For dialectic forms of *εἶμι*, see 477 D; of *κεῖμαι*, 482 D; of *εἰμί*, 478 D; of *ἧμαι*, 483 D.

538 D. Hm. has also the following *μι*-verbs of the seventh class:

1. *ἄημι* (*αε*-) *blow*, 2d du. *ἄητον*, impf. 3d sg. *ἄη* or *ἄει*, inf. *ἀῆναι* or *ἀήμεναι*, part. *ἀείς*; mid. impf. 3d sg. *ἄητο*, part. *ἀήμενος*.

2. Theme *διε*- *make flee* (in mid., also *flee*), impf. 3d pl. *ἐν-δίεσαν*; m. pr. 3d pl. *δίενται*, sub. *δίωμαι*, opt. 3d sg. *δίοιτο* (cf. 417 a, 418 b), inf. *δίεσθαι*.

3. *δίζημαι* (*διζε*-) *seek*, 2d sg. *δίζηαι*, part. *διζήμενος*; fu. *διζήσομαι*.

4. Theme *κιχε*- (from *κιχ*-, common pr. *κιγχάνω* *come up to*, 523, 3), impf. 2d sg. *ἐκίχεις*, 3d du. *κιχήτην*, sub. *κιχείω*, opt. *κιχείην*, inf. *κιχῆναι* or *κιχήμεναι*, part. *κιχείς*, m. *κιχήμενος*.

5. *ὄνο-μαι* *find fault with*, 2d sg. *ὄνοσαι*, opt. 3d sg. *ὄνοιτο* (cf. 418 b); fu. *ὀνόσσομαι*, ao. *ὠνοσάμην* (Hd. *ὠνόσθην*).—Hm. has also from root *ον*-, pr. 2d pl. *οὔνεσθε* and ao. *ὤνατο*.

6. *ἐρῦομαι* or *ἔρυομαι* (*ερυ*-, *ειρυ*-) *guard*, *preserve*, Ion. and poet. The *μι*-forms are pr. ind. 3d pl. *εἰρύαται*, impf. 2d sg. *ἔρυσο*, 3d sg. *ἔρυτο*, *εἴρυτο*, 3d pl. *εἴρυντο*, *εἰρύατο*, inf. *ἔρυσθαι*, *εἴρυσθαι*. Fu. *ἐρύσσομαι* (*ἐρύεσθαι*, cf. 427 D), *εἰρύσσομαι*, ao. *εἰρυ(σ)σάμην*.

7. From *ῥύομαι* or *ῥύομαι* (*ῥυ*-) = *ἐρύομαι* come *μι*-forms, impf. 3d pl. *ῥύατο*, inf. *ῥῦσθαι*. Fu. *ῥύσομαι* (Hd.), ao. *ἐρρυσάμην* and *ῥυσάμην* (once *ῥυσάμην*).

8. Root *στευ*-, *promise*, *threaten*, pr. impf. *στεῦται*, *στεῦτο*, *στεῦνται*.

9. From *ἔδ-ω* (539 D, 3) *eat*, pr. inf. *ἔδ-μεναι*; cf. Lat. *esse* for *ed-se*.

10. From *φέρ-ω* (539, 6) *bear*, pr. imv. 2d pl. *φέρ-τε*; cf. Lat. *fer-te*.

539 D. 1. Hd. pf. *ἀραίρηκα* (368 D).

2. Poet. 2d ao. *ἤλυθον* with *υ* (but only in ind., 1st, 2d, 3d sg. and 3d pl.), Dor. (not Pind.) *ἦνθον*. Hm. 2d pf. *εἰλήλουθα*, 1st pl. *εἰλήλουθμεν* (492 D, 13).

3. ἐσθίω (εσθ-, εδ-, ἐδεσ-, ἐδο-, φαγ-) *eat.*

ἔδομαι (427)	ἔφαγον	ἐδήδοκα	ἠδέσθην
		ἐδήδεσμαι	v. ἐδεστός, -τέος

4. ὁράω (ὁρα-, ιδ-, οπ-) *see*, impf. ἑώρων (359 b).

ὄψομαι	εἶδον (ἴδω etc.)	ἑόρᾱκα, ἑώρᾱκα, ἑώρᾱμαι	ὤφθην [ἑωράθην]
	imv. ἰδέ (387 b)	ὄπωπα, ὦμμαι	v. ὁρᾱτός, ὀπτέος

a. The middle is generally poetic, but occurs in Att. prose in composition with πρό, ὑπό, περί. Imv. ἰδοῦ, but as exclamation ἰδού *lo!*

5. τρέχω (τρεχ-, δραμ-, δραμε-) *run.*

δραμοῦμαι	ἔδραμον	δεδράμηκα	v. θρεκτέον (74 c)
θρέξομαι	ἔθρεξα (74 c)	δεδράμημαι in comp.	

6. φέρω (φερ-, οι-, ενεκ-, ενεγκ-) *bear.*

οἴσω	ἤνεγκα (438)	ἐνήνοχα	ἠνέχθην
οἴσομαι (as	ἤνεγκον	ἐνήνεγμαι	ἐνεχθήσομαι
mid. and pass.).	ἠνεγκάμην	v. οἰστός, -τέος	οἰσθήσομαι

7. ὠνέομαι (ωνε-, πρια-) *buy*, impf. ἐωνούμην (359).

ὠνήσομαι	ἐπριάμην (489, 9)	ἐώνημαι	ἐωνήθην

a. ἐωνησάμην is late. The syllabic augment is rarely omitted in Att. ἐώνημαι *may* have, ἐωνήθην *always* has, a passive meaning (499).

8. εἶπον (επ-, ερ-, ῥε-) *said.*

ἐρῶ	εἶπον (436 a)	εἴρηκα (366)	ἐῤῥήθην, v. ῥητός
	εἶπα (438)	εἴρημαι	[ἐῤῥέθην]
	imv. εἰπέ (387 b)	fu. pf. εἰρήσομαι	ῥηθήσομαι

a. The pr. impf. are supplied by λέγω, φημί, and (especially in comp.) by ἀγορεύω *discourse*, as ἀπαγορεύω *forbid*, ao. ἀπεῖπον. The root of εἶπον was originally Fεπ-; cf. ἔπος, orig. Fεπος, *word.* The root of ἐρῶ was orig. Fερ- (cf. Lat. *verbum*); hence εἴρηκα for Fε-Fρη-κα, ἐῤῥήθην for εFρηθην, ῥητός for Fρητος.

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3. Hm. has pres. ἔσθω (for εδ-θω, 52) and ἔδω; also pr. inf. ἔδμεναι (538 D, 9), 2d pf. par. ἐδηδώς, pf. m. ἐδήδομαι.

4. Hm. fu. ἐπιόψομαι *shall choose*, but ἐπόψομαι *shall look on;* so Pind. 1st ao. ἐπόψατο *looked at*, but Att. (rare) ἐπιωψάμην *chose*. Hd. impf. ὥρων. Aeol. pr. ὄρημι Theoc. For ὄσσομαι (οπ-), see 515 D, 4. Poetic is also pr. m. εἴδομαι *appear, appear like*, ao. εἰσάμην.

5. Doric τράχω. Hm. pf. δέδρομα.

6. Hm. pr. imv. φέρτε (538 D 10), ao. ἤνεικα (rarely ἤνεικον), m. ἠνεικάμην; ao. imv. οἶσε (428 D b), inf. οἰσέμεν(αι), v. φερτός. Hd. has ao. ἤνεικα, inf. οἶσαι (once), pf. m. ἐνήνειγμαι, ao. p. ἠνείχθην.

8. Hm. pr. εἴρω rare, fu. ἐρέω, ao. εἶπον and in ind. (uncontracted) ἔειπον = ε-FεFεπον). From root σεπ-, ἐπ- (70), comes ἐν-έπω or ἐννέπω, 2d ao. ἔνι-σπον, imv. ἔνι-σπε or ἔνισπες (2d pl. ἔσπετε for εν-σπετε), fu. ἐνίψω (= ενι-σπ-σω) or ἐνι-σπήσω, v. ἄ-σπετος. Hd. makes ao. usu. εἶπα, ao. p. εἰρέθην.

PART THIRD.

FORMATION OF WORDS.

540. Simple and Compound Words.—A word is either *simple*, i. e., containing a single stem: λόγο-ς *speech*, γράφω *write;* or *compound*, i. e., containing two or more stems: λογο-γράφο-ς *speech-writer*.

FORMATION OF SIMPLE WORDS.

541. Primitives and Denominatives.—Words formed immediately from a *root* (or the *theme* of any verb) are called *primitives:* ἀρχ-ή *beginning*, from αρχ-, root of ἄρχ-ω *begin*.—Those formed immediately from a noun-stem are called *denominatives:* ἀρχα-ῖο-ς *of the beginning, original*, from the stem of ἀρχή (αρχᾱ-) *beginning*.

542. Suffixes.—Nouns (substantive or adjective) are formed by means of certain added elements called *suffixes*. Thus λόγ-ο-ς is formed from the root λεγ- by means of the suffix -ο-; ἀρχα-ῖο-ς from the noun-stem αρχᾱ- by means of the suffix -ιο-.

a. By different suffixes, different words are formed from the same root, theme, or noun-stem: thus from theme ποιε- (ποιέω) *make, compose*, are formed ποιη-τή-ς *composer, poet*, ποίη-σι-ς *act* or *art of composing*, ποίη-μα (ποιη-ματ-) *thing composed, poem*.

b. There are many suffixes, and their uses are very complicated. Only the most important can be noticed here.

543. Roots.—A root is the fundamental part of a word. It is what remains after removing all inflectional endings (including the augment and reduplication of verbs) and all suffixes and prefixes.

a. Not all Greek words can be referred to known roots. The origin of many is obscure.

b. Roots are properly of *one* syllable. The few exceptions are due to *prothetic* vowels (45 a) and vowels developed inside a root (45 b): thus ο-ρυχ-, ελυθ- (also ελθ-) are roots.

c. A root is sometimes increased by the addition of a consonant at the end, generally without appreciable difference in meaning. Thus root στα- (ἵστημι) becomes σταθ- in σταθ-μό-ς *station*. The consonants most commonly added are θ, ν and σ. σ appears not only with roots, as σπα-σ-μός *twitching* from σπα- (σπά-ω), but sometimes with other verb-themes: κελευ-σ-τής *commander* from κελεύ-ω. Cf. the perfect middle, 461.

544. Changes of the Root-Vowel.—The vowel of the root may be changed in the process of word-formation. Thus:

a. It may take the *strong* form (32): ζεῦγ-ος *yoke, pair*, from root ζυγ-.

b. A vowel at the end of a root is commonly made *long* before a consonant: δῶ-ρον *gift*, root δο-; δρᾶ-μα *action*, root δρα-. This applies also to other verb-themes: ποίη-σις *composition* from theme ποιε- (ποιέ-ω). But this rule has many exceptions: δό-σις *gift*, λυ-τήρ *looser*, γένε-σι-ς *birth*.

c. ε may become ο (28), and ει (strong form of ι) may become οι (29). Thus τρόπ-ο-ς *turning* from τρεπ- (τρέπ-ω *turn*), λοιπ-ό-ς *left* from λιπ-, λειπ- (λείπ-ω *leave*). Compare ἀρωγ-ό-ς *helper*, and ἀρήγ-ω *help*.

545. Other Changes.—The addition of suffixes gives occasion to many sound-changes.

a. Vowels brought together are often *contracted:* ἀρχαῖος for αρχα-ιο-ς, βασιλείᾱ *kingdom* for βασιλε(υ)-ιᾱ, ἀλήθεια *truth* for αληθε(σ)-ια (71) from ἀληθής (αληθεσ-) *true*, αἰδοῖος *venerable* for αιδο(σ)-ιο-ς from αἰδώς *reverence*.

b. A noun-stem may change its final syllable before a suffix: οἰκέ-της *house-slave* from οἶκο-ς *house*, σωφρο-σύνη *discretion* from stem σωφρον- (σώφρων *discreet*).

c. A noun-stem often drops its final vowel (especially -ο-) before a suffix beginning with a vowel: ἵππ-ιο-ς *equine* from ἵππο-ς *horse;* οὐράν-ιο-ς *heavenly* from οὐρανό-ς *heaven*. Even a *diphthong* may be dropped: βασιλ-ικό-ς from βασιλεύ-ς.

d. Lastly, consonants, when they come together, are subject to the usual changes: γράμ-μα *writing* for γραφ-μα, λέξις *speaking* for λεγ-σι-ς, δικασ-τή-ς *judge* for δικαδ-τη-ς from δικάζω *judge*, etc.

546. Accent.—As a rule, neuter substantives take the accent as far as possible from the end (*recessive* accent). For exceptions see 558, 1; 561, 1 b.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. Formation of Substantives.

A. Primitives.

547. A few substantives are formed from roots without any suffix: φλόξ (φλογ-) *flame* from φλεγ- (φλέγ-ω *burn*): ὄψ (οπ-) *voice* from επ- (εἶπον *said*).

548. Many substantives are formed from roots by the suffixes:

-ο-, nom. -ο-ς masc. fem., -ο-ν neut.; -ᾱ-, nom. -ᾱ or -η fem.

In the root, ε becomes ο, and ει becomes οι (544 c).

λόγ-ο-ς *speech*	from λέγ-ω *speak*	μάχ-η *fight*	from μάχ-ομαι *fight*
στόλ-ο-ς *sending*	στελ- (στέλλω *send*)	φορ-ᾱ́ *bearing*	φέρ-ω *bear*
τροφ-ό-ς *nurse*	τρέφ-ω *nourish*	τροφ-ή *nurture*	τρέφ-ω *nourish*
ζυγ-ό-ν *yoke*	ζυγ- (ζεύγνῡμι *join*)	λοιβ-ή *pouring*	λείβ-ω *pour*

a. In like manner ευ changes to ου in σπουδ-ή *haste* from σπεύδ-ω *hasten* (29). For the same reason we have πλόος (for πλου-ος) *voyage* from πλέω (for πλευ-ω, root πλυ-) *sail;* πνοή (for πνου-η) *blast* from πνέω (for πνευ-ω, root πνυ-) *blow*.

b. These substantives have a wide range of meaning. Most in -ᾱ or -η are oxytone, especially those which have a change of root-vowel. So too those in -ος which denote an *agent:* ἀγ-ό-ς *leader.*

549. *Suffix* -ι-.—This forms a few substantives: τρόχ-ι-ς *runner* from τρέχ-ω *run;* πόλ-ι-ς *city.* Many original ι-stems have added δ at the end and become consonant-stems: ἐλπί-ς (ελπ-ιδ-) *hope* from ἔλπ-ομαι *hope;* κοπί-ς (κοπ-ιδ-) *cleaver* from κοπ- (κόπ-τω *chop*).

550. The AGENT is expressed by the following suffixes:

-τηρ- nom.	-τηρ	masc.;	-τειρᾰ- nom.	-τειρα	fem.
-τορ-	-τωρ		-τριᾱ-	-τρια	
-τᾱ-	-τη-ς		-τριδ-	-τρι-ς	

σω-τήρ *savior* σώ-τειρα fem.	from σω- (σῴζω *save*)
ῥή-τωρ (-τορ-) *orator*	ῥε- (ἐρῶ, 539, 8)
κρι-τή-ς (-τᾱ-) *judge*	κρι- (κρῑ́νω *decide*)
ποιη-τή-ς (-τᾱ-) *poet* ποιή-τρια fem.	ποιέ-ω *compose*
αὐλη-τή-ς (-τᾱ-) *flute-player* αὐλη-τρί-ς (-τριδ-) fem.	αὐλέ-ω *play flute*

a. *Accent.*—Words in -τηρ and -τρις are always oxytone: so also most of those in -της, especially when the penult is long by nature or position. Words in -τωρ, -τειρα, -τρια, have recessive accent.

551. The ACTION is expressed by the following suffixes:

1.	-τι- nom.	-τι-ς	feminine.
	-σι-	-σι-ς	
	-σιᾱ-	-σιᾱ	

-σι- is for -τι- by 69, cf. Lat. *-ti-o.*

πίσ-τι-ς *faith*	from πιθ- (πείθω *persuade*)
μῑ́μη-σι-ς *imitation*	μῑμέ-ομαι *imitate*
πρᾶξι-ς *action*	πρᾱγ- (πράσσω *act*)
γένε-σι-ς *origin*	γεν-, γενε- (γίγνομαι *become*)
δοκιμα-σίᾱ *examination*	δοκιμαδ- (δοκιμάζω *examine*)

2. -μο-, nom. -μο-ς, masc. and oxytone.

ὀδυρ-μό-ς *wailing*	from ὀδυρ- (ὀδύρ-ομαι *wail*)
λογισ-μό-ς *calculation*	λογιδ- (λογίζομαι *calculate*)
σπα-σ-μό-ς *twitching*	σπά-ω *draw*
ῥυ-θ-μό-ς (movement) *rhythm*	ῥυ- (ῥέω *flow*)

a. The corresponding feminine suffix -μᾱ- is seen in γνω-μή *opinion* from γνο- (γιγνώσκω *know*), τῑ-μή *honor* from τί-ω *honor.*

3. -τυ-, nom. -τῠ́ς, feminine and oxytone; chiefly Homeric (cf. Lat. *-tu-* in *can-tu-s, or-tu-s*): βρω-τύ-ς *food* from βρο- (βιβρώσκω *eat*), βοη-τύ-ς *shouting* from βοά-ω *shout.*

552. From verbs in -ευω are formed substantives in -ειᾱ (for -ευ-ιᾱ) which express the action; they are all feminine and paroxytone: παιδείᾱ *education,* from παιδεύω *educate.*

553. The RESULT of an action is expressed by the suffixes:

1. -ματ-, nom. -μα, neuter.

πρᾶγ-μα (-ματ-) *thing done, affair*	from πρᾱγ- (πράσσω *do*)
ῥῆ-μα (ῥηματ-) *word*	ῥε- (ἐρῶ *shall say*)
τμῆ-μα (τμηματ-) *section*	τεμ-, τμε- (τέμνω *cut*)

2. -εσ-, nom. -ος, neuter.

λάχ-ος (λαχεσ-) *lot*	from λαχ- (λαγχάνω *get by lot*)
ἔθ-ος (εθεσ-) *custom*	εθ- (εἴωθα *am accustomed*)
τέκ-ος (τεκεσ-) *child*	τεκ- (τίκτω *bring forth*)

a. The same suffix may express *quality*:

θάλπ-ος (θαλπεσ-) *warmth*	from θάλπ-ω *heat*
βάρ-ος (βαρεσ-) *weight*	βαρ- (βαρ-ύς *heavy*)
βάθ-ος (βαθεσ-) *depth*	βαθ- (βαθ-ύς *deep*)

554. The INSTRUMENT or MEANS of an action is expressed by -τρο-, nom. -τρο-ν, neuter (cf. Lat. *-trum*).

ἄρο-τρο-ν *plough* (*aratrum*)	from ἀρό-ω *plough*
λύ-τρο-ν *ransom*	λυ- (λῡ́-ω *loose*)
δίδακ-τρο-ν *teacher's hire*	διδαχ- (διδάσκω *teach*)

a. The kindred feminine suffix -τρᾱ- is less definite: ξύ-σ-τρᾱ *flesh scraper* from ξύ-ω *scrape*, ὀρχή-σ-τρᾱ *place of dancing* from ὀρχέ-ομαι *dance*, παλαί-σ-τρᾱ *wrestling-ground* from παλαί-ω *wrestle*.

555. Other suffixes are:

-ον-, -ων-: εἰκ-ών (εικον-) *image* from εικ- (ἔοικα *am like*); κλύδ-ων (-ων-) *billow* from κλυδ- (κλύζω *splash*).
-ανο-: στέφ-ανο-ς *wreath* (στέφ-ω *crown*).
-ονᾱ-: ἡδ-ονή *pleasure* (ἥδ-ομαι *am glad*).

B. Denominatives.

556. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

1. -τητ-, nom. -της, feminine (Lat. *-tat-*, nom. *-tas-*).

παχύ-της (-τητ-) *thickness*	from παχύ-ς *thick*
νεό-της (-τητ-) *youth*	νέο-ς *young*
ἰσό-της (-τητ-) *equality*	ἴσο-ς *equal*

2. -συνᾱ-, nom. -συνη, feminine.

δικαιο-σύνη *justice*	from δίκαιο-ς *just*
σωφρο-σύνη *discretion*	σώφρων (σωφρον-) *discreet*

3. -ιᾱ-, nom. -ιᾱ or -ια (139), feminine.

σοφ-ίᾱ *wisdom*	from σοφό-ς *wise*
εὐδαιμον-ίᾱ *happiness*	εὐδαίμων (ευδαιμον-) *happy*
ἀλήθε-ια (αληθεσ-ια) *truth*	ἀληθής (αληθεσ-) *true*
εὔνο-ια *good-will*	εὔνους (ευνοο-) *well-disposed*

557. The PERSON who has to do with an object is denoted by the following suffixes:

1. **-ευ-**, nom. -ευ-ς, masc., always oxytone; denotes a person with reference to his *function*.

ἱππεύ-ς horseman	from *ἵππο-ς horse*
πορθμεύ-ς ferryman	*πορθμό-ς ferry*
ἱερεύ-ς priest	*ἱερό-ς sacred*
γραφεύ-ς scribe	*γραφή writing*
γονεύ-ς parent	*γονή procreation*

b. Several masculines in -ευς have corresponding feminines in -εια (for -ευ-ια) proparoxytone: *βασιλεύς king*, *βασίλεια queen*.

2. **-τᾱ-**, nom. -της, masc., paroxytone.
   -τιδ-, -τις fem., paroxytone or properispomenon.

πολῑ́-τη-ς (-τᾱ-) citizen	from *πόλι-ς city*
στρατιώ-τη-ς (-τᾱ-) soldier	*στρατιά army*
οἰκέ-τη-ς (-τᾱ-) house-servant } *οἰκέ-τι-ς (-τιδ-) house-maid*	*οἶκο-ς house*

558. DIMINUTIVES are formed from substantive-stems by the following suffixes:

1. **-ιο-**, nom. -ιο-ν, neuter.

παιδ-ίο-ν little child	from *παῖς (παιδ-) child*
κηπ-ίο-ν little garden	*κῆπο-ς garden*
ἀκόντ-ιο-ν javelin	*ἄκων (ακοντ-) lance*

Those of three syllables are paroxytone, if the first syllable is long by nature or position: *παιδίον*.

2. Other forms connected with -ιο- are

-ιδιο-: *οἰκ-ίδιο-ν little house*	from *οἶκο-ς house*
-αριο: *παιδ-άριο-ν little child*	*παῖς (παιδ-) child*
-υδριο-: *μελ-ύδριο-ν little song*	*μέλος (μελεσ-) song*

3. **-ισκο-**, **-ισκᾱ-**, nom. -ισκο-ς masc., -ισκη fem., paroxytone.

νεᾱν-ίσκο-ς Lat. *adulescentulus*	from *νεᾱ́ν young man*
παιδ-ίσκη lass	*ἡ παῖς (παιδ-) girl*
στεφαν-ίσκο-ς little wreath	*στέφανο-ς wreath*

559. PATRONYMICS (proper names which express descent from a *father* or *ancestor*) are formed from proper names of persons by adding the suffixes:

-ιδᾱ- or **-δᾱ-**, nom. -ιδης or -δης, masculine, paroxytone;
-ιδ- or **-δ-** -ις or -ς, feminine, oxytone.

a. The forms -δᾱ- and -δ- are applied to masculine stems in -ᾱ- and -ιο-: -ᾱ- is then changed to -α-, and -ιο- to -ια-:

masc. Βορεά-δη-ς,	fem. Βορεά-ς (-άδ-ος)	from Βορέᾱ-ς
Ἀργεά-δη-ς		Ἀργέᾱ-ς
Θεστιά-δη-ς,	Θεστιά-ς (-άδ-ος)	Θέστιο-ς
Μενοιτιά-δη-ς		Μενοίτιο-ς

b. All other stems take -ιδᾱ- and -ιδ-, before which -ο- of the 2d decl. is dropped. Those in -ευ- lose υ (44).

masc. Κεκροπ-ίδη-ς	fem. Κεκροπ-ί-ς (-ίδ-ος)	from Κέκροψ (-οπ-)
Ταντάλ-ίδη-ς	Ταντάλ-ί-ς (-ίδ-ος)	Τάνταλο-ς
Κρον-ίδη-ς		Κρόνο-ς
Πηλε-ίδη-ς (epic Πηλεΐδης)		Πηλεύ-ς
	Νηρε-ΐ-ς, Νηρη-ΐς	Νηρεύ-ς
Λητο-ίδη-ς		Λητώ (ΛητοϜ-)

Sometimes -ιάδης is used: Πηλη-ιάδης from Πηλεύ-ς.

c. A rarer suffix for patronymics is -ιων- or -ῑον-: Κρον-ίων (genit. Κρονίωνος or Κρονῑονος) *son of* Κρόνο-ς.

560. Gentiles (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

1. -ευ-, nom. ευ-ς, oxytone: cf. 557, 1.

Μεγαρ-εύ-ς *a Megarian*	from Μέγαρα (2d decl. pl.)
Ἐρετρι-εύ-ς *an Eretrian*	Ἐρέτρια (1st decl.)

2. -τᾱ-, nom. -τη-ς, paroxytone: cf. 557, 2.

Τεγεά-τη-ς from Τεγέᾱ, Αἰγῑνή-τη-ς from Αἴγῑνα, Ἠπειρώ-τη-ς from Ἤπειρο-ς, Σικελιώ-τη-ς from Σικελίᾱ.

3. The corresponding feminine stems end in -ιδ- and -τιδ-, nom. -ις, -τις: Μεγαρίς (Μεγαριδ-) a *Megarian woman*, Τεγεᾶτις (-ιδ-), Σικελιῶτις (-ιδ-). The accent falls on the same syllable as in the corresponding masculine.

4. For gentiles in -ιος see 564 a.

561. The Place is expressed by the suffixes:

1. -ιο- in neuters. The words thus formed end in:

a. -τηρ-ιο-ν, from substantives in -τηρ (mostly obsolete forms of those in -της, 550).

δικαστήρ-ιον *court of justice*	from (δικαστήρ) δικαστής *judge*
ἀκροᾱτήρ-ιον *auditorium*	(ἀκροᾱτήρ) ἀκροᾱτής *hearer*

b. -ε-ιο-ν, properispomenon.

λογε-ῖο-ν *speaker's platform*	from λόγο-ς *speech*
κουρε-ῖο-ν (for κουρευ-ιο-ν) *barber's shop*	κουρεύ-ς *barber*
μουσε-ῖο-ν *seat of the muses*	μοῦσα *muse*

2. -ων-, nom. -ων, masculine and oxytone.

ἀμπελ-ών *vineyard*	from ἄμπελο-ς *vine*
οἰν-ών *wine-cellar*	οἶνο-ς *wine*
παρθεν-ών *maiden's room*	παρθένο-ς *maid*

II. Formation of Adjectives.

A. Primitives.

562. Important suffixes forming primitive adjectives are:

1. -υ-, nom. -υ-ς, -εια, -υ, oxytone; added only to *roots*.

ἡδ-ύ-ς *sweet*	from ἡδ- (ἥδομαι *am pleased*)
βαρ-ύ-ς *heavy*	βαρ- (βάρ-ος *weight*)
ταχ-ύ-ς *swift*	ταχ- (τάχ-ος *swiftness*)

2. **-εσ-**, nom. -ης, -ες (cf. 553, 2); used especially in compounds (578).

ψευδ-ής false	from *ψευδ-* (*ψεύδομαι lie*)
σαφ-ής clear	*σαφ-*

3. **-μον-**, nom. -μων, -μον.

τλή-μων suffering, daring	from *τλα-* (*ἔτλην endured*)
ἐπι-λήσ-μων forgetful	*λαθ-* (*ἐπι-λανθάνομαι forget*)

563. Here belong also all *participles:* suffixes **-ντ-**, **-οτ-**, **-μενο-** (see 382); and the verbal adjectives in *-το-ς* and *-τεο-ς* (see 475).

B. Denominatives.

564. The suffix **-ιο-**, nom. -ιο-ς, -ιᾱ, -ιο-ν or -ιο-ς, -ιο-ν expresses *that which pertains* in any way to the noun from which the adjective is formed:

οὐράν-ιο-ς heavenly	from *οὐρανό-ς heaven*
πλούσ-ιο-ς wealthy (for *πλουτ-ιο-ς*)	*πλοῦτο-ς wealth*
οἰκεῖο-ς domestic (for *οικε-ιο-ς*)	*οἶκο-ς house*
ἀγοραῖο-ς forensis (for *αγορα-ιο-ς*)	*ἀγορά forum*
θέρειο-ς of the summer (for *θερεσ-ιο-ς*)	*θέρος* (*θερεσ-*) *summer*
αἰδοῖο-ς venerable (for *αιδοσ-ιο-ς*)	*αἰδώς* (*αιδοσ-*) *shame*
βασίλειο-ς kingly (for *βασιλευ-ιο-ς*)	*βασιλεύ-ς king*

a. This suffix often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: *Μιλήσ-ιο-ς* (for *Μιλητ-ιο-ς*) *Milesian* from *Μίλητο-ς*, *Ἀθηναῖο-ς Athenian* from *Ἀθῆναι Athens.*

b. Adjectives in *-αιο-ς*, *-οιο-ς* are generally properispomena (*-αῖος*, *-οῖος*).

565. **-ικο-**, nom. -ικο-ς, -ικη, -ικο-ν, always oxytone. It expresses that which pertains to the noun, often with a notion of *fitness* or *ability.*

μουσ-ικό-ς musical	from *μοῦσα muse*
ἀρχ-ικό-ς capable of governing	*ἀρχό-ς ruler*

After ι-stems *-κο-* is used: *φυσι-κό-ς natural* from *φύσι-ς nature.*

a. Such adjectives may be formed directly from a verb-theme by the suffix *-τικο-*: *αἰσθη-τικό-ς capable of feeling*, *πρᾱκ-τικό-ς suited for action.*

566. **-εο-**, nom. -εο-ς contracted -ους (224).
-ινο-, -ινο-ς

These denote the *material:* *χρύσεο-ς*, *χρῡσοῦς golden* from *χρῡσό-ς gold;* *λίθ-ινο-ς of stone* from *λίθο-ς stone*, *ξύλ-ινο-ς wooden* from *ξύλο-ν wood.*

a. The older form of *-εο-ς* is *-ειο-ς*, in which the suffix is really *-ιο-*, the ε belonging to the stem of the noun: thus *χρύσε-ιο-ς* (Hm.) formed like *οἰκε-ῖο-ς*, 564.

b. **-ινο-**, nom. *-ινο-ς oxytone*, forms adjectives denoting *time:* *χθεσ-ινό-ς belonging to yesterday, hesternus;* *νυκτερ-ινό-ς nocturnus*, *ἐαρ-ινό-ς vernus.*

567. **-εντ-**, nom. -εις, -εσσα, -εν.

These denote *fulness* or *abundance:* *χαρί-ει-ς graceful* from *χάρι-ς*, *ὑλή-ει-ς woody* from *ὕλη*, *ἰχθυ-ό-εις full of fish* from *ἰχθύ-ς*. They are mostly poetic.

568. The comparative and superlative suffixes **-τερο-** and **-τατο-** (248) belong here. The suffixes **-ῑον-** and **-ιστο-** (253), on the other hand, are added, with very few exceptions, directly to the root.

569. Other adjective-suffixes, which cannot be so distinctly classed as forming primitives or denominatives, are:

1. **-ιμο-**, nom. -ιμο-ς, active: *ἄλκ-ιμο-ς brave* (ἀλκή *prowess*), *μάχ-ιμο-ς warlike*, *ἀοίδ-ιμο-ς to be sung of.* And akin to this:

2. **-σιμο-**, nom. -σιμο-ς: *χρή-σιμο-ς useful*, *φύξιμος* (φυγ-σιμο-ς) *avoidable* or *able to avoid*, *ἱππά σιμο-ς fit for riding* (ἱππάζομαι *ride*).

a. Both these classes were originally denominative. The words in -σιμο-ς came at first from nouns in -σι-ς (551, 1): *χρήσι-μος useful* from *χρῆσι-ς use;* but afterwards -σιμο-, considered as a single suffix, was employed to form other adjectives directly from verbs.

3. **-τηριο-**, nom. -τηριο-ς, forms adjectives from verbs: *πεισ-τήριο-ς persuasive* from *πείθ-ω*. These are properly denominatives from nouns in -τηρ (*σωτήρ-ιο-ς preserving* from *σω-τήρ*) or in -της (cf. 561, 1 a), and in most cases the corresponding noun exists.

4. **-νο-**, nom. -νο-ς, oxytone.

a. In verbals, passive: *δει-νό-ς fearful* (*to be feared*), *σεμ-νό-ς* (σέβ-ομαι) *to be revered.*

b. In denominatives: *ἀλγεινό-ς* (αλγεσ-νο-ς) *painful* from *ἄλγος* (αλγεσ-) *pain*, *ὀρεινό-ς* (ορεσ-νο-ς) *mountainous* from *ὄρος* (ορεσ-) *mountain.*

5. **-ρο-**, nom. -ρο-ς, mostly oxytone and active: *λαμπ-ρό-ς bright* (λάμπ-ω *shine*), *φθονε-ρό-ς envious* (φθόνο-ς *envy*), *λῡπη-ρό-ς annoying* (λύπη *annoyance*).

6. **-λο-**, nom. λο-ς, mostly oxytone and active: *δει-λό-ς timid*, *ἀπατη-λό-ς deceitful* (ἀπάτη *deceit*).

III. Denominative Verbs.

570. Denominative verbs were originally formed by adding, in the present, the suffix -ιο/ε- (1st sg. indic. -ιω) to a noun-stem, usually somewhat modified. The ι then disappeared (as in *τελέ-ω finish*, older τελε-ίω) or combined with the preceding sound (as in *παίζω sport* for παιδ-ιω, from *παῖς child*). So arose several types of denominative verbs, each of which was afterwards extended in use beyond its original limits.

a. In respect to their meaning, these classes are not all clearly distinguished from each other. Yet see 571, 1, 4, 7, 8.

571. The most important endings are the following; they are given as seen in the present.

1. **-ο-ω**	*δουλό-ω enslave*	from *δοῦλο-ς slave*
	χρῡσό-ω gild	*χρῡσό-ς gold*
	ζημιό-ω punish	*ζημίᾱ penalty*

Verbs in -οω are *causative;* that is, they signify to *make* or *cause* what is expressed by the noun.

2. **-α-ω**	*τῑμά-ω honor*	from *τῑμή honor*
	αἰτιά-ομαι accuse	*αἰτίᾱ fault*
	γοά-ω lament	*γόο-ς wail*

3. -ε-ω	ἀριθμέ-ω *number*	from ἀριθμό-ς *number*
	εὐτυχέ-ω *am fortunate*	εὐτυχής *fortunate*
	ἱστορέ-ω *know by inquiry*	ἵστωρ (ἱστορ-) *knowing*
4. -ευ-ω	βασιλεύ-ω *am king*	from βασιλεύ-ς *king*
	βουλεύ-ω *take counsel*	βουλή *counsel*
	ἀληθεύ-ω *speak truth*	ἀληθής *true*

This class of verbs arose first from nouns in -ευ-ς, and signified the exercising of the *function* implied in the noun (557, 1). But afterwards many were formed from other nouns. Most are intransitive.

5. -ιζω	ἐλπίζω (ελπιδ-ιω) *hope*	from ἐλπίς (ελπιδ-) *hope*
	ἑλληνίζω *speak Greek*	Ἕλλην *Greek*
	φιλιππίζω *favor Philip*	Φίλιππο-ς.

The theme of these verbs ends in -ιδ-, and the type arose from nouns with stems in -ι- or -ιδ-, but was extended to other nouns.

6. -αζω	δικάζω (δικαδ-ιω) *judge*	from δίκη *justice*
	ἐργάζομαι *work*	ἔργο-ν *work*
	βιάζομαι *use force*	βίᾱ *force*

The theme of these verbs ends in -αδ-. They are in origin closely allied to those in -αω, both classes being derived, for the most part, from noun-stems in -ᾱ-.

7. -αινω	σημαίνω (σημαν-ιω) *signify*	from σῆμα (σηματ-) *sign*
	μελαίνομαι *grow black*	μέλᾱς (μελαν-) *black*
	χαλεπαίνω *am angry*	χαλεπό-ς *hard, angry*
8. -ῡνω	ἡδύνω (ἡδυν-ιω) *sweeten*	ἡδύ-ς *sweet*
	λαμπρῡ́νω *brighten*	λαμπρό-ς *bright*
	αἰσχῡ́νομαι *am ashamed*	αἰσχῡ́νη *shame*

The verbs in -αινω and -ῡνω have themes in -αν- and -υν-. They come from a great variety of nouns, but -αινω comes especially from stems in -ατ-, and -ῡνω from stems in -υ-. Most of them are causative.

9. Less frequent endings are seen in μαρτῡ́ρομαι (μαρτυρ-ιομαι) *call to witness* from μάρτυς (μαρτυρ-) *witness*, καθαίρω (καθαρ-ιω) *cleanse* from καθαρό-ς *clean*, ἱμείρω (ἱμερ-ιω) *desire* from ἵμερο-ς *longing*, ἀγγέλλω (αγγελ-ιω) *announce* from ἄγγελο-ς *messenger*, στωμύλλω (στωμυλ-ιω) *babble* from στωμύλο-ς *talkative.*

572. Sometimes several verbs with different meanings are formed from the same noun: thus from δοῦλο-ς *slave*, δουλό-ω *enslave*, δουλεύ-ω *am a slave*; from πόλεμο-ς *war*, πολεμέ-ω and πολεμίζω *wage war*, πολεμό-ω *make hostile.*

573. Desideratives.—Verbs expressing *desire* are formed most frequently with the ending -σειω: γελασείω *desire to laugh*, δρᾱσείω *have a mind to do*; also in -αω, -ιαω: φονάω *am eager for murder*, κλαυσιάω *long to weep.*—Some verbs in -αω, -ιαω express an *affection of the body*: ὠχριάω *am pallid*, ὀφθαλμιάω *have sore eyes.*

574. Intensives (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαιμά-ω *reach after, long for*, from μαίομαι (μα-) *reach*, πορφύρ-ω *boil* (of the sea) from φύρ-ω *mix*, ποιπνύ-ω *puff* from πνέω (πνυ-) *breathe.*

COMPOSITION OF WORDS.

I. Form of Compound Words.

575. When a noun stands as the *first* part of a compound word, only its *stem* is used: ναυ-πηγός *ship-builder* (ναῦ-ς), χορο-διδάσκαλος *chorus-teacher* (χορό-ς).

a. Stems of the first decl. change -ᾱ- to -ο-, appearing thus like stems of the second decl.: λυρο-ποιός *lyre-maker* (λύρᾱ). Stems of both these declensions drop their final vowel when a vowel follows: χορ-ηγός *chorus-leader* (χορό-ς). It is retained, however, when the second part of the compound began originally with Ϝ: Hm. δημιο-εργός *artisan*, Att. δημιουργός.

Stems of the third declension commonly assume ο before a consonant: ἀνδριαντ-ο-ποιός *image-maker*, πατρ-ο-κτόνος *parricide*, φυσι-ο-λόγος *natural philosopher*, ἰχθυ-ο-φάγος *fish-eating*.

b. But there are many exceptions to these rules. Thus, stems in -σ- often change to ο-stems: ξιφο-κτόνος (ξίφος, st. ξιφεσ-) *slaying with the sword*, τειχο-μαχία (st. τειχεσ-) *battle at the wall*.—Stems of the first declension sometimes retain the final -ᾱ- (as ᾱ or η): χοη-φόρος *libation-bringer*.

c. When an inflected case is used instead of a stem, the word is not properly a compound, but only a close union of two words: νεώσ-οικος *ship-house*, Πελοπόν-νησος (for Πελοποσ-νησος) *Pelops's island*, δορί-ληπτος *won by the spear*. In a few words, however, an inflected case appears in a real compound: ναυσί-πορος *traversed by ships* (-πορος not being used separately in this sense).

576. When a noun stands as the *last* part of a compound, its final syllable is often changed: φιλό-τῑμο-ς (τῑμή) *honor-loving*.

a. Neuters in -μα (-ματ-) make adjectives in -μων: πολυ-πράγμων (πρᾶγμα) *busy*. φρήν becomes -φρων, as εὔ-φρων *merry-hearted*.

b. An *abstract* word cannot stand unchanged as the last part of a compound, but a new abstract in -ιᾱ is formed from a (real or imaginary) compound adjective: thus βολή *throwing*, but πετρο-βολίᾱ *stone-throwing* (from πετρο-βόλο-ς *stone-thrower*); so ναυ-μαχίᾱ (μάχη) *ship-fight*, εὐ-πρᾱξίᾱ (πρᾶξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: προ-βουλή *forethought*.

577. The last part of a compound is often a word not in use as a separate noun: thus λυρο-ποιός *lyre-maker*, ναυ-μάχος *fighter in ships*, though -ποιος *maker*, -μαχος *fighter*, are not used separately.

578. A very frequent ending of *compound adjectives* is -ης, -ες (stem -εσ-). This is found:

a. Oftenest in adjectives of which the last part is a neuter substantive-stem in -εσ- (nom. -ος): εὐ-γενής (γένος) *of good birth*, δεκα-ετής (ἔτος) *of ten years*.

b. Less often when the last part is a noun with some other ending: εὐ-τυχής (τύχη) *fortunate*, θεο-φιλής (φίλο-ς) *dear to the gods*.

c. When the last part is an adjective not in actual use (577), but formed for the occasion from a verb: ἀ-φανής *invisible* (φαν-, φαίνω), ἡμι-θανής *half-dead* (θαν-, θνήσκω).

579. Compounds in which the first part is made directly from a *verb-theme*,* are used chiefly in poetry. They are formed in two ways:

a. The theme (sometimes with a vowel added), or the present stem, appears as the first part: δακ-έ-θῡμος (δάκ-νω *bite*) *heart-corroding*, ἀρχ-ι-τέκτων *master-builder*, μῑσ-ό-γυνος *woman-hater*, πειθ-αρχος *obedient to command*.

b. The verb-theme has -σι- added to it: this becomes -σ- before a vowel: λῡ-σί-πονος *releasing from toil*, ἐρυ-σ-άρματες (nom. pl., Hm.) *chariot-drawing*, πλήξ-ιππος (πληγ-, πλήσσω) *horse-driving*, στρεψί-δικος (στρέφ-ω) *perverter of justice*.

580. Compound Verbs are formed by prefixing a *preposition* to a simple verb: ἐπι-βάλλω *throw on*.

a. Originally, the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (360). In the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb. This separation of the preposition from the verb is called *tmesis* (τμῆσις *cutting*).

581. Verbs cannot be compounded with nouns, nor with anything but prepositions. Where verbs of such meaning are required, they are formed indirectly, as denominatives from *compound nouns*.

Thus ναῦ-ς and μάχομαι cannot form ναυ-μαχομαι, but from ναυ-μάχος *fighting in ships* is made ναυμαχέω *fight in ships*; νόμο-ς and τίθημι cannot unite, but from νομο-θέτης *lawgiver* is formed νομοθετέω *make laws*. So πείθομαι *obey*, but *disobey* is not α-πειθομαι, but ἀπειθέω from ἀπειθής *disobedient*.

582. Accent of Compounds.—In general, compounds have *recessive* accent. But there are many exceptions to this rule. Thus:

a. Compounds of the first declension, and some of the third, keep the accent of the second part: ἀπο-στολή *sending away*, πλουτο-δοτήρ *wealth-giver*, μον-ώψ *one-eyed*.

b. Most compounds in -ης, -ες are oxytone: for examples, see 578.

c. Determinative compounds (585 a) of the second declension, when the last part has a *passive* or *intransitive* sense, follow the rule: λιθό-βολος *thrown at with stones*, μητρό-κτονος *slain by a mother*. But when the last part is *active* (denoting the *agent*), and is made from a root by suffix -ο- (nom. -ος), they accent the *penult* if it is short; if long, the *ultima*: λιθο-βόλος *throwing stones*, μητρο-κτόνος *matricide*, ὑδρο-φόρος *water-carrier*; στρατ-ηγός *army-leader*, *general*, λογο-ποιός *story-maker*, ψῡχο-πομπός *conductor of souls*.

But compounds in -οχος (ἔχ-ω) and -αρχος (ἄρχ-ω), with some others, follow the general rule: ἡνί-οχος (rein-holder) *charioteer*, δᾳδοῦχος (contr. from δᾳδό-οχος) *torch-holder*, ἵππ-αρχος *commander of horse*.

583. Words formed from compound verbs should be distinguished from actual compounds. They are commonly accented like simple words with the same suffixes: συλλογισ-μό-ς *reckoning* from συλλογίζομαι *reckon*, ἀποδο-τέο-ς from ἀποδίδωμι *give back*.

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* Compare in English 'breakwater,' 'dreadnought,' and the like.

II. Meaning of Compound Words.

584. As regards their meaning, compound nouns (substantive and adjective) may be divided into two principal classes.

585. Determinative Compounds.—In these, the first part defines or *determines* the second, and the whole compound denotes the same person or thing as that denoted by the second part: thus **οἰκο-φύλαξ** *house-guardian* is a particular kind of **φύλαξ** or *guardian*.

Of these there are two kinds:

a. The first part may define the second in a sense which might be separately expressed by an oblique case (with or without a preposition).

> λογο-γράφος *speech-writer = writer of speeches*
> χειρο-ποίητος *hand-made = made with hands*
> θε-ήλατος *god-sent = sent by a god*

Here may be put the verbal compounds mentioned in 579; as **δεισι-δαίμων** *spirit-fearing, fearing spirits;* although in these the *second* part defines the *first*.

b. Much less often, the first part defines the second in the sense of an adjective or an adverb.

> ἀκρό-πολις *upper city, citadel* = ἄκρᾱ πόλις
> ψευδο-κῆρυξ *false herald* = ψευδὴς κῆρυξ
> ὁμό-δουλος *fellow-slave*

586. Possessive Compounds.—In these, also, the first part defines the second, but the whole compound is an adjective describing the *possessor*, some such idea as 'having' being supplied in thought. In English such compounds generally end in *-ed.**

> μακρό-χειρ *long-armed = having long arms*
> γλαυκ-ῶπις *bright-eyed = having bright eyes*
> ἀργυρό-τοξο-ς *with silver bow*
> ὁμό-τροπο-ς *of like character*
> πικρό-γαμο-ς *bitter-wedded = having an unhappy marriage*
> δεκα-ετής (having) *lasting ten years*

a. Here belong the numerous adjectives in **-ο-ειδής**, or contracted **-ώδης**: **σφαιρο-ειδής** *having the appearance of a ball, ball-like;* **τερατώδης** *monster-like, monstrous.*

587. *Prepositions* may be connected with substantives in each of the above-described relations:

a. Determinative:

> προ-βουλή *forethought, planning beforehand*
> ἀμφί-ρυτος *flowed around, sea-girt*

* Yet compare such names as 'Greatheart,' 'Bluebeard.'

b. Possessive:

ἔνθεος having a god in him, inspired
ἀμφικίων having pillars round it

588. Compound adjectives of a peculiar sort arise from *prepositional phrases*, and are equivalent to those phrases with 'being' understood. Thus:

from ἐφ' ἑστίᾳ comes ἐφέστιος (being) *on the hearth*
ἐφ' ἵππῳ ἐφίππιος *pertaining to* (being on) *a horse*
ἐν χώρᾳ ἐγχώριος *native* = (being) *in the country.*

589. Alpha Privative.—The prefix ἀν- (Lat. *in*-, Eng. *un*-), before consonants ἀ-, is called on account of its meaning *alpha privative.* Compounds formed with it are possessive, when the second part is a substantive; when it is an adjective, or a formation with adjective meaning directly from a verb, they are determinative.

ἀν-αιδής shameless (*αἰδώς shame*)
ἄ-παις childless (*παῖς child*)
ἀ-δύνατος unable, impossible (*δυνατός able, possible*)
ἀ-φανής invisible (*φαν-, φαίνω show*)

a. Determinative compounds formed with this prefix *from substantives*, are rare and poetic: *μήτηρ ἀμήτωρ an unmotherly mother* = *μήτηρ οὐ μήτηρ οὖσα.*

b. Words, which began originally with Ϝ, have ἀ-, not ἀν-: ἀ-έκων, ἄκων, *unwilling*, ἀ-εικής, αἰκής, *unseemly* (root ικ-, ἔοικα).

590. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad, unfortunate*, or *difficult:* δύσ-βουλος *ill-advised* (possessive) = *having evil counsels*, δυσ-άρεστος (determinative) *ill-pleased*, δυσ-άλωτος *hard to be caught.* Here, too, determinative compounds formed from substantives are very rare: Hm. Δύσ-παρις *wretched Paris.*

PART FOURTH.

SYNTAX.

DEFINITIONS.

591. SYNTAX (σύνταξις *arranging together*) shows how words are combined in sentences.

592. The essential parts of a sentence are
the SUBJECT, of which something is said, and
the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is either a *finite verb* or a finite verb with a *predicate-noun*.

593. OBJECT.—A verb may have an object on which its action is exerted. The object is a *substantive* in an *oblique* case: it is either *direct* (in the accusative case) or *indirect* (in the dative; sometimes also in the genitive, see 735 ff).

a. Verbs capable of taking a direct object are called *transitive;* others are *intransitive.*

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

594. An *adjective* qualifying a substantive is called:

a. An *Attributive,* when it is directly joined with the substantive, without any *assertion:* as ὁ ἀγαθὸς ἀνήρ *the good man.*

b. A *Predicate-Adjective,* when it forms part of the predicate, and is *asserted* of the substantive: as ὁ ἀνὴρ ἀγαθός ἐστι *the man is good,* ἀγαθὸν νομίζουσι τὸν ἄνδρα *they think the man good.*

REM.—The term predicate-adjective includes all adjectives and participles which are not attributive: thus in πρῶτος τοῦτο ἐποίησεν *he was the first to do this,* συλλέξᾶς στράτευμα ἐπορεύθη *having collected an army he set out,* ψῑλαῖς ταῖς κεφαλαῖς μάχονται *they fight with their heads bare,* πρῶτος, συλλέξᾶς, and ψῑλαῖς are called predicate-adjectives.

595. A *substantive* qualifying another substantive may be:

a. An *Appositive*, when it is simply added to the substantive to explain it: as Μιλτιάδης ὁ στρατηγός *Miltiades the general.*

b. A *Predicate-Substantive*, when it is a part of the predicate, and is *asserted* of its substantive: as Μιλτιάδης στρατηγός ἐστι *Miltiades is general*, ποιοῦσι Μιλτιάδην στρατηγόν *they make Miltiades general.*

Rem.—So also in καθίσταται βασιλεύς *he becomes established as king*, ἥκεις μοι σωτήρ *thou art come as my savior*, βασιλεύς and σωτήρ are regarded as predicate-substantives.

596. Copulative Verbs.—The verb εἰμί *am*, when it serves simply to connect a predicate-noun with the subject of the sentence, is called a *copula.* Some other verbs, as γίγνομαι *become*, and those meaning *to appear, to be called, chosen, considered*, and the like, have a similar use.

a. Yet all these verbs, even εἰμί, may be used without a predicate-noun, as complete predicates.

Pronouns of Reference.

597. Pronouns of reference are either *relative* or *demonstrative:*

598. *Relative.*—A substantive may be qualified by a sentence: ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love.* The sentence is then introduced by a relative pronoun. The substantive, as it commonly goes before the relative, is called its *antecedent.*

599. *Demonstrative.*—A substantive, once used, may be recalled or referred to by a demonstrative pronoun.

Equivalents of the Substantive and Adjective.

600. Other words may take the place of the substantive and adjective in the above constructions. Thus the adjective may be replaced by an *adjective pronoun, article*, or *participle;* or by a genitive, an adverb, or a preposition with its case, especially when these are placed directly after the article (666 a, b, c).

A substantive may be replaced by the adjective (or any of its equivalents), by a personal or reflexive pronoun, an infinitive or a clause.

a. Any word or phrase viewed merely as a thing may be used as a substantive: τὸ γνῶθι σεαυτόν καὶ τὸ σωφρόνει ἐστὶ ταὐτόν *the "know thyself" and the "be wise" are the same thing* (PCharm.164ᵉ).

b. A preposition with a numeral may take the place of a substantive: ἀπέθανον αὐτῶν περὶ τριακοσίους *there died of them about three hundred* (XH.4.6[11]).

GENERAL RULES OF THE SENTENCE.

The Subject.

601. The subject of a finite verb is in the nominative case: Κῦρος βασιλεύει *Cyrus is king.*

602. Omission of the Subject.—The subject is often omitted:

a. When it is a pronoun of the first and second person: λέγω *I speak*, ἀκούσατε *hear ye.*

But the pronoun is not omitted, if there is an emphasis upon it: ἃ ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε *whatever I may say, do you hear.*

b. When it is implied in the context:

Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὁπλίτᾱς ἀποβιβάσειε *Cyrus sent for the ships, that he* (Cyrus) *might land troops* (XA.1.4[5]).

c. When it is a general idea of person: φᾱσί *they* (men, people) *say.*

Less often in the singular: ἐσάλπιγξε *the trumpet sounded*, literally (*one*) *sounded the trumpet* (XA.1.2[17]).

So originally such verbs as ὕει *it rains*, νίφει *it snows*, ἀστράπτει *it lightens*, σείει (it shakes) *there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, Ζεύς, or θεός (which are sometimes expressed).

d. When the subject is *indeterminate;* that is, thought of as wholly vague and general. The verb is then said to be *impersonal:* ὀψὲ ἦν *it was late.*

So ἡμέρᾱ ἐγένετο *it became day*, καλῶς ἔχει *it is well*, δεῖ μάχης *there is need of a battle*, δηλοῖ (something makes clear) *it is clear.*

The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect:* παρεσκεύασταί μοι (things have been prepared by me) *I have made preparation.*

Remark.—The term *impersonal* is also less correctly applied to verbs whose subject is an *infinitive* or a *sentence:* ἔξεστιν εὐδαιμονεῖν *it is possible to be happy*, δῆλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν *it was plain that the king was somewhere near* (XA.2.3[6]).

The Verb.

603. A finite verb agrees with its subject-nominative in number and person: ἡμεῖς ἐπαινοῦμεν *we approve.*

a. The only nominatives of the *first person* are ἐγώ, νώ, ἡμεῖς; of the *second person*, σύ, σφώ, ὑμεῖς; all other nominatives are of the *third person.*

604. But a neuter plural subject has its verb in the singular: τὰ πράγματα ταῦτα δεινά ἐστι *these things are dreadful.*

a. A neuter plural subject denoting *persons*, may have a verb in the plural: τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευον *so many nations were warring on the side of the Athenians* (T.7.58).

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. *σπάρτα λέλυνται the cables are loosed* (B 135).

605. Very seldom a *masculine* or *feminine* plural subject has a verb in the singular. In such cases the verb stands first: *δοκοῦντι δικαίῳ εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι to a man reputed to be just, there comes, in consequence of his reputation, both offices and nuptials* (PRp.363[a]). So with the dual: *ἔστι τούτω διττὼ τὼ βίω there are these two different ways of living* (PGo.500[d]).

Agreement with Two or More Subjects.

606. With two or more subjects connected by *and*, the verb is in the plural. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second person rather than the third:

Εὐρυμέδων καὶ Σοφοκλῆς ἐστράτευσαν Eurymedon and Sophocles set out on a campaign (T.4.46), *δεινοὶ καὶ σοφοὶ ἐγώ τε καὶ σὺ ἦμεν both I and thou were skilful and wise* (PTheaet.154[d]), *οὐ σὺ οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε 'twas not you and not your friends who first conceived this opinion* (PLg.888[b]).

a. With two singular subjects, the dual may be used: *ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσετον pleasure and pain will bear sway in the city* (PRp.607[a]).

607. Often, however, the verb agrees with one of the subjects (the nearest, or the most important), and is understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them:

βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον the king and his followers break into the camp (XA.1.10[1]), *οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει the poor and the common people have superior power* (XRa.1[2]), *ἔπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος Ariaeus and Artaozus sent me* (XA.2.4[16]), *ἐγὼ λέγω καὶ Σεύθης τὰ αὐτά I and Seuthes say the same* (XA.7.7[16]).

608. A plural verb is rarely used, when singular subjects are connected by *ἤ or, οὔτε nor: εἰ ἔμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης if Leochares or Dicaeogenes were about to make a defence* (Isae.5[5]).

a. A singular subject followed by the preposition *with*, rarely takes a plural verb: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι Demosthenes with his associate-generals make a treaty with the Mantineans* (T.3.109).

609. Collective Subject.—The subject is sometimes a collective noun, expressing more than one in the singular: *ἐσθής clothing* (clothes), *πλίνθος brick* (= bricks), *ἡ ἵππος the horse* (cavalry), *ἡ ἀσπίς the heavy armed.*

A collective subject denoting *persons*, may have its verb in the *plural:*

Ἀθηναίων τὸ πλῆθος οἴονται Ἵππαρχον τύραννον ὄντα ἀποθανεῖν the mass of the Athenians believe that Hipparchus was tyrant when he died (T.1.20).

a. Such words as *ἕκαστος each, τὶς any one, πᾶς τις every one, οὐδείς no one*, may have the construction of collectives, on account of the plural which they imply: *τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν ἄρχουσιν each man rules his own, both children and servants* (XRl.6[1]).

Agreement with a Predicate-Noun.

610. A verb may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important:

αἱ χορηγίαι ἱκανὸν εὐδαιμονίᾱς σημεῖόν ἐστι *his chorus-payments are a sufficient sign of prosperity* (Ant.2γ[8]), τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *the place was before called Nine Ways* (T.4.102). So, also, participles of such verbs: ὑπεξέθεντο τὰς θυγατέρας παιδία ὄντα *they conveyed away their daughters being children* (D.19[194]).

a. With a predicate-adjective in the neuter plural, the verb is *regularly* in the singular: οὔτε σώματος κάλλος καὶ ἰσχὺς δειλῷ ξυνοικοῦντα πρέποντα φαίνεται *nor do beauty and strength of body, when dwelling with a coward, appear seemly qualities* (PMenex.246[e]).

Omission of the Verb.

611. The copula εἰμί *am* is often omitted, especially the forms ἐστί and εἰσί: θεῶν δύναμις μεγίστη *the power of the gods* is *greatest* (EAlc.219).

a. The omission is the rule with certain words; as ὥρᾱ *time*, ἀνάγκη *necessity*, δέον and χρεών *needful*, φροῦδος *gone*; and is frequent also with verbals in -τέος (988): τῷ νόμῳ πειστέον *the law must be obeyed* (PAp.19[a]), ὥρᾱ λέγειν *'tis time to tell* (XA.1.3[12]).

b. The omission of other forms of εἰμί is comparatively rare: φιλήκοος ἔγωγε (sc. εἰμί) *I for my part* am *fond of hearing* (PEuthyd.304[c]), ἕως (sc. ἐστέ) ἔτ' ἐν ἀσφαλεῖ, φυλάξασθε *while* you are *yet in safety, beware* (D.19[262]).

612. Some common verbs of *being, doing, saying, going, coming,* may be omitted in brief and pointed expressions, especially questions and commands:

ἵνα τί (sc. γένηται); *to what end?* literally, *that what may happen?* (PAp.26[d]), τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν; *what else* did *these men than plot against* us? (T.3.39), οὐδὲν ἄλλ' ἢ συμβουλεύουσιν ἡμῖν they do *nothing else than advise us* (I.8[37]), καίτοι καὶ τοῦτο (sc. λέγω) *though this also* I say (D.4[11]), ἀλλ' οὔπω περὶ τούτων *but not yet about this* will I speak (D.18[99]), μή μοι μῡρίους ξένους (sc. λέγετε) tell *me not of ten thousand mercenaries* (D.4[19]), ὦ φίλε Φαῖδρε, ποῖ δὴ (sc. εἶ), καὶ πόθεν (sc. ἥκεις); *dear Phaedrus, whither, I pray* are you going, *and whence* are you come? (PPhaedr.227[a]).

a. Here belongs the phrase καὶ ταῦτα *and that*: ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα εἰς αὑτόν *he rendered them wilder, and that* (he did) *toward himself* (PGo.516[c]); καὶ ταῦτα is especially used with concessive participles (969 e): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὤν *you seem to me not to observe, and that* (you do) *though you are wise* (PGo.508[a]).

613. Any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἐσμὲν Ἕλληνες) *for you are a Greek, and* so are *we* (XA.2.1[16]), τὸ σαφὲς οὐδεὶς οὔτε τότε (sc. εἶχεν) οὔτε νῦν ἔχει εἰπεῖν *the certain fact no one either then* was able *or now is able to state* (T.6.60). Cf. 905 and 1006.

Predicate-Nouns.

614. A predicate-substantive must agree in *case* with the substantive to which it refers: a predicate-adjective must agree in *case*, *number*, and *gender*.

For examples, see 594 b, 595 b.

a. A predicate-substantive usually agrees in number also: but sometimes the sense will not permit this: οὗτοί γε φανερά ἐστι λώβη τῶν συγγιγνομένων *these men are a manifest bane to their associates* (PMen.91c).

615. With two or more substantives, a predicate-adjective, like the verb (606), is generally plural: Ἀγάθων καὶ Σωκράτης λοιποί *Agathon and Socrates are left* (PSym.193e).

With substantives of different *genders:*

(1) If they denote persons, the predicate-adjective is *masculine* (cf. 639), unless the persons are all women;

(2) If they denote things, it is *neuter* (cf. 617);

(3) If they denote persons and things together, it takes the gender of the *persons:*

(1) ὅταν δὴ οἱ ἐωνημένοι καὶ αἱ ἐωνημέναι μηδὲν ἧττον ἐλεύθεροι ὦσι τῶν πριαμένων *when bought men and bought women are no less free than their buyers* (PRp.563b).—(2) νοῦς καὶ τέχνη πρότερα ἂν εἴη *mind and art must have been pre-existent* (PLg.892b).—(3) ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *fortune and Philip had control over the actions* (Ae.2118).

a. A collective also (cf. 609) may have a plural predicate-adjective.

616. But the predicate-adjective, like the verb (607), may agree with one substantive and be understood with the rest: καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν *for fear and law are capable of restraining love* (XC.5.110):

617. Neuter Predicate-Adjective.—A predicate-adjective is often neuter when its substantive is masculine or feminine: καλὸν ἡ ἀλήθεια *beautiful is truth;* properly *a beautiful thing* (PLg.663e):

a. This construction is the rule with substantives of different genders denoting things (615, 2), but it is allowed in other cases: εὐγένειαί τε καὶ δυνάμεις καὶ τῑμαὶ δηλά ἐστιν ἀγαθὰ ὄντα *high birth and power and honor are manifestly good things* (PEuthyd.279b), ἡ καλλίστη πολῑτείᾱ καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν *the noblest polity and the noblest man would be left for us to consider* (PRp.562a), σφαλερὸν ἡγεμὼν θρασύς *dangerous is a daring guide* (ESupp.508), δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτᾱς *formidable are the many, when they have rogues for leaders* (EOr.772).

Special Uses of Predicate-Nouns.

618. A predicate-adjective or substantive is often a brief equivalent for one clause of a compound sentence:

ἀθάνατον τὴν μνήμην καταλείψουσι (they will leave the memory deathless) *the memory which they leave will be deathless* (I.93), οὐχ ἁπλοῦν τοῦτο ἐρωτᾷς (not being a simple thing, do you ask this) *this is no simple thing that you ask*

(PGo.503[a]), οἵαν ἔχιδναν τήνδ' ἔφυσας (being what sort of a viper hast thou begotten her) *what a viper is this woman whom thou hast begotten* (EIon1262), πόσον τι ἄγει τὸ στράτευμα; (how large is he leading the army) *how large is the army which he leads?* (XC.2.1[2]), ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα *I know in what kind of soil one must plant*, i. e., of what kind the soil is, in which, etc. (XO.19[2]), παρ' ἑκόντων τῶν ξυμμάχων τὴν ἡγεμονίαν ἔλαβον *they received the leadership from their allies* (being willing) *who were willing to confer it* (I.7[17]). Cf. 670 a and 1012 a.

619. The Greek often uses a predicate-adjective where other languages use an adverb, or a preposition with its case: ἀφικνοῦνται τριταῖοι *they arrive on the third day* (XA.5.8[2]), ὕστεροι ἀφίκοντο *they came afterward* (PLg.698[e]), ὅρκιος δέ σοι λέγω *and under oath I speak to thee* (SAnt.305).

a. So especially adjectives denoting *time* or *order*: δευτεραῖος *on the second day*, ὄρθριος *at dawn*, σκοταῖος *in the dark*, πρότερος, πρῶτος *first*, ὕστερος ὕστατος, τελευταῖος *last*, etc. So also ἑκών *willingly*, ἄκων *unwillingly*.

b. In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνῃ προσέβαλε *he first* (before any one else) *attacked Methymna*; πρώτῃ Μηθύμνῃ προσέβαλε *he attacked Methymna first* (before any other place); but with the adverb, πρῶτον Μηθύμνῃ προσέβαλε *first* (before doing any thing else) *he attacked Methymna*.

Attributives.

620. An adjective agrees with its substantive in case, number, and gender: δίκαιος ἀνήρ *a just man*.

a. An attributive belonging to more than one substantive agrees with the nearest: τὸν καλὸν κἀγαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναί φημι *the perfect man and woman I say are happy* (PGo.470[e]). Otherwise it must be repeated with each substantive.

621. Adjective used Alone.—The substantive to which an attributive belongs is often omitted:

a. When it is the general idea of *man* or *woman*: ὁ σοφός *the wise man*, οἱ Θηβαῖοι *the Thebans*.

So ἡ καλή *the beautiful* woman, οἱ πολλοί *the many, the mass of the people*, ἐκκλησιάζουσαι women *holding assembly*.

b. When it is the general idea of *thing*, the attributive is then neuter: ἀγαθά *good things*. Sometimes *quality*, *essence*, *space*, *time*, or other words, may be used in English to express the omitted idea:

τὸ λεγόμενον (the thing said) *the common saying*, τὰ τῆς πόλεως *the* affairs *of the city*, τὸ τυραννικόν *the* condition or character *of tyrant*, ἐπὶ πολύ (over much space or time) *to a great extent* or *for a long time*, ἐν μέσῳ (in the midst) *in public*, τὸ ἀπὸ τοῦδε (the time from this time) *henceforth*, τὸ ναυτικόν *the* (naval force) *navy*, τὸ βαρβαρικόν *the barbarian* world, τὸ κοινόν *the commonwealth*, τὰ Διονύσια *the* festival *of Dionysus*.

Rem.—τὸ καλόν is abstract, *the* (quality) *beautiful*; τὰ καλά, concrete, *beautiful things*, *whatever is beautiful*.

c. When, as in many common expressions, it can be readily understood from the attributive itself, as ἡ δεξιά *the right* hand. In this way, the masculine κόλπος *gulf*, οἶνος *wine*, and a number of feminines, such as ἡμέρᾱ *day*, γῆ *land*, χώρᾱ *country*, ὁδός *way*, χείρ *hand*, τέχνη *art*, and some others, are often omitted.

Thus ὁ Ἰόνιος *the Ionian* gulf, ὁ ἄκρᾱτος *unmixed* wine, ἡ προτεραίᾱ *the* day *before*, ἡ ἐπιοῦσα *the coming* day, ἡ αὔριον *the morrow*, ἡ ἐμαυτοῦ *my own* country (T.5.26), βάδιζε τὴν εὐθεῖαν *walk the straight* way (MMon.62), ἦγε τὴν ἐπὶ Μέγαρα *he was leading on the* way *toward Megara* (XHA.4[13]), ῥητορική *rhetoric* (oratorical art), κατὰ τὴν ἐμήν (sc. γνώμην) *according to my* judgment (PPhil. 41[b]), ἐρήμην (sc. δίκην) κατηγοροῦσι *they bring as plaintiffs a deserted* suit, the defendant not appearing (PAp.18[e]) εἰκοστή (μερίς) *a twentieth* part (T.6.54), ἡ πεπρωμένη (μοῖρα) *the allotted* portion, *destiny* (I.1[43]), τοῦτον ὀλίγᾱς ἔπαισε (sc. πληγάς) *he struck this man few* blows (XA.5.8[17]), ὡς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep* a sleep *you slept* (Luc.Marin.293), θερμῷ (sc. ὕδατι) λοῦσθαι *to bathe in warm* water (ArNub.1044).

d. When it is expressed in the context:

εἰ τῶν μῡρίων ἐλπίδων μία τις (sc. ἐλπίς) ὑμῖν ἐστι *if out of ten thousand chances you have a single one* (XA.2.1[19]), μετέχει τῆς καλλίστης (sc. τέχνης) τῶν τεχνῶν *he shares in the fairest of arts* (PGo.448[c]).

622. Feminine adjectives without a substantive are often used to express *direction*, *manner*, or *condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίᾱς *from an opposite direction, in front* (XHier.6[8]), μακράν *a long way off* (EPhoen.906), ἐς μακράν *at a long remove* in time (D.18[36]), ἥκειν τὴν ταχίστην *to come* (the quickest way) *most quickly* (XH.4.5[8]), λῃστεύειν ἀνάγκη τὴν πρώτην *we must needs plunder* (as the first course) *at first* (D.4[23]), τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose*, i. e., the way that leads astray (D.6[32]).

Appositives.

623. The appositive agrees in case with its substantive: Μιλτιάδης ὁ στρατηγός *Miltiades the general.*

a. The appositive ordinarily agrees in number also, but this is sometimes impossible: εἰς Πέλτᾱς, πόλιν οἰκουμένην *to Peltae, an inhabited city* (XA.1.2[10]).

b. An appositive belonging to two or more substantives is usually plural or dual; cf. 606 and a: θάρρος καὶ φόβος, ἄφρονε ξυμβούλω *daring and terror, unintelligent advisers* (PTim.69[d]).

624. Apposition is of several kinds:

a. Attributive Apposition: the appositive has the force of an attributive: ὀπισθοφύλακες λοχᾱγοί *rear-guard captains* (XA.4.7[8]). Such an appositive may be placed between the article and its substantive (666 a): ὁ Εὐφράτης ποταμός *the river Euphrates* (XA.1.4[11]), οἱ Ἕλληνες πελτασταί *the Greek targeteers* (XA.6.5[26]).

b. Descriptive Apposition: the appositive describes something just named: ἡ ἡμετέρᾱ πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* (Ae.3[134]).

c. Definitive Apposition: the appositive definitely expresses something which has been vaguely indicated: **ὁ θάνατος τυγχάνει ὢν δυοῖν πρᾱγμάτοιν διάλυσις, τῆς ψῡχῆς καὶ τοῦ σώματος** *death is a separation of two things, the soul and the body* (PGo.524[b]).

d. Partitive Apposition: the appositive is related to its substantive as the part to the whole: **λῦπαι αἱ μὲν χρησταί εἰσιν, αἱ δὲ πονηραί** *pains are, some good, others evil* (PGo.499[e]), **αἱ τέχναι τὸ αὑτῆς ἑκάστη ἔργον ἐργάζεται** *the arts work each one its own work* (PRp.346[d]), **οὗτοι ἄλλος ἄλλα λέγει** *these say, one one thing another another* (XA.2.1[15]).

625. The following are peculiar uses of appositives:

a. Words denoting station or condition are often connected with **ἀνήρ** *man* or **ἄνθρωπος** *person*, the former implying respect, the latter contempt: **ἄνδρες δικασταί** *judges*, liter. juror-men, cf. gentlemen of the jury (D.20[1]), **ἄνθρωπος γόης** *a mountebank fellow* (Ae.2[153]).

b. In Homer, the demonstrative **ὁ δέ**, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: **οἱ δ' ἀντίοι ἔγχε' ἄειραν Τρῶες** *but they in opposition raised their spears, the Trojans* (Υ 373), **τὸ δ' ὑπέρπτατο χάλκεον ἔγχος** *but it flew over him, the brazen spear* (Χ 275). With **ὁ μέν**, this is much less often the case.

c. Homeric Construction of the Whole and Part.—To words denoting *person*, in the accusative or dative, Homer often adds an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action: **Δηϊοπίτην οὔτασεν ὦμον** *he wounded Deïopites* in *the shoulder* (Λ 420), **κὰδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν** *excessive grief o'erspread* (him the eyes) *his eyes* (Υ 282), **ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;** *what manner of saying has escaped the fence of thy teeth?* (Δ 350), **ἅδος τέ μιν ἵκετο θυμόν** *and satiety came to his spirit* (Λ 88).

626. Apposition to a Sentence.—When a word and a sentence are in apposition, the word may stand either in the *nominative* or the *accusative*:

ἐμέθυον, ἱκανὴ πρόφασις *I was drunk—a sufficient excuse* (Philem.iv.62), **εὐδαιμονοίης, μισθὸν ἡδίστων λόγων** *mayst thou be happy, a reward for sweetest words* (EEl.231).

a. The word is put in the nominative, as not depending in construction upon any other word (708). When put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (715) supplied after the verb: **εὐδαιμονοίης (εὐδαιμονίᾱν), μισθόν**, etc.

b. Neuter words often used in apposition with a sentence, are **σημεῖον** *sign*, **τεκμήριον** *evidence*, **κεφάλαιον** *chief point*, **τὸ μέγιστον** *the greatest thing*, **τὸ ἐναντίον** *the contrary*, **τὸ λεγόμενον** *the common saying*, **τὸ τῆς παροιμίᾱς** *the expression of the proverb*, **αὐτὸ τοῦτο** *this very thing*, **ταὐτὸ τοῦτο** *this same thing*, **δυοῖν θάτερον** *one of two things*, **ἀμφότερον** or **ἀμφότερα** *both*, etc. Such words commonly precede the sentence: **καὶ τὸ μέγιστον, ἐφοβεῖτο ὅτι ὀφθήσεσθαι ἔμελλε** *and—more than all—he was afraid, because he was likely to be seen* (XC.3.1[1]), **τὸ λεγόμενον, κατόπιν ἑορτῆς ἥκομεν;** *are we come too late for a feast, as the saying is?* (PGo.477[a]), **δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστι κτήσασθαι τὸ εἰδέναι ἢ τελευτήσᾱσι** *one or the other* must be true, *either nowhere can we attain to knowledge, or after we are dead* (PPhaed.66[e]).

Pronouns of Reference.

627. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ᾗ λέγεται Μαρσύας τὸν σάτυρον θηρεῦσαι here was a spring, by which Marsyas is said to have caught the satyr (XA.1.2[13]).

a. If the relative is subject of a sentence, its verb takes the *person* of the antecedent: *ἡμεῖς οἱ τοῦτο λέγομεν we who say this.*

For omission of the antecedent, incorporation, etc., see 994–996.

628. A relative referring to two or more antecedents, follows the rules for the number and gender of the predicate-adjective (615, 616):

περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων concerning war and peace, which have the greatest power in the life of men (I.8[2]), *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν delivered from wars and dangers and trouble, in which we have now become involved with one another* (I.8[20]).

629. A relative, referring to a collective, may be in the plural:

παρέσται ὠφελίᾱ οἳ τῶνδε κρείσσους εἰσί an auxiliary force will be at hand, who are more effective than these (T.6.80), *τὸ Ἀρκαδικὸν ὁπλῖτικόν, ὧν ἦρχε Κλεάνωρ the Arcadian heavy-armed force, whom Cleanor led* (XA.4.8[18]).

a. A singular antecedent may suggest a class of persons, and may thus have a relative in the plural: *θησαυροποιὸς ἀνήρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος a money-making man, just* those *whom the multitude praise* (PRp.554[a]).

b. Conversely, when the antecedent is plural, the relative is sometimes singular, referring to an individual of the number: *ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ he embraces all men, whatsoever one he falls in with* (PRp.566[d]).

630. So, too, a relative may be neuter when the antecedent is masculine or feminine: *τυραννίδα θηρᾶν, ὃ πλήθει χρήμασίν θ' ἁλίσκεται to pursue despotic power,* (a thing) *which is captured through numbers and wealth* (SOt.542).

631. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun: *ἡ τοῦ ῥεύματος ἐκείνου πηγή, ὃν ἵμερον Ζεὺς ὠνόμασε the fountain of that stream which Zeus named Desire* (PPhaedr.255[c]).

a. The relative may even agree with a predicate-noun belonging to the antecedent: *οὐδέποτ' ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὅ γ' ἀεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται rhetoric can never be an unjust thing, since it* (rhetoric) *is always making its discourses about justice* (PGo.460[e]).

632. The rules in 627–630 apply also to the demonstrative pronoun of reference (599).

a. A demonstrative pronoun, which would properly be neuter, as signifying the idea of *thing*, may be masculine or feminine to agree with a predicate-noun: *αὕτη ἐστὶν ἄνοια* (for *τοῦτό ἐστιν ἄνοια*) *this is folly, ἥδε ἀρχὴ τῆς ὁμολογίᾱς, ἐρέσθαι ἡμᾶς αὐτοὺς this is a beginning of agreement, to question one another* (PRp.462[a]).

OTHER PECULIARITIES IN THE USE OF

NUMBER AND GENDER.

633. Constructio ad Sensum (κατὰ σύνεσιν).—A word in agreement often conforms to the *real* gender or number of the word with which it agrees, instead of the *grammatical*.

Thus, a predicate-participle: τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῦς *the army provided food for itself, by slaughtering the oxen* (XA.2.1[6]), ταῦτ' ἔλεγεν ἡ μιαρὰ αὕτη κεφαλή, ἐξεληλυθώς *thus spake this abominable person, having come out* (D.21[117]); or a pronoun of reference: θανόντων ἑπτὰ γενναίων τέκνων οὕς ποτ' Ἀργείων ἄναξ Ἄδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus, chief of Argives, led* (ESupp.12). So, in poetry, an attributive: ὦ περισσὰ τῑμηθεὶς τέκνον *O greatly honored child* (ETro.740).

a. Here belong also the constructions with collectives; see 609, 615 a, 629.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive *implied* in it: Ἀθηναῖος ὤν, πόλεως τῆς μεγίστης *being* (an Athenian) *a man of Athens, a city the greatest* (PAp.29[d]), οἰκίᾱ ἡ ὑμετέρᾱ οἳ χρῆσθε (your house) *the house of you, who use*, etc. (XC.5.2[15]).

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: ἀφίκοντο εἰς Κοτύωρα, Σινωπέων ἀποίκους *they came to Cotyora, colonists of the Sinopeans* (XA.5.5[3]), Θεμιστοκλῆς φεύγει ἐς Κέρκῡραν, ὢν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of them*, i. e., of the Corcyreans (T.1.136).

634. Dual and Plural.—In speaking of *two*, the dual and plural are freely united or interchanged with each other:

προσέτρεχον δύο νεᾱνίσκω *two young men ran up* (XA.4.3[10]), ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους *they both burst into laughter on looking at one another* (PEuthyd.273[d]).

635. Plural for Singular.—The Greek often uses the plural of neuter pronouns where in English the singular is preferred: ταῦτα (these things) *this*.

a. In *impersonal* constructions (602 d) a predicate-adjective may stand in the neuter plural: πολεμητέα ἦν (things were to be done in war) *it was necessary to make war*, πλοϊμώτερα ἐγένετο (things became more favorable to navigation) *navigation became more advanced* (T.1.8), ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι *it was impossible to keep off the Locrians* (T.4.1).

636. The plural of abstract substantives expresses repeated instances of the quality: ἐμοὶ αἱ σαὶ εὐτυχίαι οὐκ ἀρέσκουσι *to me thy* (often repeated) *good fortune is not pleasing* (Hd.3.40).

a. Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: ἱπποσύνᾱς ἐδίδαξαν *they taught him* (the arts of) *horsemanship* (Ψ 307).

b. Even in concrete words, the poets sometimes use the plural for the singular, to give the expression a more general turn (*generalizing plural*): χάλᾱ τοκεῦσιν εἰκότως θῡμουμένοις *forgive a parent justly indignant*, as all such have a claim to indulgence (EHec.403).

637. A speaker sometimes uses the first person plural of himself (*we* for *I*) as a more modest form of expression: ἡμεῖς δεινοὶ τὰ τοιαῦτα ἦμεν *I was* (we were) *skilled in such practices* (XM.1.2[46]).

a. This occurs frequently in poetry, sometimes with abrupt change of number: ἥλιον μαρτυρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι *I call the sun to witness, doing what I would fain not do* (EHf.858).

b. In this construction an adjective when plural is masculine, even though a woman is speaking (cf. 639): πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι *I* (Electra) *will fall, if need be, in avenging my father* (SEl.399).

638. Singular for Plural.—In dramatic poetry, a *chorus* is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

639. Masculine for Person in general.—The masculine is used in speaking of persons, if sex is not thought of, or if both sexes are meant:

τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς *all* (persons) *are kinsfolk of the prosperous* (MMon.510), ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνήρ, εἴθ' ἡ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ *whichever is the better, whether the man or the woman, he receives also more of the good* (XO.7[27]).

ADJECTIVES AND ADVERBS.

640. For agreement of the attributive adjective see 620; of the predicate-adjective see 614. For the use of the adjective as substantive, see 621: as adverb, see 719 b. For neuter adjective used as cognate-accusative, see 716 b.

641. Adverbs are used to qualify verbs, adjectives, or other adverbs: εὖ ποιεῖς *thou dost well*, πολὺ κάλλιστος *much the handsomest*, μάλ' ἀσμένως *right gladly*.

a. In the attributive position (666 a) an adverb may serve as an adjective; see 600.

Degrees of Comparison.

642. The positive is sometimes used with an idea of *disproportion*, which in English might be expressed by *too*. This is most frequent before an infinitive with ὡς or ὥστε: τὸ ὕδωρ ψυχρὸν ὥστε λούσασθαί ἐστιν *the water is* (too) *cold for bathing* (XM.3.13[3]).

643. Comparative.—The comparative degree may be followed by ἤ *than*, or by the genitive: μείζων ἢ ἐγώ or μείζων ἐμοῦ *taller than I*.

a. When ἤ is used, the objects compared are usually in the same case: χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους *to consider money of more value than friends* (PCr.44[c]); and this is always so when they are connected with the

same verb. The word after ἤ may, however, be the subject of a new verb, expressed or understood: ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἱός *son of a man more powerful than I* am (XC.5.2[18]); yet even this is sometimes *attracted* into the case of the preceding word: ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν *they have been rescued from greater perils than these* (T.7.77).

b. The genitive is freely used in cases where ἤ, if used, would be followed by a nominative or accusative: νεώτερος σοῦ εἰμι (= ἢ σύ) *I am younger than you*; much less freely, where ἤ would be followed by some other case, or by a preposition: ἔξεστι δ' ἡμῖν μᾶλλον ἑτέρων (= ἢ ἑτέροις) *it is permitted to us rather than to others* (T.1.85), βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετήν) *to look at skill more than* at *courage* (Arist.Pol.5.9).

c. For shortness' sake, the possessor, instead of the object possessed, is sometimes put in the genitive after a comparative: εἰ δ' ἡμεῖς ἱππικὸν κτησαίμεθα μὴ χεῖρον τούτων *if we should raise a cavalry-force not worse than theirs* (XC.4.3[7]), παροίκησις ἐπικινδυνοτέρᾱ ἑτέρων *a proximity more dangerous than* that of *other men* (T.4.92).

644. The genitive of a reflexive pronoun is used after comparatives with a peculiar force when something is compared with itself *under other circumstances*. The subject is generally strengthened by αὐτός. Thus δυνατώτεροι αὐτοὶ ἑαυτῶν ἐγίγνοντο *they grew more powerful than before* (T.3.11), αὐτὸς ἑωυτοῦ ῥέει πολλῷ ὑποδεέστερος *it* (the Nile in winter) *runs with a much less stream than at other times* (Hd.2.25).

a. The same use occurs after superlatives: ἵν' αὐτὸς αὑτοῦ τυγχάνει βέλτιστος ὤν *where he is* (best of himself) *at his best* (EFr.183), τῇ εὐρυτάτη ἐστὶ αὐτὴ ἑωυτῆς *where it* (the Caspian) *is at its widest* (Hd.1.203).

645. When the comparison is between two adjectives (or adverbs) ἤ is always used, and *both* are put in the comparative: στρατηγοὶ πλείονες ἢ βελτίονες *generals more numerous than good* (ArAch.1078), συντομώτερον ἢ σαφέστερον διαλεχθῆναι *to discourse more briefly than clearly* (I.6[24]).

646. The comparative has a peculiar use before ἢ κατά (*quam pro*) with the accusative: νομοθέτης βελτίων ἢ κατ' ἄνθρωπον *a lawgiver better* (than according to man) *than consists with man's nature* (XM.4.4[24]), μείζω ἢ κατὰ δάκρυα πεπονθότες *having suffered misfortunes too great for tears* (T.7.75).

a. For ἢ ὥστε etc., with infinitive after a comparative, see 954.

647. ἤ is sometimes omitted when the neuter πλέον (πλεῖν) *more* or ἔλαττον (μεῖον) *less* is followed by a numeral: ἀποκτείνουσι τῶν ἀνδρῶν οὐ μεῖον πεντακοσίους *they kill not less* than *500 of the men* (XA.6.4[24]). In this construction πλέον, ἔλαττον, etc., remain unchanged for case and number: Ἅλυς οὐ μεῖον δυοῖν σταδίοιν *the Halys* a river *of not less than two stadia* (XA.5.6[9]); so sometimes even when ἤ is retained: ἐν πλέον (= πλείοσιν) ἢ διᾱκοσίοις ἔτεσι *in more than 200 years* (D.24[141]).

648. Instead of the genitive or the particle ἤ, a preposition is sometimes used with the comparative:

κατειργάσατο αἱρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου *he made a noble death more desirable than* (lit. instead of) *a shameful life*

(XRl.9[1]), μὴ παῖδας περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου *do not consider children of more account than* (lit. before) *justice* (PCr.54[b]), χειμὼν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾶν *a cold more severe than* (lit. in comparison with) *the actual time of year* (T.4.6).

649. The comparative may be used alone, the second part of the comparison being implied:

οἱ σοφώτεροι *the wiser* (those wiser than the rest), ἄμεινόν ἐστι ὑπὸ θείου καὶ φρονίμου ἄρχεσθαι *it is better to be governed by a divine and intelligent being* (PRp.590[d]). Note also νεώτερον *something new* (more recent than we know already); often in a bad sense, *a calamity.*

a. The comparative alone often denotes simply an *excess* (more than is usual or proper), and so may be rendered by *too* or *very:* πλείω λέλεκται *too much has been told* (EAlc.706). So θᾶσσον *too soon,* μᾶλλον *too much,* etc.

b. But often it gives the force of *rather, somewhat:* γελοιότερον *rather funny* (PAp.30[e]), ὑπομαργότερος *a little out of his head* (Hd.6.75).

650. Superlative.—The superlative represents a quality as belonging to some individual of a class in a higher degree than to the rest. The class may be designated by a genitive partitive (729 e): ὁ σοφώτατος τῶν Ἑλλήνων *the wisest of the Greeks.*

a. But the highest degree among *two* is expressed by the comparative: so πρότερος and πρῶτος, ὕστερος and ὕστατος, ἑκάτερος and ἕκαστος, are carefully distinguished: πότερος λέξει πρότερος *which* (of the two) *is to speak first* (ArNub.940).

b. The superlative may express simply a *very high degree* of the quality: ἀνὴρ σοφώτατος *a very wise man.* In this sense it never has the article.

651. *Strengthened Forms.*—The superlative is strengthened by a prefixed ὡς or ὅτι, less often ᾗ (in poetry also ὅσον and ὅπως): ἄνδρες ὅτι πλεῖστοι (*quam plurimi*) *as many men as possible.*

So ὡς ἐλαχίστων δεῖσθαι *to have the very smallest wants,* ὅτι μάλιστα *as much as possible,* ᾗ ῥᾷστα *in the easiest manner.* Sometimes ὡς and ὅτι are used together: ἐμὲ ὡς ὅτι βέλτιστον γενέσθαι *that I should become as good as may be* (PSym.218[d]). The adjective pronoun οἷος has a similar use: ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὄντα *I see that our affairs are not in the very best condition* (Lys.18[23]).

a. Sometimes fuller forms of expression are used: thus with ὡς and other relatives (but not with ὅτι) the verb of *possibility* may be expressed: διηγήσομαι ὡς ἂν δύνωμαι διὰ βραχυτάτων *I will state in the briefest terms I am able* (I.21[2]), τὰς κόρᾶς σίτῳ ᾗ ἀνυστὸν μετριωτάτῳ τρέφουσι *they feed their girls with an amount of bread as moderate as possible* (XRl.1[3]), ἦγε στρατιὰν ὅσην πλείστην ἐδύνατο *he brought as large an army as he could* (T.7.21).

652. a. ἐν τοῖς is sometimes prefixed to the superlative to strengthen it: ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο *the Athenians were the first to cease carrying weapons* (T.1.6). It is used indifferently before all genders and numbers: ἐν τοῖς πρῶτος, ἐν τοῖς πλεῖσται.

b. The superlative may receive emphasis from the numeral εἷς: πλεῖστα εἷς ἀνὴρ δυνάμενος ὠφελεῖν *being able to render* (most aid as one man) *aid beyond any other one man* (T.8.68).

c. Sometimes μάλιστα, or πλεῖστον, μέγιστον is added to the superlative: οἱ μάλιστα ἀνοητότατοι *the very stupidest* (PTim.92ª). So μᾶλλον is sometimes found with the comparative: αἰσχυντηροτέρω μᾶλλον τοῦ δέοντος *bashful more than they ought to be* (PGo.487ª).

For comparison by means of μᾶλλον and μάλιστα see 256.

THE ARTICLE.

Ὁ *in Poetry.*

653. The word ὁ, ἡ, τό was at first a demonstrative pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative: εἷος ὁ τῷ πολέμιζε *while he fought with him* (O 539). Still in many places it approaches nearly to its later use as an article: οἱ ἄλλοι *the others*, τὰ ἐσσόμενα *the things about to be*, τὸ πρίν *formerly*.

a. The lyric poets conform nearly to the epic usage; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For ὁ, ἡ, τό as a *relative* pronoun, in Homer, Herodotus, and Attic tragedy, see 275 D.

Ὁ *as a Demonstrative.*

654. Even in prose, the word sometimes retains its primitive power as a demonstrative. Thus before μέν and δέ; and usually in *contrasted* expression, ὁ μέν . . . ὁ δέ *this . . . that, the one . . . the other:*

οἱ μὲν ἐπορεύοντο, οἱ δ' εἵποντο *these* (the Greeks) *marched on, and those* (the Persians) *followed* (XA.3.4[16]).

a. Often no particular person is meant: *one . . . another, some . . . some;* in this use τὶς may be added: ἔλεγον τοῦ Κύρου, ὁ μέν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρᾳότητα, ὁ δέ τις καὶ τὸ κάλλος *they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty* (XC.3.1[41]).

b. As adverbs, τὸ μέν . . . τὸ δέ, τὰ μέν . . . τὰ δέ (also τοῦτο μέν . . . τοῦτο δέ), mean *on the one hand . . . on the other, partly . . . partly.*

c. After a preposition, the order is usually changed: ἐν μὲν τοῖς, εἰς δὲ τά.

d. In late writers (even in Demosthenes), the *relative* is sometimes so used, but only in oblique cases: πόλεις, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων *destroying some cities, into others bringing back their exiles* (D.18[71]).

e. Very often ὁ δέ (without preceding ὁ μέν) means *but he;* in the nominative this almost always refers to a different subject from that of the preceding sentence: Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δ' ἦλθον *Inaros called in the Athenians; and they came* (T.1.104).

655. In a few other phrases ὅ is demonstrative:

a. In καὶ τόν, καὶ τήν, before an infinitive: καὶ τὸν ἀποκρίνασθαι λέγεται *and it is said that he answered* (XC.4.2[13]). In the nom., we have καὶ ὅς, καὶ ἥ, καὶ οἵ (275 b): καὶ οἳ ἠρώτων *and they asked* (XC.4.2[13]). So ἣ δ' ὅς, ἣ δ' ἥ (485).

b. In τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τά, τὰ ἢ τά: ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι *for this and that we ought to have done, and this not to have done* (D.9[68]). The nom. ὃς καὶ ὅς occurs in Hd.

c. Rarely before a *relative:* ὀρέγεται τοῦ ὅ ἐστιν ἴσον *he aims at that which is equal* (PPhaed.75[b]).

d. In πρὸ τοῦ (also written προτοῦ) *before this* (time). Also in a few other cases of very rare occurrence. For ἐν τοῖς with the *superlative*, see 652 a.

ʽΟ *as an Article.*

656. Used as an article, ὁ is either *restrictive* or *generic.*

A. Restrictive Article.—The restrictive article marks a particular object (or objects) as distinguished from others of the same class: thus ὁ ἄνθρωπος *the man* (distinguished from other men).

So οἱ ἀγαθοὶ ἄνδρες, *the* (particular) *good men*, distinguished from other good men, ἡ δικαιοσύνη Κύρου *the justice of Cyrus*, distinguished from justice in other men.

The following are special uses of the restrictive article.

657. The article may distinguish an object:

a. As *well known:* οἱ Τρῶες τὰ δέκα ἔτη ἀντεῖχον *the Trojans held out during the ten years*, the well known duration of the siege (T.1.11).

b. As the *usual* or *proper* thing under the circumstances: γένοιτό μοι τὰς χάριτας ἀποδοῦναι πατρί *be it mine to return the* (proper) *thanks to a father* (Chaer.Fr.34).

c. As a *specimen of its class*, selected at pleasure. In this use, the article may often be rendered by *a* or *each:* ἔδωκε τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ *he gave three half-darics a month to each soldier*, lit. the month to the soldier (XA.1.3[21]). This use approaches very closely to the *generic* article.

658. The article regularly takes the place of an unemphatic possessive pronoun:

Κῦρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ *Cyrus leaped down from his chariot, and put on his breastplate* (XA.1.8[3]).

659. B. Generic Article.—The generic article marks a whole class of objects as distinguished from other classes: thus ὁ ἄνθρωπος *man* as such, distinguished from other beings, οἱ γέροντες *the old*. It must often be left untranslated in English.

So οἱ ἀγαθοὶ ἄνδρες *good men* as a class, distinguished from bad men, ἡ δικαιοσύνη *justice*, ἡ ῥητορική *rhetoric*.

a. So when a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ἥλιος *the sun*, ὁ βορέᾱς *the north wind*, etc. These, however, often omit the article, like proper names.

660. Article Omitted.—The article is often omitted where it could have been used with propriety. So oftenest the *generic* article, especially with abstract nouns: φόβος μνήμην ἐκπλήσσει *fear drives out recollection* (T.2.87).

a. Often, too, in copulative expressions, which gain thus in emphasis: as γυναῖκες καὶ παῖδες *women and children*, οὔτε πατρὸς οὔτε μητρὸς φείδεται *he spares neither father nor mother* (PPhil.15[e]), more forcible than *his father*, *his mother*.

b. For *the divinity* in general θεός is used, but ὁ θεός *the* (particular) *god*.

c. Βασιλεύς, used almost as a proper name for the king of *Persia*, may omit the article, so πρυτάνεις *the prytanes* (officers in Athens).

661. The article is omitted in many common designations of *place* and *time*, made by such words as ἄστυ, πόλις, *city*, ἀκρόπολις *citadel*, ἀγορά *market-place*, τεῖχος *wall*, στρατόπεδον *camp*, ἀγρός *country*, γῆ *land*, θάλασσα *sea*,—δεξιά, ἀριστερά, *right*, *left* hand, δεξιόν, εὐώνυμον (κέρας), *right*, *left* wing, μέσον *center*—ἡμέρᾱ *day*, νύξ *night*, ἕως *morn*, ὄρθρος *day-break*, δείλη *afternoon*, ἑσπέρᾱ *evening*, ἔαρ *spring*, and the like.

Thus εἰς ἄστυ *to town*, κατὰ γῆν *by land*, ἐπὶ δόρυ *to the* (spear-side) *right*, παρ' ἀσπίδα *to the* (shield-side) *left*, εὐώνυμον εἶχον *they held the left wing*, ἅμα ἡμέρᾳ *at day-break*, νυκτός *by night*, ὑφ' ἕω *just before day-light*.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

662. When the first of two or more substantives connected by *and* has the article, it may be understood with the others: ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων *the war of the Peloponnesians and Athenians* (T.1.1), τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίᾱς *his own lands and houses* (T.2.13).

663. Article with Proper Names. — Names of *persons* and *places*, being individual in their nature, are usually without the article: Εὔβοια ἀπέστη *Euboea revolted* (T.1.114). Yet they often take it, to mark them as before mentioned or well known:

τοὺς στρατιώτᾱς αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶᾱ Κῦρος τὸν Κλέαρχον ἔχειν *their soldiers, who had gone to Clearchus, Cyrus allowed* (the said) *Clearchus to retain* (XA.1.4[7]); ὁ Πλάτων (the celebrated) *Plato*, in plural with generic article οἱ Πλάτωνες *the Plato's, philosophers like Plato*.

a. Plural proper names of *nations* or *families* generally have the article: οἱ Κορίνθιοι *the Corinthians;* but sometimes omit it: ὑποστάντες Μήδους *having withstood the Medes* (T.1.144).

664. A numeral may have the article:

a. When it is distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόχων, δώδεκα ὄντων, οἱ τρεῖς *of the companies, being twelve* in number, *there were absent* (the part) *three* (XH.7.5[10]), τὰ δύο μέρη *two thirds*, i. e. two parts out of three (T.2.47).

b. When it is merely a number *as such*, without reference to any thing numbered: μὴ ἐρεῖς ὅτι τὰ δώδεκά ἐστι δὶς ἕξ; *will you say that* (the) *twelve is twice six?* (PRp.337[b]).

c. When it is an approximate *round number*: ἔμειναν ἡμέρᾱς ἀμφὶ τὰς τριάκοντα *they staid about thirty days* (XA.4.8[22]).

665. Note the phrases οἱ πλεῖστοι *the most numerous part, the largest number*, οἱ πλείονες (the more numerous part) *the majority*, and with much the same meaning οἱ πολλοί (the numerous part) *the larger number*, often used for the democratic mass; cf. οἱ ὀλίγοι *the oligarchs*. Also τὸ πολύ *the great part*.

666. Article with Attributives.—When the article and an attributive belong together to a substantive, the article is always placed *before* the attributive.

a. This rule applies to adjectives, participles, adverbs, and (usually) prepositions with their cases, when used as attributives. Such words, when following the article, are said to have the *Attributive Position*.

b. The attributive genitive may or may not follow this rule: thus ἡ τοῦ πατρὸς οἰκίᾱ and ἡ οἰκίᾱ ἡ τοῦ πατρός *the father's house*, yet often ἡ οἰκίᾱ τοῦ πατρός.

c. In general, any word or group of words standing between the article and its substantive, has the force of an attributive (600). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δή, οὖν, and in Herodotus, τὶς: τῶν τις Περσέων *one of the Persians* (Hd.1.85).

667. Usually, as in English, the article and attribute *precede* the substantive: ὁ ἀγαθὸς ἀνήρ *the good man*.

So ἡ προτέρᾱ ὀλιγαρχίᾱ *the earlier oligarchy* (followed by another oligarchy), ἡ πρότερον ὀλιγαρχίᾱ *the earlier oligarchy* (followed by a different form of government), ἡ καθ' ἡμέρᾱν τροφή *the daily food*.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: αἱ ὑπὸ τούτου βλασφημίαι εἰρημέναι *the slanders uttered by this man* (D.18[126]), ὁ κατειληφὼς κίνδῡνος τὴν πόλιν *the danger which has overtaken the state* (D.18[220]).

b. If the attributive participle has a predicate-word connected with it, this is commonly put before it: τὸ Κοτύλαιον ὀνομαζόμενον ὄρος *the mountain called Cotylaeum* (Ae.3[86]).

668. Less often, the article and attribute *follow* the substantive, which then takes another article before it: ὁ ἀνὴρ ὁ ἀγαθός.

οἱ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινόν *the Chians threw down their wall, the new one* (T.4.51), ἐν τῇ ἀναβάσει τῇ μετὰ Κῡ́ρου *in the expedition with Cyrus* (XA.5.1[1]).

a. But the substantive takes no article before it, when it would have none if the attributive were dropped: τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; *how does an intemperate man differ from a wild beast of the most brutish sort?* (XM.4.5[11]).

669. Article with Predicate-Nouns. — The predicate-noun, in general, is without the article: ἄνθρωπος εἶ *thou art a man.* Hence we may distinguish subject and predicate in sentences such as προδότης ἦν ὁ στρατηγός *the general was a traitor.*

a. But if the predicate-noun is definite, meaning *the* individual or *the* class, it has the article: τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *calling Dexippus the* (notorious) *traitor* (XA.6.6[7]), οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποί εἰσι καὶ οἱ πολλοί *the enactors of the laws are the weak men and the multitude* (PGo.483[b]).

670. Predicate Position of Adjectives.—A predicate-adjective can never stand between an article and its substantive, but must precede or follow both of them: ἀγαθὸς ὁ ἀνήρ or ὁ ἀνὴρ ἀγαθός *the man is good.* This is called the *predicate position* (cf. 666 a).

a. So in all expressions in which the adjective has predicate force, that is, implies an *assertion* (594 rem.): ψιλὴν ἔχων τὴν κεφαλὴν *having his head bare* (XA.1.8[6]), ἱδροῦντι τῷ ἵππῳ *with his horse sweating* (XA.1.8[1]), διὰ φιλίᾱς τῆς χώρᾱς ἀπάξει *he will conduct us back* (through the country being friendly) *through the country which will then be friendly* (XA.1.3[14]). For other examples see 618.

671. Article with Adjectives of Place.—The adjectives μέσος, ἄκρος, ἔσχατος, used in the predicate position, refer to a *part* of the subject:

μέση ἡ χώρᾱ or ἡ χώρᾱ μέση *the middle of the country*, but ἡ μέση χώρᾱ *the middle country* (between other countries); ἔσχατον τὸ ὄρος or τὸ ὄρος ἔσχατον *the end of the mountain*, but τὸ ἔσχατον ὄρος *the last mountain* (of several mountains); ἄκρᾱ ἡ χείρ or ἡ χεὶρ ἄκρᾱ *the point of the hand.*—In like manner, ἥμισυς ὁ βίος or ὁ βίος ἥμισυς *half of the life.*

672. Article with πᾶς and ὅλος.—The adjective πᾶς (strengthened ἅπᾱς, σύμπᾱς) *all*, has usually the predicate position; but it takes the attributive position when it means the *sum total*, the *collective body*: πάντες οἱ πολῖται *all the citizens*, individually, but οἱ πάντες πολῖται *the whole body of citizens.*

a. With numerals οἱ πάντες is used, meaning *in all*: διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες *there crossed over to the island about six hundred in all* (T.3.85).

b. Without the article, πάντες πολῖται *all citizens*, πάσῃ προθῡμίᾳ *with all zeal.* But πᾶς in the singular without the article often means *every*: πᾶς ἀνήρ *every man.*

c. Similarly, ὅλος *whole*: ὅλη ἡ πόλις or ἡ πόλις ὅλη *the city as a whole*, ἡ ὅλη πόλις *the whole city*; without article, ὅλη πόλις *a whole city.*

673. Article with Pronouns. — Substantives with ὅδε, οὗτος, ἐκεῖνος, require the article in prose, and the pronoun takes the predicate position (670): ὅδε ὁ ἀνήρ *this man*, τὰ πρᾱ́γματα ταῦτα *these affairs.*

a. The same is true of ἄμφω, ἀμφότερος *both*, ἑκάτερος *each* (of two), ἕκαστος *each* (of several): ἑκάστη ἡ ἀρχή *each magistracy.* But with ἕκαστος the article may be omitted: καθ' ἑκάστην ἡμέρᾱν *every day.*

b. Genitives of *personal* pronouns (μοῦ, αὐτοῦ etc.), connected with the article and substantive, take the *predicate* position; genitives of *reflexive* pronouns (ἐμαυτοῦ etc.) the *attributive* position. See 689, 690, and 692, 3.

c. Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and substantive: ζητητέον τὴν μίαν ἐκείνην πολῑτείᾱν *we must seek for that one polity* (PPol.297[e]), ἡ πάλαι ἡμῶν φύσις *our old nature* (PSym.189[d]).

674. With ὅδε, οὗτος, and ἐκεῖνος, substantives omit the article in certain cases; thus often proper names: Καλλίστρατος ἐκεῖνος *that* well-known *Callistratus* (D.18[219]); and when the pronoun means 'here,' 'there,' pointing out an object in sight (see 695 a). And always, when the substantive is a *predicate:* κίνησις αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο *this was the greatest uprising which ever took place among the Greeks* (T.1.1). In poetry, also, the article is often lacking: μίασμα τοῦτο *this stain* (SAnt.1042).

For the article with αὐτός, see 679, 680.

675. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine,* ὁ ἐμὸς φίλος *my friend* (the particular one).

676. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θαυμαστόν· τὸ τί; *A. A queer thing is happening to him. B.* (The what) *What is it?* (ArPax 696).—So even a personal pronoun: δεῦρο δὴ εὐθὺ ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B.* (To the you being whom) *Who are you, that I must come to?* (PLys.203[b]).

PRONOUNS.

677. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic:* καὶ σὺ ὄψει αὐτόν *thou also wilt see him.* When there would be no emphasis on them, they are omitted (602 a).

a. The pronoun οὗ, οἷ, etc., of the third person, is in Attic always *reflexive* (685); instead of it, the oblique cases of αὐτός are used as a personal pronoun (682).

INTENSIVE PRONOUN.

678. The intensive pronoun αὐτός has three meanings, (1) *same,* (2) *self,* (3) *him, her, it.*

679. With preceding article (attributive position, 666 a) αὐτός means *the same,* Lat. *idem:* ὁ αὐτός ἀνήρ *the same man.*

a. In Homer, αὐτός without the article may mean *the same:* ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἥνπερ οἱ ἄλλοι *and he led him the same way that the others* had gone (θ 107).

680. Αὐτός is emphatic (*himself, myself*, etc., Lat. *ipse*):

1. In the predicate position (670) with a substantive: αὐτὸς ὁ ἀνήρ or ὁ ἀνὴρ αὐτός *the man himself*.

a. So, too, when the substantive has no article: αὐτὸς Μένων *Meno himself*.

2. When standing alone in the nominative: αὐτοὶ τὴν γῆν ἔσχον *they seized the land themselves* (T.1.114).

3. Less often when standing alone in an oblique case:

Βρᾱσίδᾱς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσαλοῖς) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to* (*the people*) *themselves* (T.4.78), εἰ οἷόν τέ ἐστιν ἀμελῆ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς *if it is possible* for one *who is careless himself to make others careful* (XO.12[17]).

681. The emphatic αὐτός has various shades of meaning: ἐπιστήμη αὐτή *knowledge in itself* (in its own nature); ἡ γεωργίᾱ πολλὰ καὶ αὐτὴ διδάσκει *agriculture itself also* (as well as other pursuits) *affords much instruction* (XO.19[18]), ἡγοῦμαι τὴν ἡμετέρᾱν πόλιν αὐτὴν πολὺ κρείσσω εἶναι *I believe our city by itself* (alone) *to be much superior in strength* (T.6.37), ἥξει γὰρ αὐτά *for this will come to light of itself* = of its own accord (SOt.341). For αὐτοῖς τοῖς ὅπλοις and like expressions, see 774 a.

a. Plato uses the neuter αὐτό, even with masculines or feminines, to denote the *abstract idea* of a thing: αὐτὸ δικαιοσύνη *justice in the abstract* (PRp.363[a]).

b. Αὐτός is used, by a peculiar idiom, with *ordinal numerals*: ἐστρατήγει Νῑκίᾱς τρίτος αὐτός *Nicias was general* (himself third) *with two associates* (T.4.42).

c. Αὐτός is said of the *master* by a slave or a pupil: αὐτὸς ἔφη *the master* (Pythagoras) *said it*, ἀνοιγέτω τις δώματ᾽· αὐτὸς ἔρχεται *open the house somebody; master is coming* (ArFrag.ii.1056).

682. Usually the oblique cases, αὐτοῦ, αὐτῷ, αὐτόν, etc., standing alone, serve merely as *personal* pronouns: *him, her, it*: ἐγὼ αὐτὸν εἶδον *I saw him*.

Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ᾽ αὐταῖς Πῡθαγόρᾱς *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them* (XA.1.4[2]).

a. In this sense they cannot stand at the beginning of a sentence, nor in an emphatic position.

Reflexive Pronouns.

683. The reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, etc., usually refer to the subject of the sentence: γνῶθι σεαυτόν *know thyself*.

a. In a *dependent* clause, they often refer to the subject, not of the dependent, but of the *principal* verb; they are then said to be *indirect reflexives*:

τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own* land (T.2.92), ἐβούλετο ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην *he wished the whole army to be devoted to himself*

(XA.2.5[29]), *τούτων ἦρξε Κῦρος οὐχ ἑαυτῷ ὁμογλώττων ὄντων Cyrus became ruler of these, though they were not of the same tongue with him* (XC.1.1[5]), *ἡγεῖ αὐτὰς ἐπιζημίους εἶναι σεαυτῷ you think that they are hurtful to you* (XM.2.7[9]).

b. Sometimes, however, the reflexive pronouns do not refer to the subject, but to a dependent word: *ἀπὸ σαυτοῦ 'γώ σε διδάξω from yourself I will instruct you* (ArNub.385), *τὸν κωμάρχην ᾤχετο Ξενοφῶν ἄγων πρὸς τοὺς ἑαυτοῦ οἰκέτᾱς Xenophon went conducting the governor of the village to his own people,* the governor's, not Xenophon's (XA.4.5[35]). The real office of the reflexives is to *emphasize the identity* of the person with some one named in the sentence.

684. The personal pronouns are sometimes used instead of the reflexive: *δοκῶ μοι ἀδύνατος εἶναι I* (seem to myself to be) *think that I am unable* (PRp.368[b]).

a. So *αὐτοῦ, αὐτῷ*, etc., may take the place of *ἑαυτοῦ, ἑαυτῷ*, etc., as *indirect* reflexives, but not as direct: *λέγουσιν ὅτι μεταμέλοι αὐτοῖς they said that they were sorry,* liter., that it repented them (XA.5.6[36]).

b. As subject of the infinitive, *ἐμέ, σέ*, are commonly used, not the reflexives: *ἐγὼ οἶμαι καὶ ἐμὲ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι I dare say that both you and I think it worse to wrong than to be wronged* (PGo.474[b]).

685. The personal pronouns of the third person (*οὗ, οἷ*, etc.) are in Attic almost always used as indirect reflexives; but *οὗ* and *ἕ* are rare in Attic prose, and *οἷ* is seldom emphatic: *ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν bringing charges, that they might have the greatest possible color for making war* (T.1.126), *λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύᾱν ἐρίζοντά οἱ περὶ σοφίᾱς Apollo is said to have flayed Marsyas, when contending with him* (Apollo) *in skill* (XA.1.2[8]).

a. In Homer, *ἕο, οἱ*, etc., when used as personal pronouns (= Att. *αὐτοῦ, αὐτῷ*, etc.), are enclitic; when direct reflexives (= *ἑαυτοῦ*, etc), they are orthotone: *αὐτόματος δέ οἱ ἦλθε Μενέλᾱος but Menelaus of his own accord came to him* (B 408); but *τὸν κριὸν ἀπὸ ἕο πέμπε θύρᾱζε the ram he sent from himself out at the door* (ι 461). As indirect reflexives, both forms are used.

b. The same rule applies to Herodotus, but with him the singular forms *εὗ, οἷ* are never direct reflexives nor orthotone. For *σφίσι* and *σφί*, see 261 D a.

686. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: *δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς we must question ourselves* (PPhaed.78[b]). In Hm. the possessive pronoun *ὅς* (*ἑός*) has a similar use: *οὔτοι ἔγωγε ἧς* (for *ἐμῆς*) *γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι I can look on nothing sweeter than mine own land* (ι 28).

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal, *ἀλλήλων, ἀλλήλοις*, etc.: *ἡμῖν αὐτοῖς διαλεξόμεθα we shall converse* (with ourselves) *with one another* (D.48[6]).

687. The forms *ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε*, and the like, are *emphatic* only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατῄσχῡνε καὶ ἐμὲ αὐτὸν ὕβρισε he disgraced my children, and insulted me myself (Lys.1[4]), *αὐτῷ ταῦτα σοὶ δίδωμι to thee thyself do I give these things* (EHec.1276).

a. Instead of *ἓ αὐτόν*, etc., in the third person, *αὐτόν* alone is used: *λήψεται αὐτὸν καὶ γυναῖκα he will take the man himself and his wife* (XA.7.8[9]).

b. In the plural, ἡμῶν αὐτῶν, etc., may be either reflexive or emphatic; αὐτῶν ἡμῶν, etc., emphatic only: but σφῶν αὐτῶν is only reflexive, and αὐτῶν σφῶν is never used.

c. But in Hm., to whom the compound reflexives are unknown (266 D), such forms as ἓ αὐτόν, οἷ αὐτῷ, σοὶ αὐτῷ, etc., are sometimes reflexive and sometimes emphatic.

688. The reflexive pronoun may be made to receive emphasis by prefixing to it αὐτός in agreement with the subject:

αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν *they marched by themselves* (XA.2.4[10]), τὸν σοφὸν αὐτὸν αὑτῷ μάλιστα δεῖ σοφὸν εἶναι *the wise man must be wise especially for himself* (PHipp.Maj.283[b]).

a. The two pronouns are separated by a preposition: φαίνεται τὰ μὲν αὐτὴ δι' αὑτῆς ἡ ψῡχὴ ἐπισκοπεῖν *some things the soul appears to survey by itself* (PTheaet.185[d]); but not, usually, by the article: καταλέλυκε τὴν αὐτὸς αὑτοῦ δυναστείᾱν *he has overthrown his own dominion* (Ae.3[235]).

Possessive Pronouns.

For the article with a possessive pronoun, see 675. For the article used *instead* of an unemphatic possessive pronoun, see 658.

689. Instead of the possessives ἐμός, σός, the genitives of the personal pronouns μοῦ, σοῦ (enclitic, not ἐμοῦ, σοῦ) are often used; less often ἡμῶν, ὑμῶν, for ἡμέτερος, ὑμέτερος. These genitives take the *predicate* position (670): εἶδον τοὺ υἱόν σου or εἶδον σου τὸν υἱόν *I saw thy son.*

690. For the third person, *his*, *her*, *its*, *their*, the genitives αὐτοῦ, αὐτῆς, αὐτῶν (682), in the predicate position, are always used in Attic (ὅς and σφέτερος being reflexive): παρὰ τὴν δόξαν αὐτοῦ *contrary to his expectation* (XA.2.1[18]).

a. In Ionic εὑ and σφέων can be used. And in Hm. ὅς (or ἑός), though usually reflexive, is sometimes a simple possessive: τήν ποτε Νηλεὺς γῆμεν ἑὸν διὰ κάλλος *whom of yore Neleus wedded by reason of her beauty* (λ 282).

691. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive: ἡ ὑμετέρᾱ τῶν σοφιστῶν τέχνη *the art of you the sophists* (PHipp.Maj.281[e]), τἀμὰ δυστήνου κακά *the ills of me, unhappy one* (SOc.344), ὑμέτερος δ' εἰ μὲν θῡμὸς νεμεσίζεται αὐτῶν *if your own mind is offended* (β 138).

692. Possessive pronouns are *reflexive* (*my own*, *his own*, etc.) when the possessor is the same as the subject of the sentence. As such may be used:

1. The simple possessive pronouns in reflexive sense. This is the regular use of ὅς and σφέτερος, but ὅς is poetic only:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι *I lend to thee of my own property* (D.53[12]), Βοιωτοὶ μέρος τὸ σφέτερον παρείχοντο *the Boeotians furnished their contingent* (T.2.12), ψαύσᾱς ἀμαυραῖς χερσὶν ὧν παίδων *having caressed his daughters with groping hands* (SOc.1639).

2. The possessives strengthened by αὐτοῦ, αὐτῆς, αὐτῶν (691); but with the singular possessives ἐμός, σός, ὅς, this is poetic only:

πολέμιοί ἐσμεν τοῖς ἡμετέροις αὐτῶν φίλοις we are foes to our own friends = nostris ipsorum amicis (XA.7.1[29]), *τὰ σφέτερ' αὐτῶν εὖ τίθεσθαι to get their own affairs into good condition* (I.20[18]).

3. The genitives of the reflexive pronouns, ἐμαυτοῦ, -ῆς, σεαυτοῦ, -ῆς, ἑαυτοῦ, -ῆς, ἑαυτῶν, in the *attributive* position: *μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα he sent for his own daughter* (XC.1.3[1]).

a. This is the only way of expressing *his own* in prose. Observe that the forms ἡμῶν αὐτῶν, etc., are hardly ever so used. Thucydides has occasionally σφῶν (in the *predicate* position) for ἑαυτῶν.

b. The reflexive possessives may, like the reflexive pronouns (683 b), refer to some other word than the subject of the sentence.

693. *Summary of Possessive Forms* (those in parentheses are poetic).

I. Not reflexive.

my	ἐμός	μου	*our*	ἡμέτερος	ἡμῶν
thy	σός	σου	*your*	ὑμέτερος	ὑμῶν
his, her	(ὅς Hm., rare)	αὐτοῦ, -ῆς (εὗ Hm., rare)	*their*		αὐτῶν (σφέων Ionic)

II. Reflexive.

my own	ἐμός	(ἐμὸς αὐτοῦ, -ῆς)	ἐμαυτοῦ, -ῆς
thy own	σός	(σὸς αὐτοῦ, -ῆς)	σεαυτοῦ, -ῆς
his, her own	(ὅς)	(ὃς αὐτοῦ, -ῆς)	ἑαυτοῦ, -ῆς
our own	ἡμέτερος	ἡμέτερος αὐτῶν	
your own	ὑμέτερος	ὑμέτερος αὐτῶν	
their own	σφέτερος	σφέτερος αὐτῶν	ἑαυτῶν σφῶν, rare

694. A possessive pronoun is sometimes equivalent to an *objective* genitive: *εὔνοια ἡ ἐμή their good-will to me* (XC.3.1[26]); so σὴν χάριν (as a favor to thee) *for thy sake* (PSoph.242[a]).

Demonstrative Pronouns.

695. The ordinary demonstrative is οὗτος *this, that.* Ὅδε *this* (here) is used of something *near* or *present*; ἐκεῖνος *that* (yonder), of something *remote.*

a. These pronouns, and especially ὅδε, sometimes mean *here, there, lo, behold,* calling attention to an object in sight: *νῦν τε ὅδε ἐστί and now here he is!* (Hd.1.111), *ὁρῶ τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην lo, I see Iocaste coming from the house!* (SOt.631), *οὗτος ὄπισθεν προσέρχεται there he comes behind us!* (PRp.327[b]), *νῆες ἐκεῖναι ἐπιπλέουσι yonder are ships sailing towards us* (T.1.51). 'Those ships' would be *αἱ νῆες ἐκεῖναι*; see 673, 674.

696. In referring *back*, to an object already mentioned, οὗτος is used; but ὅδε, in referring *forward*, to an object yet to be mentioned: *ἔλεξαν ταῦτα they said this* (before stated), *ἔλεξαν τάδε they spoke as fol-*

lows. The same distinction exists between τοιοῦτος *such*, τοσοῦτος *so much, many*, τηλικοῦτος *so old, large*, and the corresponding forms in -δε, τοιόσδε, τοσόσδε, τηλικόσδε.

a. Yet οὗτος—especially the neuter τοῦτο—sometimes refers *forward* to a word or sentence in apposition: ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται *that they may not think of this alone, what they shall suffer* (XA.3.1[41]). More rarely, ὅδε refers back to something before mentioned.

b. Ἐκεῖνος, like οὗτος, refers back (rarely forward), but implies remoteness, either in space or in thought: Κῦρος καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῖφος *Cyrus observes the king and the band around him*, some way off, as leader of the opposite army (XA.1.9[26]).

c. Noteworthy is the colloquial phrase τοῦτ' ἐκεῖνο, τόδ' ἐκεῖνο *that's it! there it is!* (literally *this is that* already spoken of or understood).

697. Οὗτος sometimes repeats the subject or object of a sentence with emphatic force: ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος *the man who furnished the seed, he is responsible for what grew from it* (D.18[159]).

For καὶ ταῦτα *and that* with omitted verb, see 612 a.

698. Οὗτος is sometimes used in addressing a person: οὗτος, τί ποιεῖς; *you there, what are you doing?* (ArRan.198).

Relative Pronouns.

699. The ordinary relatives (ὅς, ὅσος, οἷος, etc.) are often used where the antecedent is *indefinite:* πείθονται οὓς ἂν (= οὕστινας ἄν) ἡγῶνται βελτίστους εἶναι *they obey* (those, any) *whom they think to be best.*

a. But the indefinite relatives (ὅστις, ὁπόσος, ὁποῖος, etc.) are not used where the antecedent is *definite.* Where the antecedent seems to be of this nature, an indefinite idea is really connected with it: ἐπεθύμησε Πολυκράτεα ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε *he desired to destroy Polycrates,* (as being a person) *on whose account he had been ill spoken of* (Hd.3.120). Yet in late writers, ὅστις, etc., are sometimes used without any indefinite idea.

For agreement of relative and antecedent, see 627. For peculiarities of relative sentences, see 993 ff. For indefinite relatives used as (dependent) interrogatives, see 700; also 1011 and a. For the relative in exclamations, see 1001 a. For ὅς demonstrative, see 275 b and 655 a and b.

700. Interrogatives.—The interrogatives (pronouns and adverbs, 282–3) are used both in direct and in indirect questions. But in indirect questions, the indefinite relatives are commonly used instead (see 1011 a): ἠρώτᾶ ὅ τι βούλοιντο *he asked what they wanted* (XA.2.3[4]).

For peculiarities of interrogative sentences, see 1010 ff.

701. Indefinite Pronouns.—The pronoun τὶς, τὶ, is used either substantively (Lat. *quidam*) or adjectively (Lat. *aliquis*). Being enclitic, it can never stand at the beginning of a sentence.

702. Τὶς may express indefiniteness of *nature; 'a sort of':* ὁ σοφιστὴς ηὑρέθη ἔμπορός τις *the sophist has been found to be a sort of trader* (PSoph.231[d]).

a. So with adjectives and numerals it implies hesitancy or reservation: *μὴ βλάξ τις καὶ ἠλίθιος γένωμαι lest I should come to be a sort of dull and simple fellow* (XC.1.4[12]), so *τοιαῦτ' ἄττα things of some such kind* (PSym.174[d]), *μέγας τις of some magnitude* (PGo.481[b]), *ἔν τινι βραχεῖ χρόνῳ in a pretty short time* (PLg.698[d]), *τριάκοντά τινας ἀπέκτειναν they killed some thirty* (T.3.73), *ὀλίγοι τινὲς some few* (XH.6.1[5]).

b. So τὶ with adverbs: *σχεδόν τι pretty nearly* (T.3.68), *οὐ πάνυ τι ἀσφαλές not altogether safe* (XA.6.1[26]).

703. Πᾶς τις, ἕκαστός τις, denote *every one, each one*, taken at pleasure. Τὶς in the singular has sometimes a general pluralising sense, like French *on* or German *man: χρὴ δειπνεῖν ὅ τι τις ἔχει whatever* (every) *one has, he must make a dinner of it* (XA.2.2[4]).

a. Τὶς sometimes means somebody (or something) of *importance: ηὔχεις τις εἶναι thou didst vaunt thyself to be somebody* (EEl.939), *λέγειν τι to say something* (to the point); so *οὐδὲν λέγειν to say nothing* (sensible).

704. Ἄλλος *other, rest*, is often put first, the particular thing to which it is in contrast being named afterwards:

τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικοὺς he gave me *ten thousand darics, besides honoring me in other ways* (XA.1.3[3]), *τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προπέμπει with the rest of the army he kept quiet, but sends forward a hundred peltasts* (T.4.111).

a. Ἄλλος ἄλλο and similar expressions are used like *alius aliud* in Latin. For an example, see 624 d.

705. Ἄλλος and ἕτερος have sometimes an *appositive* relation to their substantives, in which they may be rendered *beside: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι the citizens and* (the others, foreigners) *the foreigners beside* (PGo.473[e]), *γέρων χωρεῖ μεθ' ἑτέρου νεανίου an old man comes with* (a second person, a young man) *a young man beside* (ArEccl.849).

THE CASES.

NOMINATIVE AND VOCATIVE.

706. The chief uses of the nominative are :

a. As subject of a finite verb (601): Κῦρος *βασιλεύει Cyrus is king.*

b. As Predicate-Nominative, when a predicate-noun (614) belongs to the subject : *ἐγὼ στρατηγός εἰμι I am general.*

707. Nominative for Vocative.—The nominative is often used for the vocative in address, especially in connection with οὗτος (698): *ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς; you Apollodorus there, will you not stay?* (PSym.172[a]).

a. A nominative with the article may be used as appositive to a vocative: *ὦ ἄνδρες οἱ παρόντες you gentlemen who are present* (PProt.337c).

b. The nominative is used in exclamations *about* a person (not addressed to him): *σχέτλιος rash man!* (E 403), *ὦ μῶρος O foolish woman!* (EMed.61).

708. Nominative Independent.—The nominative is used for names and titles, which form no part of a sentence: **Κύρου Ἀνάβασις** *Expedition of Cyrus;* and sometimes even when they are part of a sentence: *προσείληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, σῦκοφάντης he obtained the common appellation of the vile, 'sycophant'* (Ae.2⁹⁹), *παρηγγύᾶ ὁ Κῦρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγεμών Cyrus gave out, as pass-word, 'Zeus, our ally and leader'* (XC.3.3⁵⁸).

709. The person (or thing) addressed is put in the vocative.

a. In Attic prose, ὦ is usually prefixed, but sometimes it is wanting: *μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι make no noise, men of Athens* (PAp.30c), *ἀκούεις, Αἰσχίνη; hearest thou, Aeschines?* (D.18¹·²).

ACCUSATIVE.

710. The accusative properly denotes the direct object of an action, and belongs with transitive verbs. But in some of its uses it has the office of an adverbial modifier.

We distinguish:

1. *Accusative of the direct object.*
2. *Cognate accusative.*
3. *Accusative of specification* and *Adverbial accusative.*
4. *Accusative of extent,* and of the *Object of motion.*
5. *Accusative with adverbs of swearing.*

For the accusative as subject of the infinitive, see 939.
For the accusative absolute, see 973.

711. The Direct Object of a transitive verb is put in the accusative: τὸν ἄνδρα ὁρῶ *I see the man.*

712. Many Greek verbs are transitive and take a direct object, when the verbs commonly used to render them in English are intransitive and followed by a preposition. Note especially the following:

εὖ (κακῶς) ποιεῖν τινα to do good (ill) to one, εὖ (κακῶς) λέγειν τινά to speak well (ill) of one, ὀμνύναι τοὺς θεούς to swear by the gods, μένειν τινά to wait for one, φεύγειν τινά to flee from one, λανθάνειν τινά to escape the notice of one, φυλάττεσθαί τινα to guard against one (act. *φυλάττειν τινά to guard one*), *αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα to feel shame before his father, θαρρεῖν τινα to rely on one, θαρρεῖν τὰς μάχας to have no fear of the battles, πλεῖν τὴν θάλασσαν to sail over the sea, σῑγᾶν, σιωπᾶν τι to keep silence about something.*

a. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive; see 735–743 and 764, 2.

b. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαί τι or *τινος to perceive something, ἐνθυμεῖσθαί τινος, τι to consider something, ἐνοχλεῖν τινα, τινι to trouble one, μέμφεσθαί τινα, τινι to blame one, ἐπιστρατεύειν τινά, τινί to war against one* (so, too, other compounds of *ἐπί*), *δεῖ μοί τινος I have need of something*, poet. *δεῖ* (*χρή*) *μέ τινος*. Especially in poetry, verbs usually intransitive sometimes take a direct object: *ἧσθαι* or *θάσσειν* (*κεῖσθαι, πηδᾶν*) *τόπον τινά to sit* (*lie, leap*) *in a place, χορεύειν τὸν θεόν to celebrate the god by choral dance, τοὺς εὐσεβεῖς θεοὶ θνῄσκοντας οὐ χαίρουσι the gods rejoice not in the death of the pious* (EHipp.1339).

c. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμόν to cross the river, ἐκβαίνειν τὴν ἡλικίᾱν to pass out of the age, παραβαίνειν τοὺς νόμους to transgress the laws, ἀποδεδρᾱκότες πατέρας having run away from their fathers.

713. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase which takes an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα they were acquainted with their duties* (XC.3.3[9]), *ἔστι τὰ μετέωρα φροντιστής he is a student of things above the earth* (PAp.18[b]), *συνθήκᾱς ἔξαρνος γίγνεται he denies the agreement* (D.23[171]), *τεθνάναι τῷ φόβῳ Θηβαίους to be mortally afraid of the Thebans* (D.19[81]), *σὲ φύξιμος* (*ἐστί*) *is able to escape thee* (SAnt.787), *εἰ δέ μ' ὧδ' ἀεὶ λόγους ἐξῆρχες if you always thus begun your addresses to me* (SEl.556), *δεσπότᾱν γόοις κατάρξω I will begin with lamentations for my master* (EAnd.1198).

714. Accusative of Effect.—Many transitive verbs have, as direct object, the thing effected or produced by their action: *γράφει ἐπιστολήν he writes a letter.*

a. Compare in English *break a hole*, as opposed to *break the ice*. So in Greek *διώρυχα τέμνειν to cut a canal, ὅρκια τέμνειν foedus ferire* (hostiam feriendo foedus efficere), but *τέμνειν τὴν γῆν to lay waste the land.*

b. Some verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action: *πρεσβεύειν εἰρήνην to negotiate a peace*, i. e. form a peace by acting as embassador (I.4[177]), *χορηγῶν παισὶ Διονύσια celebrating the Dionysia by furnishing a chorus of boys* (D.21[64]), *ἥδε τροπὰς καταρρήγνῡσι this* (anarchy) *causes routs by breaking ranks*, liter. breaks routs (SAnt.675).

715. Cognate-Accusative.—This repeats the meaning of the verb in the form of a noun: *δρόμον δραμεῖν to run a race.* It has commonly an *attributive* connected with it.

The cognate-accusative is sometimes called the *implied* object, as being already contained in the verb. Here belong:

a. Accusative of Kindred Formation: *τὴν αὐτὴν μάχην μάχεσθαι to fight the same battle* (XAges.5[5]), *τὴν πομπὴν πέμπειν to conduct the procession* (Lys.13[80]), *δουλεύειν δουλείᾱν αἰσχρᾱ́ν to be subject to an infamous servitude* (XM.1.5[6]), *ὅς κεν ἀρίστην βουλὴν βουλεύσῃ whoever may give the best counsel* (I 75), *ἑτέρᾱν νόσον νοσεῖν to be sick with another disease* (PAlc.ii.139[e]), *ἐκρίνετο τὴν περὶ*

Ὠρωποῦ κρίσιν *he was tried in the suit about Oropus* (D.21[64]), συνέφυγε τὴν φυγὴν ταύτην *he shared in that banishment* (PAp.21[a]).

b. Accusative of Kindred Meaning: ζήσεις βίον κράτιστον *you will lead the best life* (MMon.186), ἐξῆλθον ἄλλᾱς ἐξόδους *they went on other expeditions* (XH.1.2[17]), πάσᾱς νόσους κάμνουσι *they are sick with all diseases* (PRp.408[e]), τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν *they engaged in the so-called Sacred war* (T.1.112), μεγάλᾱς γραφὰς διώκειν *to prosecute important suits* (Ant.2α[5]).

Remark.—The attributive is in general necessary with the cognate-accusative, as otherwise its use would in most cases be mere tautology. But if the kindred noun has in itself a meaning more definite than the verb, it may be used without an attributive: thus φυλακὰς φυλάττειν *to stand sentry*, φόρον φέρειν *to pay tribute*, ἀρχὴν ἄρξαι *to hold an office.*

716. Some times the place of the kindred noun is taken by a *qualifying substantive*, or *neuter adjective*. Hence two more forms of the cognate-accusative.

a. Qualifying Substantive.—The kindred noun is replaced by another substantive, which defines more exactly the meaning of the verb. Thus (on the model of νῑκᾶν νίκην) is said νῑκᾶν μάχην *to conquer in a battle*, νῑκᾶν Ὀλύμπια *to win a victory at the Olympian games*, and even νῑκᾶν δίκην *to win a suit* and νῑκᾶν γνώμην *to carry a resolution.* Similarly ἡττᾶσθαι *to be beaten.* So also (like ἀγωνίζεσθαι ἀγῶνα), ἀγωνίζεσθαι πάλην (στάδιον) *to contend in wrestling* (*a race*). Also πῦρ ὀφθαλμοῖσι δεδορκώς *looking* (a look of) *fire with his eyes* (τ 446). In some of these cases, the substantive may be regarded as standing in apposition to the omitted kindred noun.

Remark.—Still freer is the poetic phrase βαίνειν πόδα *step the foot* (on the analogy of βαίνειν βάσιν *step a footstep*): ἐκβὰς τεθρίππων ἁρμάτων πόδα *having stepped from the four-horse chariot* (EHeracl.802). So also περᾶν, ἐπᾴσσειν and other verbs.

b. Neuter Adjective.—The kindred noun is replaced by a neuter adjective: μέγα ψεύδεται (= μέγα ψεῦδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταὐτὰ λῡπεῖσθαι καὶ ταὐτὰ χαίρειν τοῖς πολλοῖς *to have the same pains and the same pleasures with the multitude* (D.18[292]), σμῑκρόν τι ἀπορῶ *I am in some little perplexity* (PTheaet.145[d]), τί χρήσεται αὐτῷ; *what use will he make of him?* (ArAch.935), σεμνὸν βλέπεις *you look grave* (EAlc.773).

717. The cognate-accusative is also used in connection with *adjectives:* κακοὶ πᾶσαν κακίᾱν *bad with all badness* (PRp.490[d]).

718. Accusative of Specification.—The accusative is connected with verbs, adjectives, and substantives, to specify the part, property, or sphere, to which they apply: ἀλγεῖν τοὺς πόδας *to have pain in the feet*, Μῡσὸς τὸ γένος *a Mysian by birth.*

This accusative specifies:

a. The part: τὰ σώματα εὖ ἔχοντες *being well in our bodies* (XM.3.12[4]), τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' *blind thou art in ears, and mind, and eyes* (SOt.371).

b. The property (*nature*, *form*, *size*, *name*, *number*, etc.): εἶδος κάλλιστος *most beautiful in form* (XC.1.2[1]), ποταμὸς εὖρος δύο πλέθρων *a river of two plethra in breadth* (XA.1.2[23]), ἄπειρον τὸ πλῆθος *infinite in its extent* (PPar.143[a]), πρᾶος τὸ ἦθος *mild in disposition* (PPhaedr.243[c]).

c. The sphere: τοὐκείνου μὲν εὐτυχεῖς μέρος *happy thou art, so far as in him lies*, liter. as to his part (EHec.989), οὐ κωλύω τὸ κατ᾽ ἐμέ *on my part I make no objection* (XH.1.6[5]), τὰ περὶ τοὺς θεοὺς εὐσεβοῦμεν *in our relations to the gods we are devout* (I.3[2]).

Remark.—The accusative of specification belongs exclusively to predicate words and modifiers. It can never be connected with the subject of a sentence.

719. Adverbial Accusative.—The accusative is used, in many words and phrases, with the force of an adverb: τέλος δὲ εἶπε *but at last* (as the end) *he said.*

a. Note especially the following common phrases: τόνδε (τοῦτον) τὸν τρόπον *in this manner*, πάντα τρόπον *in every manner*, ὃν τρόπον *in which manner*.—τὴν ταχίστην *in the quickest way*, τὴν εὐθεῖαν (*in the straight way*) *straightforward*, etc.; cf. 622.—(τὴν) ἀρχήν *at all*, always with a negative: ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα *it is not meet to chase impossibilities at all*, i. e. not to make even a beginning of it (SAnt.92).—χάριν *for the sake of*, with a genitive: τοῦ λόγου χάριν *for the sake of the argument*, ἐμὴν χάριν *for my sake*.—δίκην *like* (in the fashion of): πεπληρῶσθαι δίκην ἀγγείου *to be filled like a pail* (PPhaedr.235[d]).

b. Many neuter adjectives are used in this way: μέγα, μεγάλα *greatly*, πολύ, πολλά *much*, τὸ πολύ, τὰ πολλά *for the most part*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *at first*, τὸ πρῶτον *the first time*, τὸ λοιπόν *for the rest*, *for the future* (but τοῦ λοιποῦ *at some time in the future*), τυχόν *perhaps*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, ὅσον *as far as*, τὶ *somewhat* (ἐγγύς τι *pretty near*). Cf. adverbs of the comparative and superlative degrees (259).

c. Especially important are τί *why*, τοῦτο, ταῦτα *therefore*: τί κλαίεις; *why art thou weeping?* (A 362), αὐτὰ ταῦτα νῦν ἥκω *for this very reason am I now come* (PProt.310[e]), ταῦτ᾽ ἄρ᾽ ἐφυλάττου *ah, that's why you were so cautious!* (ArEq.125).

720. Accusative of Extent.—The extent of time and space is put in the accusative.

a. Time: ἐνταῦθα ἔμεινεν ἡμέρας πέντε *there he remained five days* (XA.1.2[11]), αἱ σπονδαὶ ἐνιαυτὸν ἔσονται *the truce will be for a year* (T.4.118), ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον *no one who lies escapes detection long* (MMon.547).

b. Space: Κῦρος ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο *Cyrus advances through Lydia three days' marches, twenty-two parasangs* (XA.1.2[5]), Μέγαρα ἀπέχει Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε ὁδόν *Megara is not far distant from Syracuse, either by sea or by land*, liter. no long voyage or journey (T.6.49).

721. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: ἑβδόμην ἡμέραν ἡ θυγάτηρ ἐτετελευτήκει

his daughter had died the seventh day (i. e. six days) *before* (Ae.3[77]). The pronoun οὑτοσί is often added: ἐξήλθομεν ἔτος τουτὶ τρίτον ἐς Πάνακτον *we went out two years ago* (this, as third year) *to Panactum* (D.54[3]).

722. Object of Motion.—The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: τὸ κοῖλον Ἄργος βάς *having gone to hollow Argos* (SOc.378), καί μευ κλέος οὐρανὸν ἵκει *my fame reaches to heaven* (ι 20), μνηστῆρας ἀφίκετο *she came to the suitors* (α 332), σὲ τόδ' ἐλήλυθε πᾶν κράτος *this whole power has come to thee* (SPhil.141).

a. The accusative of a person is used after the conjunction ὡς in its meaning *to*: πορεύεται ὡς βασιλέā *he goes to the king* (XA.1.2[4]). See 784 a on improper prepositions.

723. Adverbs of Swearing.—Νή and μά are followed by the accusative (perhaps on account of ὄμνῡμι understood): νή is always affirmative; μά, unless ναί precedes it, is always negative: νὴ Δία *by Zeus*, ναὶ μὰ Δία *yea, by Zeus*, μὰ Δία or οὐ μὰ Δία *no, by Zeus*.

a. Sometimes the name of the god is suppressed with humorous effect: μὰ τὸν—οὐ σύ γε *not you, by* — (PGo.466[e]). Rarely is μά omitted after a negative: οὔ, τόνδ' Ὄλυμπον *no, by this Olympus* (SAnt.758).

b. The accusative is sometimes found in other exclamations: οὗτος, ὦ σέ τοι *you there, ho! you, I mean* (ArAv.274).

Two Accusatives with One Verb.

724. Double Object.—Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking*, *teaching*, *clothing*, *hiding*, *depriving*, and others: Κῦρον αἰτεῖν πλοῖα *to ask Cyrus for vessels*.

Such verbs are αἰτῶ, ἐρωτῶ *ask*, διδάσκω *teach*, πείθω *convince*, ἀναμιμνῄσκω *remind*, ἀμφιέννῡμι, ἐνδύω *clothe*, ἐκδύω *strip*, κρύπτω *hide*, ἀφαιροῦμαι, ἀποστερῶ *deprive*, σῡλῶ *despoil*, πράττομαι (also πράττω or εἰσπράττω) *exact*.

Thus οὐ τοῦτ' ἐρωτῶ σε *that's not what I ask you* (ArNub.641), ἤρξατό σε διδάσκειν τὴν στρατηγίāν *he began to teach you military science* (XM.3.1[5]), ἔπειθον οὐδέν' οὐδέν *I convinced no one of aught* (AAg.1212), συμμαχίāν ἀναμιμνῄσκοντες τοὺς Ἀθηναίους *reminding the Athenians of the alliance* (T.6.6), τὸν μὲν ἑαυτοῦ χιτῶνα ἐκεῖνον ἠμφίεσε *his own tunic he put on the other* boy (XC.1.3[17]), ἐκδύων ἐμὲ χρηστηρίāν ἐσθῆτα *stripping me of the oracular garment* (AAg.1269), τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός *he hid from his daughter her husband's death* (Lys.32[7]), ἀφαιρεῖσθαι τοὺς Ἕλληνας τὴν γῆν *to deprive the Greeks of their land* (XA.1.3[4]), τοὺς νησιώτᾱς ἑξήκοντα τάλαντα εἰσέπρᾱττον *they exacted from the islanders sixty talents* (Ae.2[71]).

a. The *passive* of these verbs retains the accusative of the thing: μουσικὴν παιδευθείς *having been taught music* (PMenex.236[a]), τὴν ὄψιν ἀφαιρεῖται *he is deprived of his sight* (XM.4.3[14]).

725. Object and Cognate-Accusative.—Many transitive verbs may have, beside the object, a cognate-accusative:

Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this impeachment against me* (PAp.19b), ὥρκωσαν τοὺς στρατιώτᾱς τοὺς μεγίστους ὅρκους *they made the soldiers swear the greatest oaths* (T.8.75), ἐμὲ ὁ πατὴρ τὴν τῶν παίδων παιδείᾱν ἔτρεφεν *my father reared me with the training of the boys* (XC.8.3[37]), Hm. ὃν περὶ κῆρι φίλει Ζεὺς παντοίην φιλότητα *for whom Zeus felt in his heart all manner of love* (ο 245).

a. Here are included verbs meaning to *do anything to* a person and *say anything of* a person: ταῦτα τοῦτον ἐποίησα *this I did to him* (Hd. 1.115), τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε *he said many bad things of the Corinthians* (Hd.8.61).

b. Verbs of *dividing* may take this construction: Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided his army into twelve divisions* (XC.7.5[13]).

c. Such verbs in the *passive* may retain the cognate-accusative: κριθῆναι ἀμφοτέρᾱς τὰς κρίσεις *to undergo both the trials* (D.24[134]), τύπτεσθαι πεντήκοντα πληγάς *to be struck fifty blows* (Ae.1[139]), οὐ βλάψονται ἄξια λόγου *they will not suffer injuries worth mentioning* (T.6.64).

726. Object and Predicate-Accusative.—A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs especially with verbs which mean *to make, show, choose, call, consider*, and the like.

ποιοῦμαί τινα φίλον *I make one my friend*, αἱρεῖσθαί τινα στρατηγόν *to choose one as general*, παρέχειν ἑαυτὸν εὐπειθῆ *to show himself ready to obey* (XC.2.1[22]), καλοῦσι ταύτην διάμετρον *they call this a diagonal* (PMen.85b), σωτῆρα τὸν Φίλιππον ἡγοῦντο *they regarded Philip as their preserver* (D.18[43]), ἔδωκα δωρεὰν τὰ λύτρα *I gave* him *his ransom as a gift* (D.19[170]).

a. The predicate-accusative is often distinguished from the object by the absence of the article (669): τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation* (XC.8.2[21]).

b. In the *passive* construction, both of these accusatives become nominatives (706 b): ὁ ποταμὸς καλεῖται Μαρσύᾱς *the river is called Marsyas* (XA.1.2[8]). Cf. 596.

GENITIVE.

727. The genitive in general denotes relations expressed in English by the prepositions *of* and *from*. In the latter use, it corresponds to the Latin *ablative*.

We distinguish:

1. *Genitive with substantives.*

(*a*) *Attributive.* (*b*) *Predicate.*

2. *Genitive with verbs.*

(*a*) *As Subject.* (*b*) *As Object.* (*c*) *Of cause, crime, value.* (*d*) *Of separation, distinction, source.* (*e*) *With compound verbs.*

3. *Genitive with adjectives and adverbs.*
4. *Genitive in looser relations.*
(*a*) *Time.* (*b*) *Place.* (*c*) *In exclamation.*

For the genitive absolute, see 970 ff; for the infinitive with τοῦ expressing purpose, see 960.

Genitive with Substantives.

728. One substantive may have another depending on it in the genitive: ὀφθαλμὸς βασιλέως *the king's eye.*

a. This is the *Attributive Genitive:* cf. 600.

729. This genitive may be of several kinds; as:

a. *Genitive of Possession or Belonging:* οἰκίᾱ πατρός *a father's house,* κύματα τῆς θαλάσσης *waves of the sea,* ὥρᾱ ἀρίστου *breakfast-time.*

Remark.—It may express merely origin or connection: Ὁμήρου Ἰλιάς *Homer's Iliad,* γραφὴ κλοπῆς *an indictment for theft.*

b. *Genitive Subjective,* showing the subject of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ἡ ἔφοδος τοῦ στρατεύματος *the approach of the army* (XA.2.2[16]).

c. *Genitive Objective,* showing the object of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ὁ ὄλεθρος τῶν συστρατιωτῶν *the destruction of their fellow-soldiers* (XA.1.2[26]).

Remark.—Other prepositions are often to be used in translating this genitive: θεῶν εὐχαί *prayers to the gods* (PPhaedr.244[e]), ἡ τῶν κρεισσόνων δουλείᾱ *servitude to the stronger* (T.1.8), ὁ θεῶν πόλεμος *the war with the gods* (XA.2.5[7]), Ἀθηναίων εὔνοια *affection for the Athenians* (T.7.57), ἐγκράτεια ἡδονῆς *moderation in pleasure* (I.1[21]), ἀπαλλαγὴ τοῦ βίου *departure from life* (XC.5.1[13]), κράτος τῆς θαλάσσης *power over the sea* (T.8.76), μεγάλων ἀδικημάτων ὀργή *anger at great wrongs* (Lys.12[20]), ἀπόβασις τῆς γῆς *a descent upon the land* (T.1.108), βίᾳ τῶν πολῑτῶν (with violence toward) *in spite of the citizens* (XH.3.1[21]).

d. *Genitive of Measure* (extent, duration, value): ποταμὸς εὖρος πλέθρου *a river of one plethrum in breath* (XA.1.4[4]), μισθὸς τεττάρων μηνῶν *four months' pay* (XA.1.2[12]), χῑλίων δραχμῶν δίκη *a suit for a thousand drachmae* (D.55[26]).

e. *Genitive Partitive,* denoting the *whole,* of which the other substantive is a *part:* πολλοὶ τῶν Ἀθηναίων *many of the Athenians,* ἀνὴρ τοῦ δήμου *a man of the people* (XC.2.2[22]), μέσον ἡμέρᾱς *the middle of the day* (XA.1.8[8]).

f. *Genitive of Material:* τάλαντον χρῡσοῦ *a talent of gold,* ἅμαξαι σῑ́του *wagons* (wagon loads) *of corn* (XC.2.4[18]).

g. *Genitive of Designation,* taking the place of an appositive: ὑὸς χρῆμα μέγα *a* (great affair) *monster of a wild boar* (Hd.1.36). This construction is chiefly poetic: Τροίης πτολίεθρον *city of Troy* (α 2), θανάτοιο τέλος *end of* (life, i. e.) *death* (Γ 309).

Rem.—In a—d the things denoted by the two words are distinct; in e—g they are more or less the same. The above classes by no means represent all possible relations of the genitive; many of these are hard to classify.

730. The following are peculiarities of the attributive genitive:

a. With the genitive, υἱός *son* and οἶκος *house* are often omitted: Ἀλέξανδρος ὁ Φιλίππου *Alexander the* son *of Philip*, εἰς Πλάτωνος *to Plato's* (house), ἐν Ἅιδου *in* the abode of *Hades*, ἐν Διονύσου *in* the temple *of Dionysus*, εἰς τίνος διδασκάλου; *to what teacher's* (school)?

b. Especially frequent is the genitive after the *neuter article:* τὰ τῆς πόλεως *the* affairs *of the city, state-affairs*, τὰ τῶν Συρᾱκοσίων *the* resources *of the Syracusans*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the* ordering *of the gods* (EPhoen.382), τὸ τῆς τέχνης περαίνοιτο ἂν καὶ διὰ σῑγῆς *the* function *of the art can be performed even in silence* (PGo.450c). Often this is merely a vaguer expression for the thing itself: τὰ τῆς ψῡχῆς *the soul* (with all that belongs to it) nearly the same as ἡ ψῡχή, τὸ τῆς τύχης *luck*, τὸ τῆς ὀλιγαρχίᾱς *the oligarchy*. So τὸ τοῦδε, meaning nearly *he*, and even τἀμά *I*.

c. The genitive partitive with neuter pronouns and adjectives often denotes degree: εἰς τοσοῦτον ἀνοίᾱς ἐλθεῖν *to come to this* extent *of folly* (PGo.514a), ἐπὶ μέγα δυνάμεως ἐχώρησαν *they advanced to a great* degree *of power* (T.1.118), ἐν παντὶ κακοῦ *in extremity of evil* (PRp.579b).

d. The partitive genitive does not take the *attributive position* (666 a): thus Ἀθηναίων ὁ δῆμος *the lower class of the Athenians* (but ὁ Ἀθηναίων δῆμος *the Athenian people*, the whole mass).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neuter: ὁ ἥμισυς (ὁ λοιπός, ὁ πλεῖστος) τοῦ χρόνου *the half* (*rest, most part*) *of the time*, πολλὴ τῆς χώρᾱς (also πολὺ τῆς χώρᾱς) *much of the country.*

731. Two Genitives with One Substantive.—The same substantive may have two genitives depending on it, usually in different relations: τῶν ἀνθρώπων δέος τοῦ θανάτου *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἄπωσιν τῶν ναυᾱγίων *because of the wind's driving the wrecks out to sea* (T.7.34), ἵππου δρόμος ἡμέρᾱς *a day's run for a horse* (D.19[273]), Διονύσου πρεσβῡτῶν χορός *a Dionysiac chorus of old men* (PLg.665b).

732. Predicate-Genitive.—The genitive may take the place of a predicate-noun: ὁ νόμος οὗτος Δράκοντός ἐστι *this law is Draco's.*

a. The predicate-genitive usually refers to the subject of the sentence, and its different uses correspond in general with those of the attributive genitive (729). Thus:

Genitive of Possession, Belonging, Origin: Βοιωτῶν ἡ πόλις ἔσται *the city will belong to the Boeotians* (Lys.12[58]), οἰκίᾱς μεγάλης ἦν *he was of an influential house* (PMen.94d), τοιούτων ἐστὲ προγόνων *from such ancestors are ye* (XA.3.2[14]).

Objective: οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δίκης *compassion is not for the evil-doers, but for justice* (EFrag.272).

Of Measure: ἦν ἐτῶν ὡς τριάκοντα *he was about thirty years old* (XA.2.6[20]), τὸ τίμημά ἐστι τὸ τῆς χώρᾱς ἑξακισχῑλίων ταλάντων *the rateable property of the country is* (of) *six thousand talents* (D.14[19]).

Partitive: Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη *Solon was called* one *of the seven wise men* (I.15[235]), τῶν λαμβανόντων εἰσὶν οἱ μανθάνοντες *learners are among the receivers* (PEuthyd.277[c]).

Of Material: οἱ στέφανοι ῥόδων ἦσαν *the wreaths were of roses* (D.22[70]).

b. It may, however, refer to the object of a sentence: ἐμὲ θὲς τῶν πεπεισμένων *count me* one *of the believers* (PRp.424[c]).

c. A predicate-genitive is often connected with an *infinitive*, and denotes one whose *nature*, *habit*, or *duty*, is to do something: δὶς ἐξαμαρτεῖν ταὐτὸν οὐκ ἀνδρὸς σοφοῦ *'tis not* the nature *of a wise man twice to err in the same thing* (MMon.121), οἰκονόμου ἀγαθοῦ ἐστιν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον *'tis* the business *of a good husbandman to manage his estate well* (XO.1[2]).

d. The genitive of *characteristic* so frequent in Latin (*vir summae prudentiae*) is used in Greek only as a predicate-genitive: ἔγωγε τούτου τοῦ τρόπου πώς εἰμ' ἀεί *I am always of about this character* (ArPlut.246), τῆς αὐτῆς γνώμης ἦσαν *they were of the same opinion* (T.1.113).

Genitive with Verbs.

733. The genitive sometimes seems to be connected with a verb, when it really belongs to a neuter pronoun or a dependent clause:

ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ τοῦτο *I admired this especially in him*, literally I admired most this of him (PPhaed.89[a]), ἃ διώκει τοῦ ψηφίσματος ταῦτ' ἐστί *the points which he impeaches in the decree, are these*, literally which points of the decree (D.18[56]), ἀγνοοῦμεν ἀλλήλων ὅ τι λέγομεν *we misunderstand each other's language* (PGo.517[c]).

a. By an extension of this usage, the genitive sometimes means simply *about, concerning:* τί δὲ ἵππων οἴει; *but of horses, what think you?* (PRp.459[b]), τοῦ οἴκαδε πλοῦ διεσκόπουν ὅπῃ κομισθήσονται *touching their homeward voyage, they were considering by what course they should return* (T.1.52).

734. Genitive as Subject.—The genitive (used partitively) sometimes does duty as the subject of an intransitive verb:

ἐμοὶ οὐδαμόθεν προσήκει τοῦ πράγματος *I have no part whatever in the matter*, literally to me belongs in no way of the matter (Andoc.4[34]), πολέμου καὶ μάχης οὐ μετῆν αὐτῇ *of war and fighting she had no share* (XC.7.2[28]), ἐπιμίγνυσθαι ἔφασαν σφῶν πρὸς ἐκείνους *they said that* some *of their number had intercourse with them* (XA.3.5[16]).—In these cases the genitive may be regarded as depending on an omitted form of τὶς *some one*.

Genitive as Object.

735. Note.—Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. In some of these constructions (as in that of 736) the genitive appears to depend on an omitted accusative of τὶς *some*. In others, it may be understood as depending on the idea of a noun implied in the verb: thus κρατεῖν (κράτος) τῆς θαλάσσης (see 741) *to exercise control over the sea.*

736. The genitive is used with verbs whose action affects the object only *in part* (compare genitive partitive, 729 e; also 734). Almost any transitive verb may be occasionally so used:

τῶν ὑμετέρων ἐμοὶ διδόναι *to give me* some *of your property* (Lys.21[15]), λαβόντες τοῦ βαρβαρικοῦ στρατοῦ *having taken* part *of the barbarian army* (XA.1.5[7]), ἀφιεὶς τῶν αἰχμαλώτων *releasing* some *of the prisoners* (XA.7.4[5]), τῆς γῆς ἔτεμον *they ravaged* part *of the land* (T.1.30). So πίνειν οἶνον *to drink wine*, but πίνειν οἴνου *to drink some wine.*

a. But this principle applies especially to verbs of *sharing* (having, etc., part of something), *touching* (the surface of something), *aiming* (seeking to touch), *enjoying* (more or less of something). Hence the following rules (737–740).

737. Verbs of *sharing* take the genitive: ἀνθρώπου ψυχὴ τοῦ θείου μετέχει *man's soul has part in the divine.*

Such are μεταλαμβάνω *receive part*, μεταδίδωμι *give part*, κοινωνέω *participate*, etc. λαγχάνειν τινός means *to get by lot a share in something*, λαγχάνειν τι *to get* (the whole of) *something by lot.*

738. Verbs of *touching, taking hold of, beginning,* take the genitive: λαβέσθαι τῆς χειρός *to take hold of the hand.*

Such are ἅπτομαι, ψαύω, θιγγάνω *touch*, ἔχομαι *hold on to*, ἀντέχομαι, ἐπιλαμβάνομαι *take hold of*, ἄρχομαι *begin*, πειράομαι *make trial of.*

πυρὸς ἔστι θιγόντα μὴ εὐθὺς κάεσθαι *it is possible that one touching fire should not be burned immediately* (XC.5.1[16]), τοῦ λόγου δὲ ἤρχετο ὧδε *and he began his speech thus* (XA.3.2[7]), πειρώμενοι ταύτης τῆς τάξεως *trying this order of march* (XA.3.2[38]).

a. The same verb may have an accusative of the *person*, and a genitive of the *part*, touched: ἔλαβον τῆς ζώνης τὸν Ὀρόντην *they took hold of Orontes by the girdle* (XA.1.6[10]).

b. So, too, verbs in which touching is only *implied:* ἄγειν τῆς ἡνίας τὸν ἵππον *to lead the horse by the bridle* (XEq.6[9]), Hm. ἐμὲ λισσέσκετο γούνων *she besought me* clasping *my knees* (I 451). So even κατεαγέναι or συντριβῆναι τῆς κεφαλῆς *to have one's head broken* or *bruised* (ArAch.1180, Pax 71).

739. Verbs of *aiming, reaching, and attaining,* take the genitive: ἀνθρώπων στοχάζεσθαι *to aim at men*, συγγνώμης τυγχάνειν *to obtain pardon.*

Such are στοχάζομαι *aim at*, ὀρέγομαι *reach after*, ἐφίεμαι *long, strive for*, ἐξικνέομαι, ἐφικνέομαι *arrive at, attain*, τυγχάνω *hit upon, obtain*, in poetry κυρέω *light upon*, and others. (For verbs of *missing*, see 748.)

ἥκιστα τῶν ἀλλοτρίων ὀρέγονται *they are furthest from reaching for other men's goods* (XSym.4[42]), ἐφιέμενος τῆς Ἑλληνικῆς ἀρχῆς *longing for the control of Greece* (T.1.128).

a. Here belong verbs of *claiming* and *disputing*, which take the object of the dispute in the genitive: οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς *we do not pretend to the sovereignty against the king* (XA.2.3[23]), ἡμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως *he disputed with Erechtheus the possession of the city* (I.12[193]).

740. Verbs of *enjoying* take the genitive: ἀπολαύειν τῶν ἀγαθῶν *to enjoy the good things.*

Such are ἀπολαύω, ὀνίναμαι, εὐωχέομαι, τέρπεσθαι.

εὐωχοῦ τοῦ λόγου *feast on the discourse* (PRp.352[b]), ἑνὸς ἀνδρὸς εὖ φρονήσαντος ἅπαντες ἂν ἀπολαύσειαν *from one man who has thought well, all may receive profit* (I.4[2]).

741. The genitive is used with verbs of *ruling* and *leading:* as ἄρχειν τῶν νήσων *to rule the islands.*

Ἔρως τῶν θεῶν βασιλεύει *Love is king of the gods* (PSym.195[c]), Πολυκράτης Σάμου ἐτυράννει *Polycrates was tyrant of Samos* (T.1.13), ἱππέων Λάχης ἐστρατήγει *Laches was general of cavalry* (T.5.61), Μίνως τῆς θαλάσσης ἐκράτησε *Minos became master of the sea* (T.1.4), Χειρίσοφος ἡγεῖτο τοῦ στρατεύματος *Chirisophus led the army* (XA.4.1[6]).

742. The genitive is used with many verbs which signify an action of the *senses* or the *mind;* particularly those meaning to *hear, taste, smell,* to *remember* and *forget,* to *care for* and *neglect,* to *spare* and *desire:* φωνῆς ἀκούω *I hear a voice,* τῶν φίλων μέμνησο *remember your friends.*

Such verbs are ἀκούω, ἀκροάομαι *hear,* γεύομαι *taste* (also γεύω *cause to taste*), ὀσφραίνομαι *smell,* αἰσθάνομαι *perceive,* μιμνήσκομαι *remember* (also μιμνήσκω *remind*), ἐπιλανθάνομαι *forget,* μέλει μοι *I am concerned,* μεταμέλει μοι *I repent,* ἐπιμέλομαι *take care of,* ἐντρέπομαι *regard,* ἀμελέω *neglect,* ὀλιγωρέω *think little of,* φείδομαι *spare,* ἀφειδέω *am wasteful,* ἐράω *love,* ἐπιθυμέω *desire,* πεινάω *hunger,* διψάω *thirst.*—πυνθάνομαι *am informed of* more commonly takes the accusative.

τῆς κραυγῆς ᾔσθοντο *they perceived the shouting* (XH.4.4[4]), δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid we may forget the way home* (XA.3.2[25]), τοῖς σπουδαίοις οὐχ οἷόν τε τῆς ἀρετῆς ἀμελεῖν *earnest men cannot neglect virtue* (I.1[48]), οὔτε τοῦ σώματος οὔτε τῶν ὄντων ἐφεισάμην *I spared neither my person nor my property* (Andoc.2[11]), τούτων τῶν μαθημάτων πάλαι ἐπιθυμῶ *I have long desired this learning* (XM.2.6[30]), πεινῶσι τοῦ ἐπαίνου ἔνιαι τῶν φύσεων *some natures hunger for praise* (XO.13[9]).

a. With μέλειν and μεταμέλειν the object of the feeling is sometimes (rarely in prose) nominative instead of genitive: τοῦτό μοι μέλει, instead of τούτου μοι μέλει).

b. Verbs of remembering and forgetting may take the accusative instead of the genitive: τοὺς ἀδικοῦντας μεμνῆσθαι *to remember those who harm you* (D.6[30]); and always do when the object is a neuter pronoun. So verbs of reminding may take two accusatives, instead of accusative and genitive.

c. ἀκούω and ἀκροάομαι usually have the *thing* heard in the accusative, the *person* heard in the genitive: ἀκούειν τὸν λόγον *to hear the discourse,* but ἀκούειν τοῦ διδασκάλου *to hear the teacher.* This is always the case when both are expressed: ἥδομαι ἀκούων σου φρονίμους λόγους *I am glad to hear from you sensible words* (XA.2.5[16]).

743. The genitive is used with verbs of *plenty* and *want*: γέμειν τούτων τῶν λόγων *to be full of such talk.*

Thus πίμπλημι, πληρόω *fill*, πλήθω, γέμω *am full*, δέομαι *want*, etc.

τὰ ὦτα μου ἐνέπλησε δαιμονίᾱς σοφίᾱς *he filled my ears with divine wisdom* (PCrat.396[d]), χρημάτων εὐπόρει *he had abundance of treasure* (D.18[235]), οὐ χρῡσίου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς *to be rich, not in gold, but in a good life* (PRp.521[a]), σεσαγμένος πλούτου τὴν ψῡχὴν *having his soul glutted with wealth* (XSym.4[64]), ὁ μηδὲν ἀδικῶν οὐδένος δεῖται νόμου *who does no wrong needs no law* (Antiph.iii.148), ἐπαίνου οὔποτε σπανίζετε *you never lack praise* (XHier.1[14]).

Here belong expressions such as μεθυσθεὶς τοῦ νέκταρος *intoxicated with the nectar* (PSym.203[b]), ἡ πηγὴ ῥεῖ μάλα ψῡχροῦ ὕδατος *the spring runs with very cold water* (PPhaedr.230[b]).

a. When δέομαι means *request*, it may take a genitive of the *person*, and a (cognate) accusative of the *thing* asked for: τοῦτο ὑμῶν δέομαι *I ask this of you* (PAp.17[c]).

b. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ *much*, ὀλίγου, μῑκροῦ, *little*, τοσούτου (also τοσοῦτο) *so much*: τοσούτου δέω καταφρονεῖν *I am so far from despising* (I.12[26]); also impersonally, πολλοῦ δεῖ οὕτως ἔχειν *it wants much of being so* (PAp.35[d]). With omitted δεῖ, ὀλίγου and μῑκροῦ have the force of adverbs, meaning *almost*: ὀλίγου πάντες *nearly all* (PRp.552[d]). The phrases οὐδ' ὀλίγου δεῖ (nor does it want little) and οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather everything) both mean *far from it* (D.19[184], 54[40]). For δέων with numbers, see 292.

Genitive of Cause, Crime, Value.

744. Many verbs of *emotion* take a genitive of the *cause*: τούτου μὲν οὐ θαυμάζω *I am not surprised at this.*

Such verbs are θαυμάζω, ἄγαμαι *wonder, admire*, ζηλόω, φθονέω *envy*, οἰκτίρω *pity*, εὐδαιμονίζω *think happy*, etc.

συγχαίρω τῶν γεγενημένων *I share the joy for what has occurred* (D.15[15]), τούτους οἰκτίρω τῆς ἄγᾱν χαλεπῆς νόσου *I pity these for their very severe disease* (XSym.4[37]), ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίᾱς στυγῶ *I envy thee for thy wisdom, but detest thee for thy cowardice* (SEl.1027), χωόμενος γυναικός *angry because of a woman* (A 429).—Here belong also ξένον δίκαιον αἰνέσαι προθῡμίᾱς *'tis right to praise the stranger for his zeal* (EIa.1371), οὔτοι' ἀνδρὶ τῷδε κηρῡκευμάτων μέμψει *never wilt thou blame me for my tidings* (ASept.651), συγγιγνώσκειν αὐτοῖς χρὴ τῆς ἐπιθῡμίᾱς *it is right to forgive them for the desire* (PEuthyd.306[c]).

745. Verbs of *judicial action* take a genitive of the *crime*: φόνου διώκειν *to prosecute for murder.*

So the legal phrases γράφομαι *indict*, διώκω *prosecute*, φεύγω *am prosecuted*, ἀποφεύγω *am acquitted*, αἱρέω *convict*, ἁλίσκομαι *am convicted*, ὀφλισκάνω *lose a suit*, etc.

διώκω μὲν κακηγορίᾱς, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I am prosecuting for slander, and at the same trial am on my defence for murder* (Lys.11[12]), ψευδομαρτυριῶν ἁλώσεσθαι προσδοκῶν *expecting to be convicted of false testimony* (D.39[18]).

a. The genitive with these verbs depends on an omitted cognate-accusative, δίκην, γραφήν or the like; this may be expressed, as Aesch. Ag. 534.

b. Θανάτου, with such verbs, is a genitive of value (cf. 746 b): τὸν Σφοδρίᾱν ὑπῆγον θανάτου *they impeached Sphodrias on a capital charge* (XH.5.4[24]).

746. The genitive of *value* is used with verbs of *buying*, *selling*, *valuing*, and sometimes with other verbs:

δραχμῆς πρίασθαι *to buy for a drachme* (PAp.26[e]), οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας *I would not have sold my hopes for a great price* (PPhaed.98[b]), μὴ τῑμήσῃ πλείονος *let him not set a greater price on it* (PLg.917[c]).

πόσου διδάσκει; πέντε μνῶν *for how much does he teach? for five minae* (PAp.20[b]), οἱ τύραννοι μισθοῦ φύλακας ἔχουσι *the tyrants keep guards for pay* (XHier.6[10]), προπέποται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα *the interests of the city have been sacrificed for immediate popularity* (D.8[22]), τὴν παραυτίκα ἐλπίδα οὐδενὸς ἂν ἠλλάξαντο *they would not have exchanged the hope of the moment for anything* (T.8.82).

a. With verbs of valuing, περὶ πολλοῦ (803, 1 b) is usually said instead of πολλοῦ; and so περὶ πλείονος, ἐλάττονος, etc., unless an exact price is meant.

b. Note the phrase τῑμᾶν τινί τινος *to fix one's penalty at something*, said of the judge, τῑμᾶσθαί τινι τινος *to propose something as a penalty for some one*, said of the contending parties: τῑμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου *the man proposes death as my penalty* (PAp.36[b]).

c. The thing bargained for is rarely put in the genitive (of cause): οὐδένα τῆς συνουσίᾱς ἀργύριον πράττει (724) *for your society you demand money of no one* (XM.1.6[11]), τοῦ δώδεκα μνᾶς Πᾱσίᾳ (sc. ὀφείλω); *for what* do I owe *twelve minae to Pasias?* (ArNub.22).

Genitive of Separation, Distinction, Source.

747. As an *ablative* case, the genitive denotes that *from* which anything is separated, is distinguished, or proceeds. Accordingly:

748. The genitive is used with verbs of *separation*; that is, those which imply *removing*, *restraining*, *releasing*, *ceasing*, *failing*, *differing*, *yielding* (receding from), and many others:

ἡ νῆσος οὐ πολὺ διέχει τῆς ἠπείρου *the island is not far distant from the mainland* (T.3.51), εἰ θαλάττης εἴργοιντο *if they should be excluded from the sea* (XH.7.1[8]), χρεῶν ἠλευθέρωσε *he freed* (men) *from debt* (PRp.566[e]), εἰ καταλύειν πειράσεσθε τοῦτον τῆς ἀρχῆς *if ye shall try to put this man out of his command* (XC.8.5[24]), λωφᾷ τῆς ὀδύνης καὶ γέγηθε *it rests from its pain and rejoices* (PPhaedr.251[d]), οὐδεὶς ἡμάρτανεν ἀνδρός *no one missed his man* (XA.3.4[15]), οὐκ ἐψεύσθη τῆς ἐλπίδος *he was not disappointed of his expectation* (XH.7.5[24]), οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν *you will not differ at all from Chaerephon in nature* (ArNub.503), τῆς τῶν Ἑλλήνων ἐλευθερίᾱς παραχωρῆσαι Φιλίππῳ *to surrender the freedom of the Greeks to Philip* (D.18[68]).

a. Verbs of *depriving* sometimes take a genitive (instead of the accusative, 724): τῶν ἄλλων ἀφαιρούμενοι χρήματα *taking away property from the rest* (XM.1.5[3]), πόσων ἀπεστέρησθε; *of how much have you been bereft?* (D.8[63]).

b. In poetry this genitive is used with verbs of simple motion, where in prose a preposition would be required: βάθρων ἵστασθε *rise from the steps* (SOt.142), Πῡθῶνος ἔβᾱς *from Pytho art thou come* (SOt.152).

749. Verbs of *superiority* and *inferiority* take the genitive, because of the *comparative* idea which they contain: περιγενέσθαι τῶν ἐχθρῶν *to get the better of one's enemies.*

So περιγίγνομαι *overcome*, λείπομαι *am inferior*, and especially verbs derived from *comparative* adjectives, as ἡττάομαι *am worsted*: ἀνὴρ ξύνεσιν οὐδενὸς λειπόμενος *a man* (left away from) *second to no one in understanding* (T.6.72), εἴ τις ἑτέρου προφέρει ἐπιστήμῃ *if one is more advanced than another in knowledge* (T.7.64), τούτου οὐκ ἡττησόμεθα εὖ ποιοῦντες *we shall not be outdone by him in kind offices* (XA.2.3[23]), τῑμαῖς τούτων ἐπλεονεκτεῖτε *in honors you had the advantage over these men* (XA.3.1[37]), ὑστερίζουσι τῶν πρᾱγμάτων *they are too late for the crisis* (I.3[19]).—νῑκᾶσθαι *to be vanquished* has the same constructions as ἡττᾶσθαι.

750. Many verbs take a genitive of the *source:*

ταῦτά σου τυχόντες *obtaining this of you* (XA.6.6[32]), μάθε δέ μου καὶ τάδε *but learn of me this also* (XC.1.6[44]), ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν *the Arcadians sought to learn from Xenophon's party, why they extinguished the fires* (XA.6.3[25]).

So verbs meaning *to be born:* Δᾱρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons* (XA.1.1[1]).

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent:* σᾶς ἀλόχου σφαγεὶς *slain by thine own spouse* (EEl.123), φωτὸς ἠπατημένη *deceived by a husband* (SAj.807), κείνης διδακτά *taught by her* (SEl.343).

Genitive with Compound Verbs.

751. Many verbs compounded with a preposition take the genitive when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς χώρᾱς ὄρη μεγάλα *in front of the country lie great mountains* (XM.3.5[25]), ἐπιβὰς τοῦ τείχους *having mounted the wall* (T.4.116), ὑπερεφάνησαν τοῦ λόφου *they appeared over the ridge* (T.4.93). So verbs derived from compounds: ὑπερδικεῖν τοῦ λόγου *to plead for the principle* (PPhaed.86[e]).

752. Especially many compounds of κατά, which have the sense of feeling or acting *against*, take the genitive of the person: καταγελάσαι ὑμῶν *to laugh at you.*

χρὴ μὴ καταφρονεῖν τοῦ πλήθους *we should not contemn the multitude* (I.5[79]), δι' ἔχθρᾱν καταψεύδονταί μου *through enmity they attack me with falsehood* (D.21[136]).

a. Some take, beside, an accusative of the thing: thus of the *crime*, ἀντιβολῶ μὴ καταγνῶναι δωροδοκίᾱν ἐμοῦ *I beg you not to pronounce me guilty of bribery* (Lys.21[21]), τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγόρουν *they charged on me the offences of the thirty* (Lys.25[5]); or of the *punishment*, ἐνίων ἔπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι *they persuaded you to pass sentence of death on some without trial* (Lys.25[26]).

So with an additional genitive of the crime, πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν *our fathers passed sentence of death against many for favoring the Persians* (I.4[157]).

Genitive with Adjectives and Adverbs.

753. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive. Thus it is used with adjectives

a. Of Sharing: *μέτοχος σοφίας partaking in wisdom* (PLg.689[d]), *ἰσόμοιρος τῶν πατρῴων having an equal part of the patrimony* (Isae.6[25]).

b. Of Power: *κύριος πάντων master of everything* (Ae.2[131]), *ἡδονῶν ἐγκρατής able to control indulgences* (XM.1.2[14]).

c. Of Plenty or Want: *μεστὸς κακῶν full of evils* (MMon.334), *πλούσιος φρονήσεως rich in good sense* (PPol.261[e]), *χρημάτων πένης poor in treasure* (EEl.37), *ἐπιστήμης κενός void of knowledge* (PRp.486[e]). So the adverb *ἅλις enough.*

Many *compounds of alpha privative* take a genitive of the thing wanted: *ἄπαις ἀρρένων παίδων childless as to male children* (XC.4.6[2]), *ἄδωρος χρημάτων taking no bribes of money* (T.2.65).

d. Of Sensation or Mental Action.—Thus compounds in *-ήκοος* from *ἀκούω*: *λόγων καλῶν ἐπήκοος listening to excellent discourses* (PRp.499[a]), *ὑπήκοος τῶν γονέων obedient to one's parents* (PRp.463[d]). So *τυφλὸς τοῦ μέλλοντος blind to the future* (Plut.Sol.12), *ἀμνήμων τῶν κινδύνων unmindful of the dangers* (Ant.2a[7]), *ἐπιμελὴς σμικρῶν attentive to little things* (PLg.900[c]).

e. Of Accountability: *αἴτιος τούτων accountable for this* (PGo.447[b]), *ἔνοχος δειλίας liable to a charge of cowardice* (Lys.14[5]), *φόνου ὑπόδικος subject to a trial for murder* (D.54[25]), *τῆς ἀρχῆς ὑπεύθυνος bound to give account of his office* (D.18[117]), *ὑποτελὴς φόρου subject to payment of tribute* (T.1.19).

f. Of Value: *ἄξιος ἐπαίνου worthy of praise* (PLg.762[e]), *ἀνάξιος τῆς πόλεως unworthy of the city* (Lys.20[35]), *ὠνητὸς χρημάτων purchasable for money* (I.2[32]).

g. Of Separation and Distinction: *ὀρφανὸς ἀνδρῶν bereft of men* (Lys.2[60]), *ἐλεύθερος αἰδοῦς free from shame* (PLg.699[c]), *καθαρὸς πάντων τῶν κακῶν clear from all things evil* (PCrat.403[e]), *γυμνὸς τοῦ σώματος stripped of the body* (PCrat.403[b]), *διάφορος τῶν ἄλλων distinct from the rest* (PParm.160[d]), *ἄλλα τῶν δικαίων things other than the just* (XM.4.4[25]), *ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ the pleasant is different from the good* PGo.500[d]).

754. The genitive is also used with other adjectives:

a. With adjectives of *transitive action*, where the corresponding verbs would have the accusative: *ὀψιμαθὴς τῆς ἀδικίας late in learning injustice* (PRp.409[b]), *κακοῦργος τῶν ἄλλων doing evil to the others* (XM.1.5[3]), *ἐπιστήμων τῆς τέχνης skilled in the art* (PGo.448[b]); especially

b. With adjectives of *capacity* in *-ικός*: *παρασκευαστικὸς τῶν εἰς τὸν πόλεμον qualified to provide the requisites for the war* (XM.3.1[6]), *διδασκαλικὸς τῆς αὑτοῦ σοφίας fitted to teach his own science* (PEuthyph.3[c]).

c. With adjectives of *possession*, to denote the possessor: *κοινὸς πάντων ἀνθρώπων common to all men* (PSym.205[a]), *ἴδιος αὐτῶν belonging to themselves alone* (Ae.3[3]), *ἑκάστου οἰκεῖος peculiar to each* (PGo.506[e]), *ἱερὸς τῆς Ἀρτέμιδος sacred to Artemis* (XA.5.3[13]). These, however, sometimes take the dative.

d. With some adjectives of *connection*: *ξυγγενὴς αὐτοῦ akin to him* (XC.4.1[22]), *ἀκόλουθα ἀλλήλων consistent with one another* (XO.11[12]), *ὁμώνυμος Σωκρά-*

τους a namesake of Socrates (PSoph.218[b]). But these oftener take the dative (772 b).

e. With some adjectives *derived from substantives*, where the genitive may be regarded as depending on the *included substantive: ὡραῖᾱ γάμου ripe for marriage* (XC.4.6[9]), like *ὥρᾱ γάμου age for marriage, τέλειος τῆς ἀρετῆς perfect in virtue* (PLg.643[d]), like *τέλος ἀρετῆς perfection of virtue.*

f. With some adjectives of *place* (cf. 757), but seldom in Attic prose: Hm. *ἐναντίοι ἔσταν Ἀχαιῶν they stood opposite to the Greeks* (P 343), Hd. *ἐπικάρσιαι τοῦ Πόντου at right angles to the Pontus* (Hd.7.36).

755. Adjectives of the comparative degree take the genitive (see 643): *μείζων τοῦ ἀδελφοῦ taller than his brother.*

ὕστεροι ἀπικόμενοι τῆς συμβολῆς coming (later than) *too late for the engagement* (Hd.6.120), similarly *τῇ ὑστεραίᾳ τῆς μάχης on the day after the battle* (PMenex.240[e]), *οὐδενὸς δεύτερος second to no one* (Hd.1.23), *λευκοτέρᾱ τοῦ ὄντος, ὀρθοτέρᾱ τῆς φύσεως fairer than* (reality) *her real complexion, straighter than* (nature) *her real figure* (XM.2.1[22]), *καταδεεστέρᾱν τὴν δόξαν τῆς ἐλπίδος ἔλαβε the reputation he obtained came short of his expectation* (I.2[7]), *δόξα κρείττων τῶν φθονούντων a reputation* (greater than the envious) *superior to envy* (D.3[24]).

a. *Multiplicatives* in *-πλάσιος* and *-πλοῦς* have the same construction: *ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν we engaged in war with others many times more numerous than you* (XA.5.5[22]).

b. The *superlative* often takes a partitive genitive (see 650). Inexact expressions like *κάλλιστος τῶν ἄλλων* (B 673), for *καλλίων τῶν ἄλλων* or *κάλλιστος πάντων*, are frequent. Similarly *μόνος τῶν ἄλλων = μόνος πάντων alone of all* (Lycurg.[102]).

GENITIVE WITH ADVERBS.

756. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως αὐτῶν in a manner unworthy of themselves, διαφερόντως τῶν ἄλλων ἀνθρώπων differently from the rest of men.*

757. The genitive is also used with other adverbs, especially those of *place:* as *ποῦ γῆς; where on earth?*

So *οἷ προελήλυθεν ἀσελγείᾱς ἄνθρωπος to what a pitch of profligacy the man has come* (D.4[9]), *μέχρι δεῦρο τοῦ λόγου to this point of the discussion* (PSym. 217[e]), *πόρρω σοφίᾱς ἥκει he is far advanced in wisdom* (PEuthyd.294[e]), *ἐκτὸς ὅρων outside of the boundaries* (T.2.12), so *ἐντός inside, ἐχώρουν ἔξω τοῦ τείχους they came without the wall* (T.3.22), so *εἴσω within, μεταξὺ τοῦ ποταμοῦ καὶ τῆς ταφροῦ between the river and the ditch* (XA.1.7[16]), *πλησίον τοῦ δεσμωτηρίου near the prison* (PPhaed.59[d]), *πρόσθεν, ἔμπροσθεν τοῦ στρατοπέδου in front of the camp* (XH.4.1[22],XC.3.3[25]), so *ὄπισθεν behind, ἀμφοτέρωθεν τῆς ὁδοῦ on both sides of the way* (XH.5.2[6]), so *ἑκατέρωθεν on each side, ἔνθεν καὶ ἔνθεν on this side and that, πέρᾱν τοῦ ποταμοῦ across the river* (T.6.101), *εὐθὺ τῆς Φασήλιδος straight towards Phaselis* (T.8.88).

a. So of *time: πηνίκα τῆς ἡμέρᾱς at what time of the day?* (ArAv.1498), *ὀψὲ τῆς ὥρᾱς late in the day* (D.21[84]).

Of *condition* or *degree*: πῶς ἔχεις δόξης; *in what state of mind are you?* (PRp.456[c]), ἀκολασίᾱν φευκτέον ὡς ἔχει ποδῶν ἕκαστος ἡμῶν *we must flee from license, as fast as we can, each one of us*, liter. according to that condition of feet in which each one is (PGo.507[d]), ἱκανῶς ἐπιστήμης ἕξει *he will be well enough off for knowledge* (PPhil.62[a]).

Of *separation*: χωρὶς τοῦ σώματος *apart from the body* (PPhaed.66[e]), κρύφα τῶν Ἀθηναίων (in concealment from) *without knowledge of the Athenians* (T.1.101).

758. The adverbs ἄνευ *without*, πλήν *except*, ἄχρι, μέχρι *until*, ἕνεκα *for the sake of, as regards*, often called improper prepositions (784 a), take the genitive:

ἄνευ πλοίων *without boats* (XA.2.2[3]), ἐλευθερίᾱς ἕνεκα *for the sake of freedom* (D.18[100]), μέχρι τῆς μάχης *as far as the* place of *battle* (XA.2.2[6]).

a. Ἕνεκα has also the forms ἕνεκεν and poet. εἵνεκα. πλήν is often used without a genitive, as a conjunction: οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε (with the same meaning as πλὴν τοῦδε) *have the Achaeans no men save this?* (SAj.1238).

Genitive in Looser Relations.

759. Genitive of Time.—The genitive is used to denote the time to which an action belongs: ἡμέρᾱς *by day*, νυκτός *by night*.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: τοῦ αὐτοῦ χειμῶνος (at some time in) *the same winter* (T.8.30), δέκα ἐτῶν οὐχ ἥξουσι *they will not come* (any time in) *for ten years* (PLg.642[e]), οὔτε τις ξένος ἀφῖκται χρόνου συχνοῦ *nor has any stranger come within a long time* (PPhaed.57[a]), τρία ἡμιδᾱρεικὰ τοῦ μηνός *three half-darics each month* (XA.1.3[21]), τοῦ λοιποῦ (at any time) *in the future*, but τὸ λοιπόν *for the future* (for all future time).

760. Genitive of Place.—The genitive is used in poetry to denote the place to which, or within which, an action belongs:

νέφος δ' οὐ φαίνετο πάσης γαίης *but no cloud appeared over* (any part of) *the whole land* (P 372), ἷζεν τοίχου τοῦ ἑτέροιο *he was sitting by the other wall* (I 218), ἦ οὐκ Ἄργεος ἦεν Ἀχαιϊκοῦ; *was he not* (any where) *in Achaean Argos?* (γ 251), θέειν πεδίοιο *to run on the plain* (Z 507), λούεσθαι ποταμοῖο *to bathe in the river* (Z 508). Still more singularly πρῆσαι πυρός *to burn with* (within) *fire* (B 415).

a. In prose, this construction appears only in a few phrases: ἐπετάχῡνον τῆς ὁδοῦ *they hurried them on the way* (T.4.47), ἰέναι τοῦ πρόσω *to go forward* (XA.1.3[1]). But compare the adverbs of place which end in -ου: ποῦ *where*, etc. (283), αὐτοῦ *there*, ὁμοῦ (in the same place) *together*.

761. The genitive is used in exclamations, with or without interjections, to show the cause of the feeling:

φεῦ τοῦ ἀνδρός *alas for the man!* (XC.3.1[39]), ὦ Πόσειδον, δεινῶν λόγων *O Poseidon, what fearful words!* (PEuthyd.303[a]), τῆς τύχης *my ill luck!* (XC.2.2[3]). It is often joined to an adjective: ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίᾱς *O unhappy me, for my self-will!* (EMed.1027).

DATIVE.

762. The dative is commonly connected with verbs and adjectives. It denotes properly the relations expressed in English by *to* and *for*; but besides this, it has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.

We distinguish:

1. *Dative of the Indirect Object* (that *to* which).
2. *Dative of Interest* (that *for* which).
3. *Dative of Association and Likeness* (that *with* which).
4. *Dative of Instrument, Means, Cause, Manner* (that *by* which).
5. *Dative of Time and Place* (that *at* or *in* which).

Dative of the Indirect Object.

763. The indirect object of an action is put in the dative: ἔδωκε Κύρῳ χρήματα *he gave money to Cyrus*, δοκεῖ μοι *it seems to me.*

764. The indirect object is generally indicated in English by *to*. It is used:

1. With many *transitive* verbs, along with the direct object in the accusative; especially those meaning to *give*, *send*, *entrust*, *promise*, *say*, *advise* and the like:

τῇ στρατιᾷ ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν *Cyrus paid the army four months' wages* (XA.1.2[12]), ὀφείλειν θεῷ θυσίᾱς *to owe sacrifices to a god* (PRp. 331[b]), λέγειν ταῦτα τοῖς στρατιώταις *to tell this to the soldiers* (XA.1.4[11]).

a. With the passive, the direct object of the action becomes the subject of the verb, while the dative remains unchanged: ἐκείνῳ αὕτη ἡ χώρᾱ ἐδόθη *to him this country had been given* (XH.3.1[6]).

2. With many intransitive verbs, as those of *seeming*, *belonging*, *yielding*, etc. Here belong verbs signifying to *please*, *profit*, *trust*, *aid*, *obey*, *serve*, *befit*, and their contraries; also verbs denoting *disposition* toward any one, as *anger*, *envy*, *favor*, *threats;* although the corresponding English verbs are for the most part transitive (712 a).

ξυμφοραῖς ἧσσον ἑτέρων εἴκομεν *we yield to misfortunes less than others* (T.1.84), χαριζόμενος τῇ ἐπιθῡμίᾳ *gratifying his desire* (PRp.561[c]), ἐπίστευον αὐτῷ αἱ πόλεις *the cities trusted him* (XA.1.9[8]), ἐδόκει αὐτοῖς ὑπουργεῖν τοῖς Συρᾱκοσίοις *it seemed to them best to aid the Syracusans* (T.6.88), τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι *I will obey your law* (XA.7.3[39]), τὸ μηδὲν ἀδικεῖν πᾶσιν ἀνθρώποις πρέπει *to do no wrong beseems all men* (M.iv.293), οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς *but the soldiers were enraged at the generals* (XA.1.4[12]), φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις *they envy each other rather than the rest of mankind* (XM.3.5[16]).

b. Note the following constructions: ὀνειδίζειν τινί (or τινά) *reproach some one*, often ὀνειδίζειν τί τινι *cast something in one's teeth;* so ἐπιτῑμᾶν (ἐγκαλεῖν)

τί τινι. λοιδορεῖν τινά and λοιδορεῖσθαί τινι both mean *revile some one; τῑμωρεῖν* (rarely τῑμωρεῖσθαι) τινι means *avenge some one*, τῑμωρεῖσθαί (rarely τῑμωρεῖν) τινα *take vengeance on, punish some one*. Cf. also 712 b.

765. The dative is used with adjectives kindred in meaning to verbs which take the dative of the indirect object:

ὑπόχος τοῖς θεοῖς *subject to the gods* (XA.2.5[7]), ἀπρεπὴς φύλαξιν *unbecoming to guardians* (PRp.398[e]), νόμοις ἐναντίος *in opposition to the laws* (D.6[25]), φίλος βασιλεῖ *friendly to the king* (XA.2.1[20]), δυσμενὴς ὑμῖν *hostile to you* (XH.2.3[39]).

a. Even some substantives expressing action may take this dative: δῶρα τοῖς θεοῖς *gifts to the gods* (PEuthyph.15[a]), ἡ ἐμὴ τῷ θεῷ ὑπηρεσίᾱ *my service to the divinity* (PAp.30[a]). The same substantive may have also a genitive: καταδούλωσις τῶν Ἑλλήνων Ἀθηναίοις *subjugation of the Greeks to the Athenians* (T.3.10).

Dative of Interest.

766. The dative denotes, in general, that *for* which something is, or is done. Of this dative there are several kinds, as follows:

767. Dative of Advantage or Disadvantage.—The person or thing to whose *advantage* or *disadvantage* anything tends is put in the dative: γεγενῆσθαι τῇ πατρίδι *to be born for one's country.*

So with verbs and adjectives: αἱ βάλανοι τῶν φοινίκων τοῖς οἰκέταις ἀπέκειντο *the dates were laid aside for the slaves* (XA.2.3[15]), στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* (XH.4.3[21]), μεγάλων πρᾱγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great deeds have been thrown away for* (to the detriment of) *the city* (D.19[8]), ἐσπάνιζον τροφῆς τοῖς πολλοῖς *they lacked provisions for the most* (T.4.6), αὑτῷ σοφός *wise for himself* (MMon.332), χρήσιμος ἀνθρώποις *useful for men* (PRp.389[b]).

a. Such a dative is sometimes used where in English *from* would be said. Thus in poetry with δέχομαι: δέξατό οἱ σκῆπτρον *he took from him the staff* (B 186). And regularly with ἀμύνω *ward off;* which is even used with dative alone, as ἀμύνειν τῇ πόλει *to defend the city.*

768. Dative of the Possessor.—With εἰμί, γίγνομαι, and similar verbs, the possessor is expressed by the dative:

ἄλλοις χρήματά ἐστι *others have treasure* (T.1.86), προγόνων μῡριάδες ἑκάστῳ γεγόνᾱσι *every man has had myriads of ancestors* (PTheaet.175[a]). The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστί, the father has Pyrilampes as his name) *the father's name is Pyrilampes* (PPar.126[b]).

a. The possessor is more properly expressed by the *genitive* (732 a): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives:* οἵ σφι βόες *their cattle* (Hd.1.31), οἱ ἄνθρωποι ἓν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods* (PPhaed.62[b]).

769. Dative of the Agent.—With the perfect and pluperfect passive, the agent is sometimes expressed by the dative (instead of ὑπό with the genitive); the dative implies that the person *has the thing done*, as for himself:

τὰ τούτῳ πεπρᾶγμένα *the things done by him* (D.29[1]), ἐπειδὴ αὐτοῖς παρεσκεύαστο *when their preparations had been made* (T.1.46).

a. With other passive tenses this dative is much less frequent: τἀληθὲς ἀνθρώποισιν οὐχ εὑρίσκεται *the truth is not found by men* (MMon.511).

b. With *verbals* in -τέος, the agent is regularly expressed by the dative, see 991.

770. Ethical Dative.—The personal pronouns, implying a remote interest, are used in colloquial language to impart a lively and familiar tone to the sentence:

τούτῳ πάνυ μοι προσέχετε τὸν νοῦν *to this attend carefully* (for me) *I pray you* (D.18[178]), τί σοι μαθήσομαι; (what shall I learn for you) *what would you have me learn?* (ArNub.111), ἀμουσότεροι γενήσονται ὑμῖν οἱ νέοι *your young men will become ruder*, i. e., you will find them becoming so (PRp.546[e]).

771. Dative of Interest in looser relations.—The dative may denote one in whose *view*, or in *relation* to whom, something is true:

ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμοί γ' ἀνήρ *the honest man is noble in my view*, (EFrag.345), ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης ἐστί *in the case of such a man, one must suppose that he is simple* (PRp.598[d]), τέθνηχ' ὑμῖν πάλαι *I am long since dead to you* (SPhil.1030), Σωκράτης ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει *Socrates seemed to be worthy of honor* (in relation to) *from the city* (XM.1.2[62]).

a. In these constructions a *participle* in the dative is frequently used: ἐπεὶ ἦν ἡμέρᾱ πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις *when* (it was the fifth day for the Athenians sailing out) *the Athenians sailed out for battle for the fifth day* (XH.2.1[27]). A *feeling* is often so expressed: εἰ ἐκείνῳ βουλομένῳ ταῦτ' ἐστίν *if that is according to his wish* (XH.4.1[11]), ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστί *let us go back, if it is your pleasure to do so* (PPhaed.78[b]).

b. Such a participle may be used without a substantive; thus in expressions of place: Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον *Epidamnus is a city on the right* (to one sailing) *as you sail into the Ionian gulf* (T.1.24). So the phrase συνελόντι (or ὡς συνελόντι) εἰπεῖν *to say it briefly* (lit. for one to say it, having brought the matter to a point).

Dative of Association and Likeness.

772. The dative is used with words of *association* or *opposition* to denote that *with* which something is, or is done: thus ὁμῑλεῖν τοῖς κακοῖς *to associate with the bad*, μάχεσθαι τύχῃ *to fight with fortune.*

Here are included verbs of *approaching*, *meeting*, *accompanying*, *following*, *communicating*, *mixing*, *reconciling; warring*, *quarrelling*, and like ideas:

οὐδὲ πελάσαι οἷόν τ' ἦν τῇ εἰσόδῳ *it was impossible even to get near the entrance* (XA.4.2[3]), ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης *Euclides meets Xenophon* (XA.7.8[1]), ἕπεσθαι ὑμῖν βούλομαι *I am willing to follow you* (XA.3.1[25]), κοινωνεῖν ἀλλήλοις πόνων *to participate with one another in toils* (PLg.686[a]), ὁμολογεῖν ἀλλήλοις *to agree with one another* (PCrat.436[d]), διελεγέσθην ἀλλήλοιν *they were talking with each other* (PEuthyd.273[b]), κεράσαι τὴν κρήνην οἴνῳ *to mingle the spring with wine* (XA.1.2[13]), χρὴ καταλλαγῆναι πόλιν πόλει *city must be reconciled with city* (T.4.61), πολεμεῖν Τισσαφέρνει *to be at war with Tissaphernes* (XA.1.1[8]), ἀμφισβητοῦσι μὲν δι' εὔνοιαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις *friends dispute goodnaturedly with friends, but enemies quarrel with one another* (PProt.337[b]), τοῖς πονηροῖς διαφέρεσθαι *to be at variance with the bad* (XM.2.9[8]).

a. So with phrases: βουλευόμεθα αὐτοῖς διὰ φιλίᾱς ἰέναι *we intend to be on friendly terms with them* (XA.3.2[8]), εἰς λόγους (χεῖρας) ἔρχεσθαί τινι *to come to words* (*blows*) *with any one* (T.8.48; 7.44).

b. Also with adjectives of like meaning, and even substantives: ἀκόλουθος θεῷ *conformable to God* (PLg.716[c]), κοινωνίᾱ τοῖς ἀνδράσι *participation with men* (PRp.466[c]). διάφορος with dative means *at variance*, with genitive *different.*

c. Here belong the adverbs ἅμα *at the same time*, ὁμοῦ *together*, ἐφεξῆς *next in order:* ἅμα τῇ ἡμέρᾳ *at day-break* (XA.2.1[2]), τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ *the water was drunk along with the mud* (T.7.84), τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον *we must say what comes next to this* (PTim.30[c]).

773. Words of *likeness* or *unlikeness* take the dative: ὅμοιος τῷ ἀδελφῷ *like his brother.*

Except ἔοικα *am like*, these are chiefly adjectives, or words derived from adjectives: ἀλλὰ φιλοσόφῳ ἔοικας, ὦ νεᾱνίσκε *why, you seem like a philosopher, young man* (XA.2.1[13]), οὐ δεῖ ἴσον ἔχειν τοὺς κακοὺς τοῖς ἀγαθοῖς *the bad must not have equality with the good* (XC.2.3[5]), δοκεῖ τοῦτο παραπλήσιόν τι εἶναι τῷ Ἀστυάνακτι *this* name *seems to be similar to Astyanax* (PCrat.393[a]), ὁ πάππος τε καὶ ὁμώνυμος ἐμοί *my grandfather, and of the same name with me* (PRp.330[b]), τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ μιμεῖσθαί ἐστι *to make one's self like to another is to imitate* (PRp.393[c]), ἀλλήλοις ἀνομοίως *in a way unlike each other* (PTim.36[d]).

a. On this principle ὁ αὐτός *the same* takes the dative: τὸ αὐτὸ τῷ ἠλιθίῳ *the same thing as foolishness* (XA.2.6[22]), ὡπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις *they were armed with the same weapons as Cyrus* (XC.7.1[2]).

b. The comparison is often abridged (cf. 643 c): ὁμοίᾱν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοίᾱν τῇ τῶν δουλῶν ἐσθῆτι) *she had her dress like* (the dress of) *the slave-girls* (XC.5.1[4]). Cf. the second example in a.

774. With other words a dative of *accompaniment* is used, chiefly in statements of military forces: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευώμεθα *let us go with horses the most powerful and with men* (XC.5.3[35]).

a. Like this is the use of the dative with αὐτός: τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all*, literally, with the crews themselves (XH.1.2[12]), πολλοὺς ἔλεγον αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι *they said that many had been thrown over precipices, horses and all* (XC.1.4[7]).

Dative with Compound Verbs.

775. Many verbs compounded with *ἐν*, *σύν*, *ἐπί*, and some compounded with *πρός*, *παρά*, *περί*, *ὑπό*, take a dative depending on the preposition:

ἐπιστήμην ἐμποιεῖν τῇ ψῡχῇ to produce knowledge in the soul (XM.2.1[20]), *συνεπολέμει Κύρῳ πρὸς αὐτόν he joined Cyrus in the war against him* (XA.1.4[3]), *ἐπικεῖσθαι τοῖς διαβαίνουσι to press hard upon them while crossing* (XA.4.3[7]), *προσελθεῖν τῷ δήμῳ to come before the people* (D.18[13]), *παρίστασθαι ἀλλήλοις to stand by one another* (XH.6.5[38]), *πάρεσμέν σοι we are with you* (XA.6.4[20]), *περιπίπτειν ξυμφοραῖς to* (fall about) *be involved in misfortunes* (PLg.877[c]), *ὑποκεῖσθαι τῷ ἄρχοντι to be subject to the ruler* (PGo.510[c]).

a. Sometimes the same preposition is repeated before the object: *πάρεστι παρ' ἡμῖν* (SPhil.1056).

b. Distinct from these are the compounds which take the dative on account of their *general meaning*, according to the foregoing rules.

Dative of Instrument, Means, Cause, Manner.

776. The dative is used to denote the *means* or *instrument*, the *cause*, and the *manner:* as ὁρᾶν τοῖς ὀφθαλμοῖς *to see with the eyes*, ῥῑ́γει ἀπολέσθαι *to perish by cold*, χωρεῖν δρόμῳ *to advance at a run.*

Further examples:

Means or Instrument: *οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο no one gets praise by pleasures* (Carc.fr.7), *χρὴ περὶ τῶν μελλόντων τεκμαίρεσθαι τοῖς ἤδη γεγενημένοις we must judge of the future by what has already happened* (I.6[59]), *γνωσθέντες τῇ σκευῇ τῶν ὅπλων recognized by the fashion of their arms* (T.1.8), *θανάτῳ ζημιοῦν to punish by death* (XC.6.3[27]), *λίθοις ἔβαλλον they pelted* them *with stones* (XA.5.4[23]).

Cause: *ἀγνοίᾳ ἐξαμαρτάνουσι they err by reason of ignorance* (XC.3.1[38]), *ἡγοῦνται ἡμᾶς φόβῳ οὐκ ἐπιέναι they think we do not attack them through fear* (T.5.97), *οὐδεὶς οὐδὲν πενίᾳ δράσει none will do aught because of want* (ArEccl.605).

Manner: *τούτῳ τῷ τρόπῳ ἐπορεύθησαν in this way they proceeded* (XA.3.4[23]), *κραυγῇ πολλῇ ἐπίᾱσι they advance with loud outcry* (XA.1.7[4]), *ἀτελεῖ τῇ νίκῃ ἀνέστησαν they retired with their victory incomplete* (T.8.27), *τύχῃ ἀγαθῇ καταρχέτω let him begin* (with good luck) *and may fortune favor it* (PSym.177[e]). So *βίᾳ by force, forcibly*, *σῑγῇ silently*, *σπουδῇ hastily, earnestly.*

The following are special uses of this dative:

777. The verb *χράομαι use* (properly *serve myself*) takes the dative (of means), as in Latin *utor* takes the ablative: λόγῳ χρῶνται *they use reason* (XM.3.3[11]).

a. A predicate-noun is often added in the same case: *τούτοις χρῶνται δορυφόροις these they use as body-guards* (XHier.5[4]). The accusative of a neuter pronoun specifies the use made of an object (cf. 716 b): *τί βούλεται ἡμῖν χρῆσθαι; for what does he want to use us?* (XA.1.3[18]).

778. The dative of cause is used with many verbs of *feeling;* thus *ἥδομαι, χαίρω am pleased, ἄχθομαι am vexed, ἀγανακτέω am indignant, χαλεπαίνω am angry, αἰσχῦνομαι am ashamed:*

οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς you delight in nothing so much as in good friends (XM.2.6[35]), *ἀχθεσθεὶς τῇ ἀναβολῇ vexed at the delay* (XH.1.6[7]), *τῷ Ἑκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις angry with Hecatonymus for what he had said* (XA.5.5[24]), *αἰσχῦνομαί τοι ταῖς πρότερον ἁμαρτίαις I am ashamed of my former errors* (ArEq.1355), *ἀγαπῶντες τῇ σωτηρίᾳ being content with their safety* (Lys.2[44]), *χαλεπῶς φέρω τοῖς παροῦσι πράγμασι I am distressed at the present occurrences* (XA.1.3[3]).

a. But all these verbs take also *ἐπί* with the dative (799, 2 d). For the genitive with some similar verbs, see 744.

779. a. As dative of manner are used several feminine forms with omitted substantive (cf. 622 and 283): *ταύτῃ* (*ἐκείνῃ, ᾗ, πῇ*) *in this* (*that, which, what*) *way* or *manner, ἰδίᾳ* (*δημοσίᾳ, κοινῇ*) *by individual* (*public, common*) *action* or *expense.*

b. This dative often means *according to: τούτῳ τῷ λόγῳ according to this statement, τῇ ἐμῇ γνώμῃ in my judgment, τῇ ἀληθείᾳ in truth, τῷ ὄντι in reality, ἔργῳ in act, in fact, λόγῳ in word, in profession, προφάσει in pretence.*

c. Note the peculiar dative with *δέχομαι: τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὅρμῳ as the cities did not admit them to market nor town, but* (*only*) *to water and anchorage* (T.6.44).

780. Dative of Respect.—The dative of manner is used to show in what particular *point* or *respect* something is true: *διαφέρειν ἀρετῇ to be distinguished in virtue* (PCharm.157[e]), *ἰσχύειν τοῖς σώμασι to be strong in their bodies* (XM.2.7[7]), *ταῖς ψυχαῖς ἐρρωμενέστεροι firmer in their spirit* (XA.3.1[42]), *τὸ πράττειν τοῦ λέγειν ὕστερον ὂν τῇ τάξει πρότερον τῇ δυνάμει ἐστί action, though after speech in order, is before it in power* (D.3[15]). This use of the dative is very like the accusative of specification (718).

a. So even with predicate or appositive substantives: *πόλις Θάψακος ὀνόματι a city Thapsacus by name* (XA.1.4[11]).

781. Dative of Degree of Difference.—The dative of manner is used, especially with the *comparative,* to show the degree by which one thing differs from another:

τῇ κεφαλῇ μείζων (taller by the head) *a head taller* (PPhaed.101[a]), *πολλαῖς γενεαῖς ὕστερα τῶν Τρωϊκῶν many generations later than the Trojan war* (T.1.14), *δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίᾱς ten years before the sea-fight at Salamis* (PLg.698[c]).

a. So, very often, the dative of neuter adjectives: *πολλῷ by much, μακρῷ by far, ὀλίγῳ by little,* etc., *πολλῷ χείρων much worse, τῷ παντὶ κρείττων* (better by all odds) *infinitely better, πόσῳ μᾶλλον ἂν μισοῖσθε; how much more would you be hated?* (D.19[228]), *τοσούτῳ ἥδιον ζῶ ὅσῳ πλείω κέκτημαι I live more pleasantly* (by that degree, by which) *the more I possess* (XC.8.3[40]).—But the accusatives *τί, οὐδέν, μηδέν* are always used instead of their datives; and sometimes *πολύ, ὀλίγον.*

b. The dative occurs also with the superlative, *μακρῷ ἄριστος best by far.*

Dative of Time and Place.

782. Dative of Time.—The dative is used to denote the time at which something is, or is done: *τῇ ὑστεραίᾳ on the following day.*

This applies to statements of the particular *day, night, month, year;* an attributive, therefore, must always be used with the substantive: *τῇ αὐτῇ ἡμέρᾳ the same day, τῇδε τῇ νυκτὶ to-night, τῷ ἐπιόντι μηνὶ in the coming month* (PLg.767[e]), *τετάρτῳ ἔτει in the fourth year* (T.1.103);—also to *ὥρᾳ*: *χειμῶνος ὥρᾳ in time of winter* (Andoc.1[137]);—further to *festival* times: *Θεσμοφορίοις at the Thesmophoria* (ArAv.1519).

a. To other words, *ἐν* is added: *ἐν τούτῳ τῷ χρόνῳ at this time, ἐν τῷ παρόντι at the present time.* This is rarely omitted: *τῇ προτέρᾳ ἐκκλησίᾳ at the time of the former assembly* (T.1.44), *χειμερίῳ νότῳ at the time of the wintry south wind* (SAnt.335).

783. Dative of Place.—In poetry, the dative is often used without a preposition, to denote the place *in* which something is, or is done:

Ἑλλάδι οἰκία ναίων in Hellas inhabiting dwellings (Π 595), *τήν τ' οὔρεσι τέκτονες ἄνδρες ἐξέταμον which on the mountains builders felled* (Ν 390), *εὗδε μυχῷ κλισίης he slumbered in the corner of the tent* (Ι 663), *τόξ' ὤμοισιν ἔχων bearing the bow on his shoulders* (Α 45).

a. Here belongs the poetical dative with verbs of *ruling:* Hm. *Ταφίοισι φιληρέτμοισιν ἀνάσσω among the oar-loving Taphians I reign* (α 181).

b. In prose, the names of Attic demes, and very rarely those of other places, are thus used in the dative: *Μελίτῃ at Melite* (Isae.11[42]), *τὰ τρόπαια τά τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς the trophies at Marathon, Salamis, and Plataea* (PMenex.245[a]).

c. The dative in this use has the office of the old *locative* case. For the surviving forms of the locative itself, see 220.

PREPOSITIONS WITH THEIR CASES.

784. The prepositions have a twofold use:

1. In *composition* with verbs, they define the action of the verb.

2. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

a. The name *preposition* (*πρόθεσις*) is derived from the former use. Such words, therefore, as *ἄνευ without, πλήν except,* etc., which are not compounded with verbs, are not really prepositions at all. They are sometimes called *improper* prepositions. They all take the genitive (758), except *ὡς*, which takes the accusative (722 a).

785. All the prepositions were originally *adverbs.* Many of them are still used as such in poetry, especially in Hm.: *περί round about, exceedingly* (in

the sense *exceedingly* some write πέρι); σὺν δέ *and therewith.* Hd. has ἐπὶ δέ *and thereupon*, μετὰ δέ *and next*, ἐν δέ *and among the number;* also πρὸς δέ, καὶ πρός *and besides*, which occur even in Attic prose.

a. The preposition may belong to ἐστί or εἰσί (rarely εἰμί) understood, and may thus stand for a compound verb: so, even in Attic prose, ἔνι for ἔνεστι *it is possible;* in Attic poetry, πάρα for πάρεστι *is at hand*, πάρειμι *I am here.* Hm. has also ἔπι, μέτα, for ἔπεστι, μέτεστι, etc. For retraction of the accent (*anastrophe*) in this case, see 109 b.

786. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tmesis*, 580 a) or substantives to which they belong: ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν *and he himself put on the shining brass* (B 578), ἀμφὶ δὲ χαῖται ὤμοις ἀΐσσονται *and round their shoulders wave the manes* (Z 509).

a. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive: but particles such as μέν, δέ, γέ, τέ, γάρ, οὖν, may be interposed after the preposition; other words very rarely: παρὰ γὰρ οἶμαι τοὺς νόμους *for contrary, I suppose, to the laws* (PPol.300[b]).

b. The regular order of words τὸν μὲν ἄνδρα (666 c) generally changes with a preposition to πρὸς μὲν τὸν ἄνδρα or πρὸς τὸν ἄνδρα μέν.

Use of different cases with the prepositions.

787. In general, the dative is used with prepositions, to express *being in* a particular situation; the accusative, for *coming to* it; the genitive, for *passing from* it: μένει παρὰ τῷ βασιλεῖ *he remains* (by the side of) *in the presence of the king*, ἥκει παρ' αὐτόν *he is come to his presence*, οἴχεται παρ' αὐτοῦ *he is gone from his presence.*

a. But there are exceptions to this: thus the accusative sometimes expresses *extension over* an object: κατὰ Θετταλίαν *throughout Thessaly;* and the genitive sometimes mere *belonging to* or *connection with* an object: πρὸ τῶν πυλῶν *before the gates.*

788. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: ἐν τῷ ποταμῷ ἔπεσον *they fell* (into, and were) *in the river* (XAges.1[32]). So too, with verbs of rest, we sometimes have a preposition with the accusative or genitive, because of an implied idea of motion: στὰς εἰς μέσον (lit. standing into the midst) *coming into the midst and standing there* (Hd.3.62), καθήμεθ' ἄκρων ἐκ πάγων *we sat* (and looked down) *from the top of a hill* (SAnt.411). This is called *constructio praegnans.*

a. Similarly ὁ ἐκ is often said for ὁ ἐν when the verb of the sentence implies removal: οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὤνια ἔφυγον *the market-people* (those in the market) *left their goods and fled* (XA.1.2[18]).

b. These principles apply to *adverbs:* ὅποι καθέσταμεν *whither* (arrived) *we stand* (SOc.23), ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα (for τὸν ἐκεῖ πόλεμον) *he knows not that the war in that region will come hither* (D.1[15]).

c. Phrases meaning *from* are used (as in Latin) to denote *position* with respect to the observer: ἐκ δεξιᾶς (*a dextra*) *on the right*, ἑκατέρωθεν *on either hand*, ἔνθεν καὶ ἔνθεν *on this side and on that.*

General View of the Prepositions.

789. In Attic prose the prepositions are used as follows:

With the Accusative only: ἀνά, εἰς.

With the Genitive only: ἀντί, ἀπό, ἐξ, πρό.

With the Dative only: ἐν and σύν.

With the Accusative and Genitive: ἀμφί, διά, κατά, μετά, ὑπέρ.

With the Accusative, Genitive and Dative: ἐπί, παρά, περί, πρός, ὑπό.

a. In poetry, ἀνά, ἀμφί and μετά are also used with the dative; and ἀμφί is so used by Herodotus.

790. The meaning of the prepositions with the different cases is explained in sections 791–808. The beginner, however, should note especially the following

COMMONEST DISTINCTIONS OF MEANING.

ἀμφί and περί: with genitive *concerning;* with accus. *around, about.*
διά: with genitive *through;* with accus. *on account of.*
κατά: with genitive *against;* with accus. *along, over, according to.*
μετά: with genitive *with;* with accus. *after.*
ὑπέρ: with genitive *above, in behalf of;* with accus. *over, beyond.*
ἐπί: with genitive and dative *on;* with accus. *to, toward, for.*
παρά: with genitive *from;* with dative *with, near;* with accus. *to, contrary to.*
πρός: with gen. *on the side of;* with dat. *at, besides;* with acc. *to, toward.*
ὑπό: with genitive *by, under;* with dative and accus. *under.*

Use of the Prepositions.

ἀμφί.

791. ἀμφί (Lat. *amb-*) properly *on both sides of* (cf. ἄμφω *both*), hence *about* (cf. περί, 808).

1. WITH GENITIVE, *about, concerning,* rare in prose: ἀμφὶ ὧν εἶχον διαφερόμενοι *quarrelling about what they had* (XA.4.5[17]).

Very rarely of place: ἀμφὶ ταύτης τῆς πόλιος (about) *in the neighborhood of this city* (Hd.8.104).

2. WITH DATIVE, only Ionic and poetic, *about,* and hence *concerning, on account of:* ἱδρώσει τελαμὼν ἀμφὶ στήθεσσι *the shield-strap will sweat about his breast* (B 388), ἀμφὶ ἀπόδῳ τῇ ἐμῇ πείσομαί τοι *concerning my departure, I will obey you* (Hd.5.19), ἀμφὶ φόβῳ *by reason of fear* (EOr.825).

3. WITH ACCUSATIVE, *about,* of place, time, etc.: ἀμφὶ τὰ ὅρια (about) *close to the boundaries* (XC.2.4[16]), ἀμφὶ μέσον ἡμέρᾱς *about midday* (XA.4.4[1]), ἀμφὶ τὰ πεντήκοντα *about fifty* (XA.2.6[15]), ἀμφὶ δεῖπνον εἶχεν *he was busy about dinner* (XC.5.5[44]).

Phrases: οἱ ἀμφί τινα *a person with those about him, his friends, followers, soldiers,* etc.

In composition: *about, on both sides.*

ἀνά.

792. ἀνά originally *up* (opposed to κατά).

1. With dative, only in Epic and lyric poetry, *upon:* ἀνὰ Γαργάρῳ ἄκρῳ *on the summit of Gargarus* (O 152), χρυσέῳ ἀνὰ σκήπτρῳ *upon a golden staff* (A 15).

2. With accusative, *up along;* passing *over, through* (cf. κατά with acc., 800, 2):

a. Of place: ἀνὰ πᾶσαν τὴν γῆν *over the whole land* (XAges.9[7]), ἀνὰ στρατόν *through the camp* (A 10), ἀνὰ τὸν ποταμόν *up the river* (Hd.2.96).

b. Of time: ἀνὰ πᾶσαν ἡμέρᾱν *every day* (XC.1.2[5]), Hm. ἀνὰ νύκτα *through the night* (Ξ 80).

c. In distributive expressions: ἀνὰ ἑκατόν *by hundreds* (XA.5.4[12]).

Phrases: ἀνὰ κράτος (up to his power) *with all his might* (XA.1.10[15]), ἀνὰ λόγον *according to proportion* (PPhaed.110[d]), ἀνὰ στόμα ἔχειν *to have in one's mouth, to talk about* (B 250).

In composition: *up, back, again.*

ἀντί.

793. ἀντί *instead of, for.*

With genitive only: ἀντὶ τῆς ἀρχῆς δουλείᾱν ἀλλάξασθαι *in exchange for empire, to get slavery* (Andoc.2[27]).

a. The original meaning, *facing, opposite to,* was lost, except in composition.

In composition: *against, in opposition to, in return.*

ἀπό.

794. ἀπό (Lat. *ab*) *from, off, away from* (properly *from* a position *on* something).

With genitive only:

a. Of place: Hm. ἀφ' ἵππων ἆλτο χαμᾶζε *from the* (horses) *car he sprang to the ground* (Π 733), ἀφ' ἵππου θηρεύειν *to hunt* (from a horse) *on horseback* (XA.1.2[7]).

b. Of time: ἀπὸ τούτου τοῦ χρόνου (from) *since that time* (XA.7.5[8]).

c. Of cause: ἀπὸ ξυμμαχίᾱς αὐτόνομοι *independent from the terms of an alliance* (T.7.57), ἀπὸ ξυνθήματος ἥκει *he is come by agreement* (T.6.61).

Phrases: ἀπὸ σκοποῦ *away from the mark, amiss* (PTheaet.179[c]), ἀπὸ ταὐτομάτου (from self-moved action) *without occasion, of itself* (Ae.1[127]), ἀπὸ στόματος εἰπεῖν *to repeat by heart,* lit., from mouth (XSym.3[6]).

In composition: *from, away.*

διά.

795. διά (Lat. *di-, dis-*) *through* (originally *between, asunder*).

1. With genitive:

a. Of place: Hm. διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος *through the shining shield passed the stout spear* (H 251).

b. Of time: διὰ νυκτὸς *through the night* (XA.4.6[22]).
c. Of means: δι' ἑρμηνέως λέγειν *to speak by an interpreter* (XA.2.3[17]).
d. Of a state of action or feeling: αὐτοῖς διὰ πολέμου ἰέναι *to proceed* (in the way of war) *in a hostile manner toward them* (XA.3.2[8]), διὰ φόβων γίγνεσθαι *to come to be in a state of alarm* (PLg.791[b]).
e. διά with the genitive often denotes an *interval* of space or time: διὰ μακροῦ *after a long interval* (T.6.15), διὰ τετρακοσίων ἐτῶν *after* (an interval of) *400 years* (I.6[27]), διὰ δέκα ἐπάλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers* (T.3.21).

Phrases: διὰ στόματος ἔχειν *to have in one's mouth*, i. e., passing through the mouth (XC.1.4[25]), διὰ χειρὸς ἔχειν *to have in hand* (T.2.13), διὰ ταχέων (by quick ways) *quickly* (XA.1.5[9]), διὰ τέλους *completely* (SAj.685).

2. With accusative:
a. Regularly, *on account of:* διὰ νόσον τοῦ ἰᾶτροῦ φίλος *on account of sickness he is fond of the physician* (PLys.218[e]).
b. *Through, during,* mostly poetic: Hm. διὰ δώματα *through the halls* (A 600), διὰ νύκτα *during the night* (τ 66).

Phrases: αὐτὸς δι' ἑαυτόν *by and for himself* (PRp.367[d]), διὰ τί; *why, wherefore?*

In composition: *through*, also *apart* (Lat. *di-, dis-*): διαφέρω = *differo.*

εἰς.

796. εἰς (also ἐς) *into, to* (properly *to* a position *in* something, opposed to ἐξ *out of*) = Lat. *in* with accusative.

With accusative only:
a. Of place: Σικελοὶ ἐξ Ἰταλίᾶς διέβησαν ἐς Σικελίᾶν *the Siculi passed over from Italy into Sicily* (T.6.2), εἰς ἄνδρας ἐγγράφειν *to enrol among men*, i. e., write into the list of men (D.19[230]).
b. Of time: ἐς ἠῶ *till dawn* (λ 375), ἐς ἐμέ *to my time* (Hd.1.92), εἰς ἐνιαυτόν (to the end of a year) *for a whole year* (κ 467). An action may be thought of as taking place when a certain time is *come to;* hence εἰς is also used for the time *when*, especially a fixed or expected time: ἐδόκει γὰρ εἰς τὴν ἐπιοῦσαν ἕω ἥξειν βασιλέᾱ *for it was thought that on the next morning the king would arrive* (XA.1.7[1]).
c. Of other relations: εἰς τετρακοσίους *to the number of 400, about 400* (XA.3.3[6]), εἰς ὀκτώ *to the depth of eight men, eight deep* (XA.7.1[23]), εἰς δύναμιν *to the extent of one's power* (XA.2.3[23]), παιδεύειν ἀνθρώπους εἰς ἀρετήν *to train men with a view to virtue* (PGo.519[e]), ἐς τέλος *finally* (EIon 1261).

In composition: *into, in, to.*

Note.—In Attic prose, εἰς is the common form: only Thucydides (like Hd.) has ἐς. The poets use either form at pleasure.

ἐν.

797. ἐν (Hm. ἐνί) *in*, = Lat. *in* with the ablative.

With dative only:
a. Of place: ἐν Σπάρτῃ *in Sparta* (T.1.128):—with a word implying number, it has the sense of *among:* ἐν τοῖς φίλοις *among their friends* (XA.5.4[32]).
b. Of time: ἐν τῷ χειμῶνι *in the winter* (XOec.17[3]).
c. Of other relations: ἐν τῷ θεῷ τὸ τέλος ἦν (in the power of) *with God was the issue* (D.18[193]), ἐν παρασκευῇ εἶναι *to be in preparation* (T.2.80).

Phrases: ἐν ὅπλοις εἶναι to be under arms (XA.5.9[11]), *ἐν αἰτίᾳ ἔχειν τινά to hold one* (in blame) *responsible* (T.1.35), *πειράσομαι ἐν καιρῷ σοι εἶναι I will try to be* (in good time) *useful to you* (XH.3.4[9]).

In composition: *in, on.*

Note.—Rare poetic forms are εἰν, εἰνί.

ἐξ.

798. ἐξ (before consonants ἐκ: Lat. *ex, e*) *out of, from* (properly *from* a position *in* something).

With genitive only:

a. Of place: *ἐκ Σπάρτης φεύγει he is banished from Sparta.*

b. Of time: *ἐκ παιδός* (from a child) *since childhood* (XC.5.1[2]). Hence of immediate *succession: λόγον ἐκ λόγου λέγειν to make one speech after another* (D.18[313]).

c. Of origin: *ἐκ τῶν θεῶν γενόντες born of the gods* (I.12[81]). Hence with *passive* verbs (instead of ὑπό with the gen.): *τιμᾶσθαι ἔκ τινος to be honored by some one:* the agent is then viewed as the *source* of the action; this construction is rare in Attic, but frequent in other dialects.

d. Of inference: *ἐκ τῶν παρόντων* (judging from) *according to the present circumstances* (T.4.17).

Phrases: ἐκ δεξιᾶς on the right hand (788 c), *ἐκ πολλοῦ at a great distance, ever since a remote time, ἐξ ἴσου on an equality, δῆσαι (κρεμάσαι) τι ἔκ τινος to bind (hang) one thing on another.*

In composition: *out of, from, away.*

ἐπί.

799. ἐπί *on, upon.*

1. With genitive:

a. Of the place *where: προὐφαίνετο ὁ Κῦρος ἐφ' ἅρματος Cyrus appeared upon a chariot* (XC.8.3[13]), *ἐπὶ τοῦ εὐωνύμου* (sc. *κέρως*) *on the left* wing (XA.1.8[9]).

b. Of the place *whither: ἐπὶ Σάμου πλεῖν to sail toward Samos* (T.1.116).

c. Of time: *ἐπὶ τῶν προγόνων in our forefathers' time* (Ae.3[178]).

d. In other relations: *λέγειν ἐπί τινος to speak with reference to some one* (PCharm.155[d]), *ἐφ' ἑαυτοῦ οἰκεῖν to live by himself* (T.2.63), *ἐπ' ὀλίγων τεταγμένοι drawn up few men deep* (XA.4.8[11]), *ἐπὶ γνώμης γενέσθαι to take a resolution* (D.4[6]), *ἐπί τινος κεκλῆσθαι to be named after some one* (Hd.4.45).

2. With dative:

a. Of place: Hm. *ἐπὶ χθονὶ σῖτον ἔδοντες eating bread upon the earth* (θ 222), *ἐπὶ τῇ θαλάσσῃ οἰκεῖσθαι to be situated* (close upon) *by the sea* (XA.1.4[1]).

b. Of time: *ἐπὶ τούτοις after this, thereupon* (XC.5.5[21]).

c. Of aim or condition: *ἐπὶ παιδείᾳ τοῦτο ἔμαθες in order to an education hast thou learned this* (PProt.312[b]), *ἐπὶ τόκῳ δανείζειν to lend on interest* (PLg.742[c]), *ἐπὶ τοῖσδε on these conditions* (T.3.114).

d. In other relations: *ἐπὶ τοῖς πράγμασιν εἶναι to be at the head of affairs* (D.9[2]), *ἐπὶ τοῖς πολεμίοις εἶναι to be in the power of the enemy* (XA.5.8[17]), *ἐπί τινι χαίρειν to rejoice* (on the ground of) *at something* (XM.2.6[35]).

3. With accusative:

a. Of place: *to, upon, against: ἀναβαίνειν ἐφ' ἵππον to mount on horseback* (XA.1.8[3]), *ἐπὶ δεξιά toward the right* (XA.6.4[1]), *ἐπὶ βασιλέα ἰέναι to march against the king* (XA.1.3[1]).

b. Of *extension over* place or time: ἐπὶ πᾶσαν Εὐρώπην *throughout all Europe* (PCriti.112[e]), ἐπὶ τρεῖς ἡμέρᾱς *for* (during) *three days* (XA.6.6[36]).
c. Of an object sought: τρέχω 'πὶ τορύνην *I run to fetch a ladle* (ArAv.79).

Phrases: ἐπὶ πολύ *to a great extent* (T.1.6), ὡς ἐπὶ τὸ πολύ *for the most part* (T.2.13), τὸ ἐπ' ἐμέ *so far as I am concerned* (EOr.1345).

In composition: *upon, over, after, toward, unto.* Often it cannot well be translated.

κατά.

800. κατά (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

1. With genitive:

a. *Down from:* Hm. βῆ δὲ κατ' Οὐλύμποιο καρήνων *he went down from the heights of Olympus* (A 44).
b. *Underneath:* κατὰ γῆς *underground* (PPhaedr.249[a]).
c. *Down upon:* μύρον κατὰ τῆς κεφαλῆς καταχέαι *to pour ointment over the head* (PRp.398[a]).
d. *Against* a person (of speaking, etc.): ψεύδεσθαι κατά τινος *to speak falsely against one* (PEuthyd.284[e]). Rarely in a good sense: *concerning, respecting.*

Phrases: πόλιν κατ' ἄκρᾱς ἑλεῖν *to take a city completely,* i. e., from its highest point down (T.4.112), κατὰ νώτου *in the rear* of an army (T.4.33).

2. With accusative, *down along;* passing *over, through; pertaining to, according to, opposite:*

a. Of place: κατὰ ῥόον *down stream* (Hd.2.96), κατὰ Θετταλίᾱν *throughout Thessaly* (PCr.45[c]), κατὰ γῆν καὶ κατὰ θάλατταν (over) *by land and by sea* (XA.3.2[13]), τὸ καθ' αὑτοὺς *the part opposite them* (XA.1.8[21]).
b. Of time: κατ' ἐκεῖνον τὸν χρόνον *at that time* (T.1.139), οἱ καθ' ἡμᾶς *our contemporaries* (D.20[73]).
c. Of other relations: κατὰ τὸν αὐτὸν τρόπον (according to) *in the same manner* (XC.8.2[5]), κατὰ πάντα *in all respects* (D.24[108]), κατὰ δύναμιν *according to ability* (Hd.3.142), κατὰ τοὺς νόμους *according to the laws* (D.8[2]), τὸ κατ' ἐμέ *as regards me* (D.18[247]).
d. In distributive expressions: Hm. κατὰ φῦλα *by clans, each clan by itself* (B 362), κατὰ δύο *by twos, two by two* (D.20[77]), καθ' ἡμέρᾱν *day by day* (T.1.2).

In composition: *down, against.* Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

μετά.

801. μετά *amid, among.*

1. With genitive, *with,* implying participation (cf. σύν, 806): μετὰ ξυμμάχων κινδῡνεύειν *to meet the dangers of battle* in common *with allies* (T.8.24), μετὰ πολλῶν δακρύων *with* (amid) *many tears* (PAp.34[c]).

2. With dative, poetic, chiefly Epic: Hm. Ἕκτορα ὃς θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men* (Ω 258).

3. With accusative:

a. Usually *after,* in *time* or *order:* μετὰ τοῦτον τὸν χρόνον *after this time* (PRp.537[b]), μετὰ θεοὺς ψῡχὴ θειότατον *next to the gods, the soul is most divine* (PLg.726[a]).
b. *To* (a position) *among* or *along with,* poetic: Hm. ἰὼν μετὰ ἔθνος ἑταίρων *going among the multitude of his friends* (H 115).

c. *After* (in quest of), poetic: Hm. *βῆναι μετὰ πατρὸς ἀκουήν to go in quest of tidings of a father* (β 308).

Phrases: μετὰ χεῖρας ἔχειν to have in hand, properly, to take between the hands and hold there (Ae.1[77]), *μεθ' ἡμέρᾱν by day* (Ant.5[44]).

In composition: *with* (of sharing), *among, between, after, from one place to another* (*μετατιθέναι to put in a new place*).

παρά.

802. *παρά* (Hm. also *πάρ, παραί*) *alongside of, by, near.*

1. With genitive, *from beside, from:* Hm. *παρὰ νηῶν ἂψ ἀπονοστήσειν to return from the ships* (M 115), *λαμβάνειν παρὰ πολεμίων to take from the enemy* (XHier.1[34]). Very rarely, and only in poetry, simply *alongside of: ναιετῶν παρ' Ἰσμηνοῦ ῥείθρων dwelling by the currents of Ismenus* (SAnt.1123).

2. With dative: *with, beside: παρὰ τῷ διδασκάλῳ σῖτεῖσθαι to dine with the teacher* (XC.1.2[8]), Hm. *μιμνάζειν παρὰ νηυσὶ κορωνίσι to remain by the curved ships* (B 392). Figuratively: *παρ' ἐμοί in my opinion* (Hd.1.32).

3. With accusative, *to* (a position) *beside, unto:* also *along by:*

a. Of place: Hm. *τὼ δ' αὖτις ἴτην παρὰ νῆας but they two went again to the ships* (A 347), *βῆ δ' ἀχέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης he went sorrowing along the shore of the roaring sea* (A 34).

b. Of time: *παρ' ὅλον τὸν βίον* (along by) *during his whole life* (MMon.131).

c. Of comparison: *παρὰ τοὺς ἄλλους εὐτακτῶν obedient in comparison with the others* (XM.4.4[1]).

d. Of cause: *παρὰ τὴν ἡμετέρᾱν ἀμέλειαν Φίλιππος ἐπηύξηται through our neglect Philip is becoming great* (D.4[11]), properly, by it, in connection with it.

e. Of exception or opposition: *ἔχω παρὰ ταῦτα ἄλλο τι λέγειν beside this I have another thing to say* (PPhaed.107[a]), *παρὰ τοὺς νόμους contrary to the laws* (XM.4.4[2]), properly, passing by or beyond them, trans-gressing them, the opposite of *κατά* with acc. (800, 2 c).

Phrases: παρὰ μῑκρόν by little, within a little, παρὰ μικρὸν ἦλθον ἀποθανεῖν I came near dying (I.19[22]), *παρὰ πολὺ νῑκᾶν to be* (victorious by much) *completely victorious* (T.1.29), *παρ' ὀλίγον ποιεῖσθαι to esteem lightly* (XA.6.6[11]).

In composition: *beside, along by* or *past, aside, amiss.*

περί.

803. *περί around* (on all sides, cf. *ἀμφί* 791).

1. With genitive:

a. Chiefly in derived sense, *about, concerning* (Lat. *de*): *τίνα γνώμην ἔχεις περὶ τῆς πορείᾱς; what opinion have you about the march?* (XA.2.2[10]).

b. In Hm. *surpassing, more than: περὶ πάντων ἔμμεναι ἄλλων to be superior to all others* (A 287). Hence, in prose, such phrases as *περὶ πολλοῦ ποιεῖσθαι to consider as* (more than much) *very important* (PAp.46[e]), *περὶ οὐδενὸς ἡγεῖσθαι to esteem* (just above nothing) *very low, think little of* (Lys.31[31]). Cf. 746 a.

2. With dative, not frequent in Attic prose:

a. Of place: *θώρᾱκα ἔχει περὶ τοῖς στέρνοις he wears a cuirass round his breast* (XC.1.2[13]).

b. Of cause: *δεδιότες περὶ τῷ χωρίῳ being alarmed for the place* (T.1.60).

3. WITH ACCUSATIVE, nearly the same as ἀμφί: περὶ Ἑλλήσποντον *about the Hellespont, in the region of the Hellespont* (D.8[3]); and in derived sense, σπουδάζειν περὶ τὴν πολῑτείᾱν *to be busily engaged about the government* (L.8[51]), τὰ περὶ τὴν γεωργίᾱν *what pertains to husbandry* (XO.20[1]).

IN COMPOSITION: *around (remaining) over, surpassing* (with adjectives = Lat. *per-* in *permagnus*).

For Hm. περί as adverb *exceedingly*, see 785.

πρό.

804. πρό (Lat. *pro*) *before.*

WITH GENITIVE only:

a. Of place: πρὸ τῶν πυλῶν *before the gates* (XH.2.4[34]).

b. Of time: πρὸ τῆς μάχης *before the battle* (XA.1.7[13]).

c. Of preference: πρὸ τούτου τεθνάναι ἕλοιτο *before this he would rather choose death* (PSym.179[a]).

d. Of protection or care: μάχεσθαι πρὸ παίδων *to fight for one's children*, properly, in front of them (Θ 57), πρὸ ὑμῶν ἀγρυπνεῖν *to watch in your behalf* (XA.7.6[36]).

Phrases: πρὸ πολλοῦ ποιεῖσθαι (to esteem in preference to much) *to consider as valuable, important* (I.5[14]), Hm. πρὸ ὁδοῦ *further on the way* (Δ 382).

IN COMPOSITION: *before, forward, forth.*

πρός.

805. πρός (Hm. also προτί, ποτί) *at* or *by* (properly *confronting*).

1. WITH GENITIVE:

a. *In front of, looking towards, on the side of:* πρὸς Θρᾴκης κεῖσθαι *to be situated over against Thrace* (D.23[182]), τὸ πρὸς ἑσπέρᾱς τεῖχος *the westward wall* (XH.4.4[18]).

Similarly in *swearing:* πρὸς θεῶν *before the gods, by the gods* (XA.5.7[5]). So πρὸς πατρός *on the father's side*, πρὸς μητρός *on the mother's side* (D.21[144]).

b. To express what is *natural* or *appropriate* on the part of some one: πρὸς γυναικὸς ἦν *it was the way of a woman* (AAg.1636), οὐκ ἦν πρὸς τοῦ Κύρου τρόπου *it was not according to the character of Cyrus* (XA.1.2[11]).

c. *From:* ἔπαινον ἔχων πρὸς ὑμῶν *having praise from you* (XA.7.6[33]). Sometimes used with passive verbs (instead of ὑπό, 808, 1 b): πρὸς θεῶν ὁρώμενος *seen by the gods* (AEum.411): cf. ἐκ, 798 c.

2. WITH DATIVE:

a. *At:* ὁ Κῦρος ἦν πρὸς Βαβυλῶνι *Cyrus was at Babylon* (XC.7.5[1]). Also in derived sense, *engaged in:* πρὸς ἔργῳ εἶναι *to be busied with a work* (XH.4.8[22]).

b. *In addition to:* πρὸς τούτοις *besides this, furthermore* (XC.1.2[8]).

3. WITH ACCUSATIVE:

a. *To:* ἔρχονται πρὸς ἡμᾶς *they come to us* (XA.5.7[20]), λέξατε πρός με *speak to me* (XA.3.3[2]). Also *against:* ἰέναι πρὸς τοὺς πολεμίους *to march against the enemy* (XA.2.6[10]).

b. *Towards:* πρὸς Βορρᾶν *towards the north* (T.6.2). Especially of disposition or relation toward some one: οἰκείως διακεῖσθαι πρός τινα *to be confidentially disposed towards one* (XA.7.5[16]), σπονδὰς ποιήσασθαι πρός τινα *to make a truce with one* (T.4.15).

c. *In reference to, with a view to:* πρὸς ταῦτα *in view of this, therefore* (APr.915), διαφέρειν πρὸς ἀρετήν *to have the advantage in respect to virtue* (PAp.35[b]), πρὸς τί με ταῦτ' ἐρωτᾷς; *to what end do you ask me this?* (XM.3.7[2]), πρὸς τὸ ἀργύριον τὴν εὐδαιμονίᾱν κρίνειν *to judge of happiness* (by reference to) *according to money* (I.4[76]).

Phrases: πρὸς ἡδονήν, χάριν *with a view to please, gratify* (APr.494, SPhil. 1155), πρὸς βίᾱν *by force, forcibly* (APr.208), πρὸς ὀργήν *in anger, angrily* (SEl.369), οὐδὲν πρὸς ἐμέ *it is nothing to me* (D.18[21]).

In composition: *to, towards, in addition.*

σύν.

806. σύν (also ξύν) *with*, i. e. in company with, in connection with = Lat. *cum* (cf. μετά with the gen., 801, 1):

With dative only:

ἐπαιδεύετο σὺν τῷ ἀδελφῷ *he was educated with his brother* (XA.1.9[2]), σὺν θεοῖς *with* the help of *the gods* (XC.6.4[19]), σὺν τῷ νόμῳ in conformity *with the law* (XC.1.3[17]).

In composition: *with, together.*

ὑπέρ.

807. ὑπέρ (Hm. also ὑπείρ) *over* = Lat. *super.*

1. With genitive:

a. Of place: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται *the sun journeys above us* (XM.3.8[9]).

b. In derived sense, *for, in behalf of:* μάχεσθαι ὑπέρ τινος *to fight for one*, orig. over him, standing over to defend (PLg.642[c]), πονεῖν ὑπὲρ σοῦ *to labor in your behalf* (XA.7.3[31]). Also *on account of:* ὑπὲρ τῆς ἐλευθερίᾱς ὑμᾶς εὐδαιμονίζω *I congratulate you on account of your freedom* (XA.1.7[3]).

c. *Concerning* (= περί), rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν *to have such an opinion concerning the war* (D.2[1]).

2. With accusative, *over, beyond*, of place and measure: Hm. ὑπὲρ οὐδὸν ἐβήσετο *he passed over the threshold* (ν 63), οἱ ὑπὲρ Ἑλλήσποντον οἰκοῦντες *those who dwell beyond the Hellespont* (XA.1.1[9]), ὑπὲρ δύναμιν *beyond one's ability* (D.21[69]).

In composition: *over, beyond, exceedingly, in behalf of.*

ὑπό.

808. ὑπό (Hm. also ὑπαί) *under* = Lat. *sub.*

1. With genitive:

a. Less often *under*, of place: ὑπὸ γῆς *under the earth* (PAp.18[b]). Hence in some expressions of dependence: ὑπ' αὐλητῶν χωρεῖν *to march under the lead of flute-players* (T.5.70).

b. Much more frequently, *by*, of agency, with passive verbs: ἐτῑμᾶτο ὑπὸ τοῦ δήμου *he was honored* by the people (XH.2.3[15]), ὑπὸ τῶν δούλων ἀπέθανον *they were slain by the slaves* (XHier.10[4]). Cf. 820.

c. Of cause: ὑπὸ ἀπλοίᾱς ἐνδιέτρῑψεν *through bad weather he delayed* (T.2.85).

2. With dative, *under:* ὑπὸ τῷ οὐρανῷ *under the heavens* (PPhaed.110[b]), ὑπὸ τῇ ἀκροπόλει *at the foot of the acropolis* (XA.1.2[8]), ὑπὸ βασιλεῖ εἶναι *to be under* (the power of) *the king* (XC.8.1[6]).

3. WITH ACCUSATIVE:

a. Of place, properly *to* (a position) *under:* Hm. ὑπὸ πόντον ἐδύσετο κυμαίνοντα *he dived under the surging sea* (λ 253). Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' ἑαυτοὺς ποιεῖσθαι *to bring cities and nations under their power* (PRp.348[d]).

b. Of time (either impending or in progress): ὑπὸ νύκτα *just before night* (T.1.115), cf. Lat. *sub noctem;* ὑπὸ τὴν νύκτα *during the night* (Hd.9.58).

IN COMPOSITION: *under, secretly, slightly, gradually.* It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

THE VOICES.

ACTIVE.

809. The active voice represents the subject as acting: thus τύπτω *I strike.*

810. The active voice of some verbs has both a transitive (593 a) and an intransitive meaning:

ἐλαύνειν tr. *to drive,* intr. *to ride, march;* πράττειν tr. *to do,* intr. εὖ (κακῶς) πράττειν *to do* or *fare well (ill)*; ἔχειν tr. *to have, hold,* intr. καλῶς ἔχει Lat. *bene se habet, it is well,* ἔχε δή *stop now,* ἔχ' ἠρέμα *keep still.*—In English, this is still more common, as in the verbs *move, turn, break, melt, increase,* etc.

In some verbs, the two meanings belong to different tenses, see 500, 501.

a. Some transitive verbs become intransitive in compounds: βάλλειν *to throw,* εἰσβάλλειν and ἐμβάλλειν *to make an invasion,* also (of rivers) *to empty;* διδόναι *to give,* ἐνδιδόναι *to give in, surrender,* ἐπιδιδόναι *to advance, improve;* κόπτειν *to cut,* προκόπτειν *to make progress.*

For intransitive verbs which become transitive in composition, see 712 c.

MIDDLE.

811. The middle voice represents the subject as acting on himself, or more exactly, as affected by his own action.

The subject may be variously affected by the action. Hence we distinguish the following three uses of the middle.

812. The DIRECT MIDDLE represents the subject as acting directly on himself: λούεσθαι *to wash one's self, bathe.*

So τρέπεσθαι *to turn one's self,* ἐπιδείκνυσθαι *to show one's self,* ἵστασθαι *to set one's self,* καλύπτεσθαι *to cover one's self.* The subject is also the *direct* object of the action.

a. In English, instead of the reflexive pronoun, an intransitive verb is often to be used: παύειν *to stop*, παύεσθαι (to stop one's self) *to cease;* φαίνειν *to show*, φαίνεσθαι (to show one's self) *to appear;* πείθειν *to persuade*, πείθεσθαι (to persuade one's self) *to trust, comply.*

b. The direct middle is much less frequent than the indirect; instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι *either to harm us or to secure themselves* (T.1.33).

813. The INDIRECT MIDDLE represents the subject as acting *for* himself, or on something *belonging to* himself: πορίζεσθαι χρήματα *to provide money for one's self*, σπάσασθαι τὸ ξίφος *to draw one's* (*own*) *sword.*

So ἄγεσθαι γυναῖκα *to take a wife* (to one's own house), ποιεῖσθαί τινα φίλον *to* (make some one a friend) *gain some one's friendship* (for one's self), μεταπέμπομαί τινα *I send for one* (that he may come to me), τίθεσθαι τὴν ψῆφον *to deposit one's* (*own*) *vote.* Sometimes the middle means *to*, rather than *for*, one's self: Hm. ἐφέλκεται ἄνδρα σίδηρος *the iron draws the man to itself* (π 294).

a. With 'ward off' etc. the middle is translated *from* (cf. 767 a): ἀμύνεσθαι κίνδυνον *to ward off danger* (for, i. e.) *from one's self*, τρέπεσθαι τοὺς πολεμίους *to turn the enemy from ourselves, put them to flight.*

814. The SUBJECTIVE MIDDLE represents the subject as acting with his own means and powers, and differs but slightly from the active:

παρέχειν *to furnish* in any way, παρέχεσθαι *to afford from one's own property;* ποιεῖν πόλεμον *to make war* simply, ποιεῖσθαι πόλεμον *to make war with one's own resources;* λαμβάνειν τι *to take something*, λαμβάνεσθαί τινος *to take hold of something* with one's own hand; σκοπεῖν *to view*, σκοπεῖσθαι *to take one's own view, consider in his mind.*

a. Hence some *intransitive* verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: βουλεύειν *to take counsel*, βουλεύεσθαι *to take one's own counsel, form his own plan;* πολιτεύειν *to be a citizen, act as such*, πολιτεύεσθαι *to perform one's civic duties, to conduct public affairs;* πρεσβεύειν *to be an embassador, negotiator*, πρεσβεύεσθαι (used of the state) *to conduct its negotiations*, by sending embassadors.

815. In some verbs, the indirect middle has a *causative* use:

διδάσκομαι τὸν υἱόν *I have my son taught* (make others teach him for me), παρατίθεμαι δεῖπνον *I have a meal served up to me* (make others serve it for me). Cf. PMen.93[d], T.1.130.

816. The following verbs should be especially noted, as showing important differences of meaning between active and middle:

1. αἱρεῖν *to take;* αἱρεῖσθαι *to choose.*

2. ἀποδοῦναι *to give back;* ἀποδόσθαι *to sell* (give it away for one's self, for value received).

3. ἅπτειν *to attach;* ἅπτεσθαί τινος *to touch something* (attach one's self to it).

4. ἄρχειν *to begin* (in advance of others, opposed to ὑστερεῖν *to be behind*); ἄρχεσθαι *to begin* (one's own work, without reference to others, opposed to παύεσθαι *to cease*).

5. γαμεῖν *to marry* (of the man); γαμεῖσθαι *to marry* (of the woman).

6. γράφειν νόμον *to write* or *propose a law;* γράφεσθαί τινα *to bring suit against some one* (have him written down in the magistrate's book).

7. δανείζειν *to lend;* δανείζεσθαι *to borrow* (make another lend to one).

8. δικάζειν *to give judgment;* δικάζεσθαι *to maintain a suit at law* (make another give judgment for one).

9. ἔχειν *to hold;* ἔχεσθαί τινος *to hold on to*, hence *be close to something.*

10. μισθοῦν *to let for hire;* μισθοῦσθαι *to hire* (make another let to one).

11. τιθέναι νόμους *to make laws* for others (said of the lawgiver); τίθεσθαι νόμους *to make laws for itself* (said of the people).

12. τῑμωρεῖν τινι *to avenge some one;* τῑμωρεῖσθαί τινα *to avenge one's self on some one.*

13. φυλάττειν τινά *to watch* (guard) *some one;* φυλάττεσθαί τινα *to be on one's guard against some one* (watch him for one's interest).

a. The same verb may have different uses of the middle voice: thus διδάσκομαι indirect middle with causative meaning (815); but also as direct middle, *I teach myself, learn.*

817. Deponent Verbs show the same uses of the middle voice, and differ from the verbs already given only in having no active:

Thus direct middle, ὑπισχνεῖσθαι (to hold one's self under) *to undertake, promise;* indirect, δέχεσθαι *to receive* (to one's self), κτᾶσθαι *to acquire* (for one's self), ἀναβιώσασθαι causative, *to* (make live again) *re-animate;* subjective, ἀγωνίζεσθαι *to contend* (with one's own powers), οἴεσθαι *to think* (in one's own mind).—For passive deponents, see 497.

For future middle used in passive sense, see 496.

PASSIVE.

818. The passive voice represents the subject as acted on, or suffering an action: τύπτομαι *I am struck.*

a. Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive: usually by ὑπό with the genitive (808, 1 b); rarely by other prepositions (798 c, 805, 1 c); sometimes by the dative (769).

819. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many intransitive verbs form a passive voice, the *indirect* object (genitive or dative) of the active becoming the subject of the passive. Thus in particular ἐρᾶν *love*, ἄρχειν *rule*, καταφρονεῖν *despise* (which take the genitive); πιστεύειν *trust*, ἀπιστεῖν *distrust*, φθονεῖν *envy*, ἐπιβουλεύειν *plot against*, πολεμεῖν *war against* (which take the dative):

μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι *they learn to govern and to be governed* (XA.1.9[4]), ὥρα ἡμῖν βουλεύεσθαι μὴ καταφρονηθῶμεν *'tis time for us to beware lest we be despised* (XA.5.7[12]), πιστεύεσθαι ὑπὸ τῆς πατρίδος *to be trusted by one's country* (XSym.4[29]), ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα *we are plotted against by the Athenians* (T.1.82), φθονηθεὶς ὑπὸ τοῦ Ὀδυσσέως *envied by Odysseus* (XM.4.2[33]).

b. With verbs of *entrusting* and *enjoining*, the dative sometimes becomes thus the subject of the passive verb, while the accusative, which would properly become the subject, remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακήν (for ἐκεῖνοι οἷς ἐπιτέτραπται ἡ φυλακή) *those entrusted with the guard* (T.1.126), ἄλλο τι μεῖζον ἐπιταχθήσεσθε (for ἄλλο τι μεῖζον ἐπιταχθήσεται ὑμῖν) *ye will have some other greater command imposed on you* (T.1.140).

c. Neuter passive participles, representing the *cognate accusative* of the active (716 b), are formed from intransitive verbs: τὰ στρατηγούμενα *the things done in commanding, strategic operations* (D.4[47]), τὰ ἐμοὶ πεπολῑτευμένα *my political course* or *conduct* (D.18[59]).

d. Deponent verbs (though properly middle, 817) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: βιάζεσθαι *to do violence*, aor. βιάσασθαι; but also pass. *to suffer violence*, aor. βιασθῆναι (cf. 499). So too in other verbs, a passive meaning may arise from that of the middle: αἱρεῖν *to take;* middle αἱρεῖσθαι, aor. ἑλέσθαι *to choose;* passive αἱρεῖσθαι, aor. αἱρεθῆναι *to be taken*, also *to be chosen*.

REMARK.—On the other hand, the Latin impersonal passive from intransitive verbs (*curritur*, *ventum est*, etc.) is unknown to the Greek.

For the aorist passive with middle sense, see 498.

820. The active of one verb sometimes serves as the passive of another. Thus ἀκούειν, poet. κλύειν, (properly 'hear') in the sense of *to be called* or *to be* well or ill *spoken of* takes the place of the passive of λέγειν. So εὖ πάσχειν ('suffer well') means *to be treated well* as passive of εὖ ποιεῖν; ἀποθνῄσκειν ('die') *to be killed* as passive of ἀποκτείνειν; φεύγειν ('flee') *to be banished* or *prosecuted* as passive of διώκειν; ἐκπίπτειν ('fall out') *to be cast out* as passive of ἐκβάλλειν; and often κεῖσθαι ('lie') *to be put* replaces the rare perfect passive of τίθημι.

Thus μέγα εὖ ἀκούειν ὑπὸ ἑξακισχῑλίων ἀνθρώπων *'tis a great thing to be well spoken of by six thousand men* (XA.7.7[23]), νῦν κόλακες καὶ θεοῖς ἐχθροὶ ἀκούουσι *now they are called fawners and god-hated* (D.18[46]), ἐν Θρᾴκῃ γὰρ ἀπέθανεν ὑπὸ Νικάνδρου *for he was slain by Nicander in Thrace* (XA.5.1[15]), οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους *those who transgress the laws appointed by the gods* (XM.4.4[21]), μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτᾱς δίκᾱς φύγοιμι *may I never be prosecuted on such grave charges by Meletus* (PAp.19[c]).

THE TENSES.

821. The tenses in Greek do not merely distinguish *time*, as in English. Besides doing this, they have another office; that of distinguishing the *action* in relation to its own progress, as *continued*, *completed*, or simply *brought to pass*.

This distinction of *action* pertains to all the modes, while the distinction of *time* is nearly confined to the indicative.

822. The present and imperfect represent the action as *continued*; the perfect, pluperfect, and future perfect as *completed*; the aorist and future as *indefinite*, that is, as simply *brought to pass*.

The difference will be best understood on comparing the meanings of the aorist, present, and perfect *infinitives* of several verbs:

Aorist.	Present.	Perfect.
ποιῆσαι *to do.*	ποιεῖν *to be doing, be engaged in.*	πεποιηκέναι *to have done.*
ἀποθανεῖν *to die.*	ἀποθνῄσκειν *to be dying.*	τεθνηκέναι *to be dead.*
φυγεῖν *to flee, run away, take flight, be banished.*	φεύγειν *to be fleeing,* or *in exile.*	πεφευγέναι *to have got safe off, be out of danger.*
φοβηθῆναι *to take fright, be frightened.*	φοβεῖσθαι *to fear, be afraid.*	πεφοβῆσθαι *to be terror-stricken.*
ἀνθῆσαι *to blossom forth, burst into flower.*	ἀνθεῖν *to bloom, be blooming.*	ἠνθηκέναι *to be in flower.*
πιστεῦσαι *to put one's trust.*	πιστεύειν *to trust.*	πεπιστευκέναι *to have a settled confidence.*

a. It is often hard to express these distinctions in English, and recourse must be had, sometimes to the 'progressive forms' of the tenses, sometimes to other phrases, as shown above. Observe that the simple English verb is not always the same in this respect: thus *to sleep* expresses continued action, *to take*, action brought to pass.

b. The name of the aorist tense (ἀόριστος *indefinite*) has reference to this characteristic of its meaning.

c. It is often said that the aorist expresses *momentary* action, and this is usually true. Nevertheless a prolonged action, when conceived as a single fact, may be expressed by the aorist. See 841 b.

823. The tenses of the *indicative* also express *time*. The present and perfect express *present* time; the imperfect, aorist, and pluperfect express *past* time; the future and future perfect express *future* time. This may be shown as follows:

	ACTION BROUGHT TO PASS.	ACTION CONTINUED.	ACTION COMPLETED.
PRESENT TIME.		Pres. γράφω *am writing.*	Perf. γέγραφα *have written.*
PAST TIME.	Aor. ἔγραψα *wrote.*	Impf. ἔγραφον *was writing.*	Plupf. ἐγεγράφη *had written.*
FUTURE TIME.	Fut. γράψω *shall write.*		Fut. Perf. γεγράψεται *it will have been written.*

a. It will be observed that there is no tense for action brought to pass at the present time, or action continued at a future time. But the former is seldom or never needed, and for the latter the future may be used: γράψω *shall be writing.*

I. TENSES OF THE INDICATIVE.

Present.

824. The present represents an action as *going on* at the present time: γράφω *I write* or *am writing.*

a. Customary actions and general truths are also expressed by the present: οὗτος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω *he drinks water, but I wine* (D.19[46]), τίκτει κόρος ὕβριν *satiety begets insolence* (Solon 8).

b. But a general truth is sometimes expressed by the *perfect* or the *future,* as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόνθᾱσι *many on account of glory have suffered great evils* (XM.4.2[35]), ἀνὴρ ἐπιεικὴς ἀπολέσᾱς τι ῥᾷστα οἴσει *a reasonable man, when he has lost anything, will bear it very easily* (PRp.603[e]).—For a similar use of the aorist, see 838.

825. Present of Attempted Action.—The present may represent an action as attempted merely, not accomplished: thus δίδωμι may mean *I offer,* πείθω *I try to persuade.*

ἐξελαύνετε ἡμᾶς ἐκ τῆς χώρᾱς *you are trying to drive us out of the country* (XA.7.7[7]). The same use is found in the other modes: Hm. τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ τέρπετο *seeking to cheer him in his grievous sorrow; but not at all in spirit was he cheered* (T 812).

826. With πάλαι and other expressions of past time, the present is used, where in English the perfect would be required: πάλαι ζητοῦμεν *we have long been seeking* (SOt.1112). The imperfect is in like manner used for the English pluperfect.

827. The present of some verbs may be used nearly in the sense of the perfect, to express the continued result of a completed action. Thus ἀκούω (*I hear*) may mean *I* (have heard) *am informed; νικάω* (*I conquer*) may mean *I* (have conquered) *am victorious; φεύγω* (*I flee*) may mean *I* (have fled) *am in exile; ἀδικέω* (*I do wrong*) may mean *I* (have done wrong) *am a wrong-doer.* The presents ἥκω *I am come,* οἴχομαι *I am gone,* are always used in this way.

a. The imperfect of these verbs has a corresponding use: ἐνίκων *I was victorious,* etc.

828. Historical Present.—In vivid narration, a past event is often thought of and expressed as present:

Δᾱρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons* (XA.1.1[1]). The present in this use is freely interchanged with the past tenses: ἐπεὶ ἡγεῖτο Ἀρχίδᾱμος ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνουσι *when Archidamus led against the enemy, they did not abide the attack, but turn to flee* (XH.7.5[12]).

a. Even a *future* event, when thought of as immediate or certain, may be expressed by the present: εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελίᾱ *if this city shall be taken, the whole of Sicily is* (i. e., will be) *in their hands* (T.6.91). This is the general use of εἶμι *I* (am going, i. e.) *am about to go* (477 a).

Imperfect.

829. The imperfect represents an action as *going on* at a past time: ἔγραφον *I was writing.*

a. The imperfect is especially common where different past actions are represented as going on at the *same* time:

Hm. ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πῖπτε δὲ λᾱός *while it was morning and the sacred day was waxing, so long the weapons of both hosts did clash, and people fell* (Θ 66).

830. The imperfect is regularly used to denote a customary or frequently repeated past action:

Σωκράτης ὥσπερ ἐγίγνωσκεν οὕτως ἔλεγε *as Socrates thought, so he* (always) *spoke* (XM.1.1[4]), ἐλέγετο *it was* (repeatedly) *said, the talk was* (XA.1.2[13]).

831. In narration the imperfect is sometimes employed where the aorist would seem to us more natural; this is especially frequent with verbs implying *speech* (saying, commanding, asking, etc.): ἔλεγε τοῖς προέδροις ὅτι ἐσβολὴ ἔσται *he told the magistrates that there would be an attack* (T.3.25).

832. Imperfect of Attempted Action.—The imperfect, like the present (825), often denotes an attempted action:

Κλέαρχος τοὺς στρατιώτᾱς ἐβιάζετο ἰέναι· οἱ δ' αὐτὸν ἔβαλλον, ἐπεὶ ἤρξατο προϊέναι *Clearchus* (was forcing) *tried to force his soldiers to march; but they kept throwing stones at him, when he began to go forward* (XA.1.8[1]).

833. The imperfect is often used, instead of the present, to denote a present fact or truth which has been *just recognized*, although true before: οὐ τοῦτ' ἦν εὐδαιμονίᾱ, κακοῦ ἀπαλλαγή *this—deliverance from evil—is not happiness*, as we before supposed it to be (PGo.478[c]), οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ; *aren't you then the only epops*, as I supposed? (ArAv.280).

834. Verbs of *obligation* are used in the imperfect, with reference to present time, to express that which *ought to be*, but is not: thus ἔδει σε τοῦτο ποιεῖν may mean *you ought to be doing this* (but are not).

ἔδει τοὺς λέγοντας μήτε πρὸς ἔχθρᾱν ποιεῖσθαι λόγον μηδένα μήτε πρὸς χάριν *the speakers ought not to make any discourse with reference either to enmity or to favor*, implying that they do (D.8[1]). Thus also χρῆν *it were proper*, εἰκὸς ἦν *it were fitting*.

a. This must not be confounded with the normal use of the imperfect to express *past* obligation: thus ἔδει σε τοῦτο ποιεῖν may also mean *you were under obligation to do this*, without any implication of non-fulfillment.

835. The imperfect is sometimes used with ἄν, to express a *customary* past action; that is, an action which took place, if occasion served, at various past times:

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἂν τί λέγοιεν *taking up their poems, I would* (often) *ask what they meant* (PAp.22[b]).

a. The aorist indicative with ἄν has a similar use: δραχμὰς ἂν ᾔτησ' εἴκοσιν εἰς ἱμάτιον *I would* (= used to) *ask for twenty drachmae for a cloak* (ArPlut.982).

b. This use must be carefully distinguished from the *hypothetical indicative* with ἄν; see 895.

Aorist.

836. The aorist indicative represents an action simply as *brought to pass* or *done* at a past time: ἔγραψα *I wrote*.

a. The action is thought of merely as an *event* or *single fact*, without regard to the time it occupied. In this its ordinary use, the aorist may be called the *factitive aorist*:

τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνηῦρε *Apollo invented archery and medicine and divination* (PSym.197[a]), Hm. τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής, βῆ δ' ἰθὺς προθύροιο *her much the first godlike Telemachus espied, and went straight toward the door-way* (α 113).

837. The aorist indicative is often used where the perfect or pluperfect might be looked for:

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρᾱκε *of his servants he* (left) *has left no one, but has sold them all* (Ae.1[99]), Κῦρον μεταπέμπεται (828) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *he sends for Cyrus from the government of which he* (made) *had made him satrap* (XA.1.1[2]).

838. Epistolary Aorist.—In letters a writer sometimes puts himself in the position of the reader, and views the moment of writing as a past time: μετ' Ἀρταβάζου, ὃν σοι ἔπεμψα, πρᾶσσε *negotiate with Artabazus, whom I* (sent) *send to thee* (T.1.129). The perfect may also be so used.

839. In questions with τί οὐ, containing a proposal, the aorist is often used, instead of the present: τί οὐ σύ μοι ἐγένου συνθηράτης; *why* (didn't you) *don't you become my fellow-hunter?* (XM.3.11[15]).

840. Gnomic Aorist.—General truths are often expressed by the aorist indicative, as having proved true in past instances. Such aorists are naturally translated by the English present:

τὰς τῶν φαύλων συνηθείᾱς ὀλίγος χρόνος διέλῡσε *the associations of the bad a little time dissolves* (I.1[1]), μί' ἡμέρᾱ τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω *a single day drags one man down from high estate, and lifts another up* (EFrag.424).

a. This is called *gnomic* aorist, as being especially frequent in proverbs or maxims (γνῶμαι). By Hm. it is often used in *similes* or comparisons.

841. Inceptive Aorist.—If the present of a verb denotes a *continued state*, the aorist commonly expresses the beginning of that state: thus ἐνόσησε *he fell ill* (pres. νοσῶ *am ill*).

So ἔχω *have*, ἔσχον *got, got possession of;* ἄρχω *rule*, ἦρξα *attained dominion;* βασιλεύω *am king*, ἐβασίλευσα *became king;* κοιμῶμαι *sleep*, ἐκοιμήθην *went to sleep;* ἰσχύω *am strong*, ἴσχῡσα *grew strong;* σῑγῶ *am silent*, ἐσίγησα *became silent;* δακρύω *weep*, ἐδάκρῡσα *burst into tears;* ἐρῶ *love*, ἠράσθην *fell in love;* κινδῡνεύω *am in danger*, ἐκινδύνευσα *incurred risk.* So ἔστην *took my stand* (perf. ἕστηκα *am standing*).

a. This use is found in all the modes of the aorist: νοσῆσαι *to fall ill*, etc.

b. The inceptive meaning is not inseparable from these aorists: they are sometimes used in the ordinary *factitive* sense (836 a): ἐβασίλευσε δέκα ἔτη *he reigned ten years*, the whole reign being conceived as one act.

842. The aorist is sometimes used, in the first person singular, to denote a feeling, or an act expressive of it, which began to be, *just before* the moment of speaking. In English the present is used: ἐγέλασα *I can't help laughing*, liter., I laughed (ArEq.696), ἐπῄνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου *I praise the deed, and forethought which you exercised* (SAj.536).

For the aorist indicative with ἄν, expressing occasional action, see 835 a.

Future.

843. The future denotes an action that will take place at a future time: γράψω *I shall write.*

a. The future action may be understood either as *brought to pass* or as *continued* (cf. 828 a): thus ἄρξω may denote either *I shall attain to rule* (cf. aor. ἦρξα, 841) or *I shall rule* (be ruler): πρᾱγματεύονται ὅπως ἄρξουσι *they take measures to attain to power* (XRl.14[5]), διαιρετέον οἵτινες ἄρξουσί τε καὶ ἄρξονται *we must distinguish who are to rule and who to be ruled* (PRp.412[b]).

844. The second person of the future is used as a softened form of command: πάντως δὲ τοῦτο δράσεις *but this you shall do by all means* (ArNub.1352).

With negatives, it expresses prohibition: *οὐ τοῦτο λογιεῖσθε you will not* (are not to) *consider this* (Lycurg.[67]).

a. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς; wilt thou not wait?* (PSym.172[a]). For *οὐ μή* with the future, see 1032 a.

845. With the future indicative Homer sometimes joins *κέ* or *ἄν*, without materially modifying the meaning: *καί κέ τις ὧδ' ἐρέει and thus some one will say* (Δ 176). In Attic writers this construction is very rare, and even doubtful.

846. Periphrastic Future.—To represent a future action as immediately expected or intended, the verb *μέλλω am about* is used with the infinitive of the future or present, or (more rarely) the aorist:

μέλλω ὑμᾶς διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονε I am about to teach you whence this calumny has arisen against me (PAp.21[b]), *ἐγὼ ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν I am going to lead you to Phasis* (XA.5.7[5]), *μέλλοντος λαβεῖν αὐτοῦ when he is on the point of seizing it* (ArAch.1159).

a. Other tenses of *μέλλω* are used in a similar way: *πλησίον ἤδη ἦν ὁ σταθμός, ἔνθα ἔμελλε καταλύσειν the station was now near, where he was about to stop for the night* (XA.1.8[1]). Cf. Lat. *ducturus sum, eram, ero*, etc.

b. The phrase *πῶς οὐ μέλλω* or *τί οὐ μέλλω* has a peculiar meaning, *how (why) should I not—? πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι; why should not that which is wiser appear nobler?* (PProt.309[c]).

Perfect and Pluperfect.

847. The perfect represents an action as completed at the present time; the pluperfect, as completed at a past time: *γέγραφα I have written, ἐγεγράφη I had written.*

848. A future action is sometimes vividly expressed by the perfect: *ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν thou art a dead man, if I ask thee this again* (SOt.1166). Cf. 828 a. Even the aorist can be thus used: see Eur. Alc. 386.

849. Perfect with present meaning.—Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μέμνημαι (from *μιμνῄσκω*), properly, have recalled to mind, and so *remember*, Lat. *memini*.

κέκλημαι (*καλέω*) have received a name, *am called*.

κέκτημαι (*κτάομαι*) have acquired, *possess*.

ἠμφίεσμαι (*ἀμφιέννυμι*) have dressed myself in, *have on*.

πέποιθα (*πείθω*) have put confidence, *have confidence in*.

πέφῡκα (*φύω*) have been produced, *am by nature*.

ἕστηκα (*ἵστημι*) have set myself, *stand*.

βέβηκα (*βαίνω*) have stepped, *stand*, also *am gone*.

ἔγνωκα (*γιγνώσκω*) have recognized, *know*.

a. When the present of a verb denotes a state or condition, the perfect denotes merely a more *settled* condition: see the last three examples in 822.

b. Here belong also several perfects which have no presents: as οἶδα *know*, ἔοικα *am like*, εἴωθα *am accustomed*, δέδοικα *am afraid*, and others; furthermore the perfects of several verbs signifying to make a noise: κέκρᾱγα (κράζω) *bawl*, κέκρῑγα (κρίζω) *shriek*, κέκλαγγα (κλάζω) *bay;* also κέχρημαι (χρῄζω) *need* and others. In these the perfect seems never to have expressed completed action.

c. In all these verbs, the *pluperfect* has the meaning of an *imperfect:* ἐκεκτήμην *was in possession of*, ἑστήκη *was standing;*—and the *future perfect* has the meaning of a simple *future:* ἑστήξω *shall stand*, μεμνήσομαι *shall remember*, κεκράξομαι *shall bawl.*

Future Perfect.

850. The future perfect denotes an action which will be completed at a future time: γεγράψεται *it will have been written.*

For the forms (chiefly passive) of this tense see 466, 467. For the periphrastic future perfect with ἔσομαι see 467 a.

a. But often the future perfect differs very little from the ordinary future in meaning. In some verbs, it regularly takes the place of the future passive: thus πεπράσομαι *shall be sold*, κεκόψομαι *shall be cut* are the regular Attic forms, instead of πρᾱθήσομαι, κοπήσομαι; and δεδήσομαι *shall be bound*, πεπαύσομαι *shall be quiet* are oftener said than δεθήσομαι, παυθήσομαι. Cf. also 849 c.

II. TENSES IN OTHER MODES.

General Rule.

851. In the subjunctive, optative, imperative, and infinitive, the tenses do not of themselves designate time.

The present in these modes denotes an action simply as *continued:* thus ποιεῖν *to be doing* (at any time).

The aorist denotes an action simply as *brought to pass:* ποιῆσαι *to do* (at any time).

The perfect denotes an action simply as *completed:* πεποιηκέναι *to have done* (at any time).

a. The time of the action, when time is thought of at all, is *implied* in the connection, not *expressed* by the form of the verb. Thus:

Present time: οὐ βουλεύεσθαι ὥρᾱ, ἀλλὰ βεβουλεῦσθαι *it is time, not to be planning, but to have a plan formed* (PCr.46ᵃ), μαινόμεθα πάντες ὁπόταν ὀργιζώμεθα *we all are mad whenever we are angered* (Philem.iv.54). Here βουλεύεσθαι, βεβουλεῦσθαι, ὀργιζώμεθα are understood, from the connection merely, to refer to present time.

FUTURE TIME: *τίς ἐθελήσει κῆρυξ ἰέναι; who will be willing to go as herald?* (XA.5.7[30]), *ὁπόταν ἀπίωμεν, ἕψονται whenever we go away, they will follow* (XA.6.5[15]). Here the connection shows that ἰέναι, ἀπίωμεν refer to the future.

PAST TIME: *ἐβούλετο τὼ παῖδε ἀμφοτέρω παρεῖναι he wanted both his sons to be with him* (XA.1.1[1]), Κῦρος ἔπεμπε βίκους οἴνου ὁπότε πάνυ ἡδὺν λάβοι *Cyrus sent jars of wine whenever he got any very good* (XA.1.9[25]). Here παρεῖναι, λάβοι are seen from the context to refer to the past.

b. The imperative, though *expressing* no time, necessarily implies the future. So even the perfect imperative; this expresses permanence or finality: *τετάχθω let him* (have been placed) *have his station* (PRp.562[a]).

OPTATIVE AND INFINITIVE IN INDIRECT DISCOURSE.

852. The optative and infinitive, when they stand in *indirect discourse* representing an indicative of the direct discourse, do denote time, relatively to that of the leading verb.

853. The present and perfect optative and infinitive in these circumstances (852) represent respectively the present and perfect indicative, and so denote time relatively *present:* that is, the same time as the leading verb: *γράφειν φησί he says that he is writing* (now); *ἔφη γράφειν* or *ἔλεγεν ὅτι γράφοι he said that he was writing* (then).

So *γεγραφέναι φησὶ τὴν ἐπιστολήν he says that he has the letter written* (now), *ᾔκαζον προεληλακέναι they guessed that he had ridden ahead,* i. e., that the action was then already completed (XA.1.10[16]), ἧκεν ἄγγελος λέγων ὅτι Συέννεσις λελοιπὼς εἴη τὰ ἄκρα *there came a messenger saying that Sycnnesis had left the heights,* i. e., was then gone from them (XA.2.1[21]).

a. But sometimes they represent the imperfect and pluperfect indicative, and so denote time relatively *past:*

πέπεισμαι ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους I am persuaded that men used to run away from Scylla for this reason (XM.2.6[31]). Here φεύγειν represents ἔφευγον. The aorist φυγεῖν would mean that they ran away on some *one* occasion. With the perfect infin., λέγεται ἄνδρα τινὰ ἐκπεπλῆχθαι *'tis said that a certain man had been fascinated* (XC.1.4[27]); here ἐκπεπλῆχθαι represents ἐξεπέπληκτο.—The optative in this construction is much less frequent than the infinitive: for an example, see 935 b.

854. The aorist optative and infinitive in the same circumstances (852) represent the aorist indicative, and so denote time relatively *past: γράψαι φησί he says that he wrote, ἔφη γράψαι* or *ἔλεγεν ὅτι γράψειε he said that he had written.*

οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεύς (indic. *ἔπεμψε*) *the Indians said that the king of the Indians had sent them* (XC.2.4[7]), *λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες οἰκῆσαι the Cyclopes are said to have lived in a part of the country* (T.6.2).

a. Observe that *γράψαι,* aorist infinitive, when in indirect discourse means *to have written,* but when not in indirect discourse it means *to write.*

855. The future optative and infinitive represent the future indicative, and so denote time relatively *future*: γράψειν φησί *he says that he will write*, ἔφη γράψειν or ἔλεγεν ὅτι γράψοι *he said that he would write*.

ὅ τι δὲ ποιήσοι, οὐ διεσήμηνε *but what he would do, he did not indicate* (XA.2.1[23]), ταῦτα ὑπισχνεῖτο ποιήσειν *he promised that he would do this* (I.5[63]).

a. The future optative is never used otherwise than in indirect discourse; nor is the future infinitive, except in the construction with μέλλω (846), and with τό (959): τὸ ἐκφοβήσειν *the expectation of frightening* (T.4.12[6]).

b. The future perfect optative and infinitive differ from the future only in expressing *completed* action. See Xen. Anab. 1. 5. 16.

Participles.

856. The participles denote time relatively to that of the verb on which they depend. The present and perfect participles denote time relatively *present*, the aorist participle time relatively *past*, the future participle time relatively *future*. Thus:

Present participle: οἱ γράφοντες *those who write* (now), οἱ δειλοὶ κύνες τοὺς μὲν παριόντας δάκνουσι, τοὺς δὲ διώκοντας φεύγουσιν *cowardly dogs bite the passers-by, but run from those who pursue them* (XA.3.2[35]), ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place* (T.4.113).

Perfect participle: οἱ γεγραφότες *those who have written* (have the writing now done), ἀλγεῖς ἐπὶ τοῖς συμβεβηκόσιν, Αἰσχίνη *you are vexed at what has resulted, Aeschines* (D.18[41]), ἔλεγον πάντα τὰ γεγενημένα *they told all that had happened*, i. e., was at that time completed (XA.6.3[11]).

Aorist participle: οἱ γράψαντες *those who wrote*, ταῦτα ποιήσᾱς διέβαινε *having done this he went across* (XA.1.4[17]), Κροῖσος Ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει *Croesus, the Halys crossed, a mighty empire will destroy* (Oracle, Arist. Rhet.3.5).

Future participle: οἱ γράψοντες *those who will write*, οὐ συνήλθομεν ὡς βασιλεῖ πολεμήσοντες *we did not come together to make war* (as about to make war) *on the king* (XA.2.3[21]).

a. The present participle may, however, like the present infinitive (853 a), stand for an imperfect indicative, and so denote time relatively past: Ἀθηναῖοι οἱ πρότερον πορθοῦντες τὴν Βοιωτίᾱν *the Athenians who formerly used to ravage Boeotia* (XM.3.5[4]). Here πορθοῦντες = οἳ ἐπόρθουν. In like manner the perfect participle may represent a pluperfect: see Soph. Phil. 778 (κεκτημένῳ).

b. The aorist participle, when joined to a principal verb in the aorist, is sometimes used without the idea of past time, to denote an action coinciding in time with the other: εὖ γε ἐποίησας ἀναμνήσᾱς με *thou didst well in reminding me* (PPhaed.60[c]). So especially the *supplementary* aorist participle with the aorists of φθάνω, τυγχάνω, λανθάνω (984): as ἔτυχεν ἐλθών *he chanced to come* (T.7.2), βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθών *I should like to get away without his knowledge* (XA.1 3[17]); rarely with other tenses of the same verbs: λήσομεν ἐπιπεσόντες *we shall fall on them unawares* (XA.7.3[43]).

THE MODES.

The Adverb ἄν.

The uses of ἄν (Homeric κέ) are so important for the syntax of the modes that the following summary is in place here.

857. The adverb ἄν has two distinct uses:

1. In independent clauses,
   (a) with the *indicative* (past tenses),
   (b) with the *optative.*
2. In dependent clauses, with the *subjunctive.*

a. There is no adequate translation for ἄν, taken by itself. In its use with the indicative and optative, its effect is given in English by the words 'would,' 'should,' or 'may.' With the subjunctive it is untranslatable.

Ἄν IN INDEPENDENT CLAUSES.

858. With the past tenses of the indicative, ἄν marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact (*hypothetical indicative*, 895): ἔδωκεν ἄν, εἴ τι εἶχεν *he would have given, if he had had anything.*

a. Ἄν is never used with the principal tenses of the indicative, except in the Homeric use with the future indicative (845).

859. With the optative, ἄν forms an expression of *possibility* (*potential optative*, 872): τοῦτο γένοιτο ἄν this *may* (*might, would*) *happen.*

a. In Hm. ἄν may be joined to the subjunctive in the sense of the future indicative (868).

Ἄν IN DEPENDENT CLAUSES.

860. All relative and conditional clauses which have the subjunctive, must also have ἄν; but this ἄν is attached to the introductory word of the clause, and belongs less closely with the verb: ὅ τι ἂν βούληται *whatever he may choose*, ὅπου ἂν ᾖ *wherever he be.*

With εἰ, ὅτε, ὁπότε, ἐπεί and ἐπειδή, ἄν unites to form ἐάν (ἤν, ἄν) ὅταν, ὁπόταν, ἐπήν or ἐπάν (Hd. ἐπεάν), ἐπειδάν.

a. For the omission of ἄν in such sentences, see 894 b, 898 b, 914 a and b, 921 a. For the rare κέ with optative in dependent clauses, see 900 b.

861. Ἄν is used with the infinitive and participle, when either stands in the place of an indicative or optative which would take ἄν; see 964 and 987.

862. Position of ἄν.—In clauses with the indicative and optative (858, 859) ἄν is not always placed next the verb to which it belongs. It often attaches itself to negatives (οὐκ ἄν), or interrogatives (πῶς ἄν), or emphatic words (μάλιστ' ἄν), or to the principal verb instead of a subordinate one (οὐκ οἶδ' ἂν εἰ πείσαιμι for οὐκ οἶδα εἰ πείσαιμι ἄν, EMed.941).

863. Ἄν sometimes stands alone, its verb being understood: οἱ δ' οἰκέται ῥέγχουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔρρεγκον) *the slaves are snoring; well, they wouldn't have done so before* (ArNub.5). So πῶς γὰρ ἄν (sc. εἴη); *how can it be?* For ὥσπερ ἂν εἰ, see 905.

864. Ἄν repeated.—This may occur when the sentence is very long, or when it contains more than one prominent word to which ἄν might naturally attach itself (862): πῶς ἂν οὖν οὐκ ἂν δεινὰ πάσχοιμεν; *how then should we not be outrageously treated?* (Lys.20[15]).

A. FINITE MODES IN SIMPLE SENTENCES.

Indicative.

865. The *indicative* expresses that which *is*, *was*, or *will be*. It is used when the *reality* of the action is affirmed, denied, or questioned: 'he went; he did not stay; will he return?'

For the indicative in conditional sentences (with or without ἄν), see 893, 895; in expressions of wishing, see 871. For the indicative (imperfect or aorist) with ἄν to denote customary action, see 835 and a.

Subjunctive.

866. The subjunctive has three common uses in simple sentences:

1. The first person is used to express a *request* or *proposal* (hortative subjunctive): ἴωμεν *let us go*, φέρε δή, πειρᾶθῶ *come now, let me try*.

a. So negatively with μή: μὴ μαινώμεθα *let us not be mad* (XA.7.1[29]).

2. The second and third persons are used with μή in *prohibitions*: μὴ ποιήσῃς ταῦτα *do not do this*. This use is confined to the *aorist*: see 874.

3. The first person is used in questions as to what may be done with *propriety* or *advantage* (subjunctive of deliberation): τί φῶ; *what shall I say?*

The meaning is not 'what am I going to say' as a future fact, but 'what had I best say.' So δέξεσθε συμπότην, ἢ ἀπίωμεν; *will you receive a fellow-reveller, or shall we go away?* (PSym.212ᵉ). Only the question τί πάθω; *what will become of me?* is an exception; the subjunctive here being equivalent to the future indicative; cf. 868.

b. Often βούλει *do you wish* is prefixed to this subjunctive; the two questions, though closely connected, being independent of each other: βούλει σοι εἴπω; *do you wish me to tell you?* (PGo.521ᵈ), properly, 'do you wish—shall I tell you?' as two separate questions.

c. Questions of this sort are sometimes asked in the *third* person with τὶς, instead of the first person: ποῖ τις οὖν φύγῃ; *whither can one flee?* (SAj.463).

867. The subjunctive is also used with μή, in expressions of *anxiety* or *apprehension*: μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν *I am afraid it may be too rude to say what is true* (PGo.462ᵉ). In strictness, the sentence here expresses something desired: 'may it not be too rude.' If the object of apprehension is negative, μὴ οὐ is used: Hm. μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο (*there is danger*) *indeed that the staff and wreath of the god may not avail thee* (A 28), μὴ οὐ θεμιτὸν ᾖ *I fear it is not right* (PPhaed.67ᵇ).

868. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see* (A 262). To the subjunctive in this use, ἄν or κέ is sometimes added: οὐκ ἄν τοι χραίσμῃ κίθαρις *nought will the lyre avail thee* (Γ 54). Cf. 845.

Optative.

869. The optative has two uses in simple sentences; one without ἄν, in wishes; and one with ἄν, in assertions and questions.

870. Optative of Wishing.—The optative is used without ἄν, to express a wish that something may happen: ἀπόλοιτο *may he perish.*

So τούτους οἱ θεοὶ ἀποτίσαιντο *may the gods requite them* (XA.3.2⁶), ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος *mayst thou, my son, be happier than thy sire* (SAj.550), μή μοι γένοιθ' ἃ βούλομ', ἀλλ' ἃ συμφέρει *may not what I would fain, but what is best, be mine* (MMon.366). From this use comes the name *optative.*

a. This optative may be introduced by the particles of wishing, εἴθε or εἰ γάρ: thus εἴθε σὺ φίλος ἡμῖν γένοιο *O that thou wouldst be our friend* (XH.4.1³⁸). The sentence is then strictly a condition with omitted conclusion, as in English 'O if this would happen.'

b. In poetry, simple εἰ occurs; for instance Eur. Hec. 836. Hm. sometimes has αἴθε and αἰ γάρ.

c. Wishes are also introduced by ὡς: Hm. ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο *would that discord from among both gods and men might perish* (Σ 107).

d. A wish expressed by the optative refers to the *future.* Very rarely, however, an aorist optative is used of the future realization of a past event: *αἲ γὰρ ἐλασαίατο μώνυχας ἵππους O that they may* (prove to) *have driven off the hoofed steeds* (K 536).

e. Another form of wishing is πῶς ἄν with the optative, strictly a question. This occurs chiefly in dramatic poetry: *πῶς ἂν ὀλοίμαν;* (how can I perish?) *would that I might die* (EMed.97).

871. Unattainable Wish.—A wish past realization, that is, inconsistent with a known reality, refers either to the present or the past. It is expressed, like a condition contrary to fact (895), by a *past tense of the indicative* with εἴθε or εἰ γάρ. The *imperfect, aorist,* or *pluperfect* is used, according as the contrary reality would be expressed by a *present,* an *aorist,* or a *perfect:*

εἰ γὰρ τοσαύτην δύναμιν εἶχον O that I had so much power, implying, 'I have not' (EAlc.1072), *εἴθε σοι τότε συνεγενόμην O that I had been with thee then,* implying, 'but I was not' (XM.1.2[46]).

a. Such wishes are expressed also by ὤφελον (*ought*) with the present or aorist infinitive: *ὤφελε μὲν Κῦρος ζῆν would that Cyrus were alive,* liter., 'Cyrus ought to be alive' (XA.2.1[4]).

The particles of wishing may be prefixed: *εἴθ' ὤφελον, εἰ γὰρ ὤφελον.* The negative is μή, not οὐ as might be supposed: *μήποτ' ὤφελον λιπεῖν would that I had never left* (SPhil.969).

872. Potential Optative.—The optative is used with ἄν as a less positive expression for the future (or present) indicative, and is translated with *may, might, would,* etc.: τοῦτο γένοιτ' ἂν *this may* (or *might*) *happen.*

πολλὰς ἂν εὕροις μηχανὰς many devices thou mayst find (EAnd.85), *οὐκ ἂν ἀρνηθείην I would not* (= will not) *deny it* (D.21[191]), *ἔνθα πολλὴν σωφροσύνην καταμάθοι τις ἂν where one may notice many an instance of self-control* (XA.1.9[3]), *ἡδέως ἂν ἐροίμην I* (would gladly ask) *should like to ask* (D.18[64]).

a. The potential optative is frequently used in the conclusion of a conditional sentence (900); and even where no condition is expressed, as in the above cases, one may usually be supplied in thought. Thus 'this might take place' (if circumstances should favor), 'you would find' (should you search).

b. Properly the potential optative refers to the *future.* When it seems to refer to the present, it denotes in strictness the future realization of a present fact: *ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; where, pray, may the strangers be?* i. e., where would they be found if sought (SEl.1450), *ὥρα ἂν εἴη λέγειν it* (*would be, will be*) *probably is time to say* (XM.3.5[7]).

c. Very rarely it is used, in like manner, of a past event: *εἴησαν δ' ἂν οὗτοι Κρῆτες these were probably Cretans,* i. e., would prove on examination to have been so (Hd.1.2).

d. The potential optative may be used for the *imperative,* expressing a command as a permission: *λέγοις ἂν ὡς τάχιστα speak at once,* liter., 'you may speak' (ASept.261).

e. In poetry, the potential optative is used without ἄν, though very seldom: *οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ' ἢ σοί there's none to whom a higher rank I would award than thee* (APr.291).

f. The future optative is never used with ἄν. See 855 a.

Imperative.

873. The imperative represents the action as *commanded:* λέγε *speak*, πάταξον μέν, ἄκουσον δέ *strike, but listen.*

For the tenses of the imperative, see 851 and b. For the infinitive instead of an imperative, see 957.

874. Prohibitions, that is, negative commands, are expressed by μή with the *present imperative* or the *aorist subjunctive:* μὴ λέγε τοῦτο or μὴ λέξῃς τοῦτο *do not say this.*

a. The present imperative is used if continuance is thought of, otherwise the aorist subjunctive. For instance, the present is used in telling any one not to go on with what he is doing: thus *μὴ χαλέπαινε do not persist in* your present *anger* (Υ 133), but *μὴ χαλεπήνῃς do not take offence; μὴ βράδυνε μηδ' ἐπιμνησθῇς ἔτι Τροίᾱς linger not* (as you are now doing), *nor mention Troy again* (SPhil.1400).

b. The aorist imperative is sometimes used with μή in the *third* person, but almost never in the second: *ἀλλὰ γὰρ μὴ θρηνόν τις τοῦτον τὸν λόγον νομισάτω but let no one regard this discourse as a lamentation* (XAges.10[3]). The present subjunctive is never used in prohibitions.

875. The imperative is idiomatically used in dramatic poetry after *οἶσθ' ὅ* and like questions, where we should expect δεῖ with the infinitive: *οἶσθ' ὃ δρᾶσον; do you know what you are to do?* liter., 'do—do you know what?' (ArAv.54). So *οἶσθ' ὡς ποίησον;* (SOt.543).

B. FINITE MODES IN COMPOUND SENTENCES.

876. Subordination.—A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound* sentence: it consists of a *principal*, and a *dependent* or *subordinate*, sentence or clause.

οἱ δὲ ἀπεκρίναντο (principal clause) *ὅτι οὐκ ἐνταῦθα εἴη* (dependent clause) *but they answered that he was not there* (XA.4.5[10]); *εἰ θεοί τι δρῶσιν αἰσχρόν* (dependent), *οὐκ εἰσὶν θεοί* (principal) *if gods do aught that's base, they are not gods* (EFrag.294).

a. Co-ordination.—On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent: *κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον fortune is fickle, and the future is unseen* (I.1[29]). Such sentences are not called compound. The co-ordination of sentences, as opposed to their subordination, is relatively more frequent in early Greek, especially in Homer.

877. A dependent clause may have another clause depending on it, to which it stands as principal.

Thus in the compound sentence ἠρόμην Ἄφοβον εἴ τινες παρῆσαν ὅτ' ἀπελάμβανε τὴν προῖκα *I asked Aphobus whether any persons had been present when he received the dowry* (D.30[20]), ὅτ' ἀπελάμβανε τὴν προῖκα depends on εἴ τινες παρῆσαν, and this again depends on ἠρόμην Ἄφοβον.

878. Prolepsis.—A substantive which properly belongs to the dependent clause, is often transferred (usually with change of case) to the principal clause. The object is to give it a more emphatic position. When the substantive is thus brought in before its proper place, the arrangement is called *prolepsis* (πρόληψις *anticipation*).

Thus ἑώρα τοὺς ἀνθρώπους ὡς εἶχον δεινῶς (= ἑώρα ὡς οἱ ἄνθρωποι εἶχον δεινῶς) *he saw that the men were in sad plight* (XA.6.4[23]), Hm. Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη *Tydides thou wouldst not have known, in which of armies twain was he* (E 85), καὶ τῶν βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν ἱκανοὶ εἴησαν *he took care also that the barbarians should be in condition to make war* (XA.1.1[5]).

879. Protasis, Apodosis.—A subordinate clause which has the special office of preparing the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*. All conditional clauses are protases, and so are many relative clauses: thus ἐπεὶ ᾔσθετο διαβεβηκότας (protasis), ἥσθη (apodosis) *when he saw that they had crossed, he was pleased* (XA.1.4[16]).

The protasis naturally *precedes* the apodosis, though this order is occasionally reversed. On the other hand, other subordinate clauses ordinarily *follow* their principal clauses.

I. MODES IN FINAL CLAUSES.

880. Final clauses are of three kinds: A. Clauses of pure purpose; B. Clauses with ὅπως after verbs of *effort*, etc.; C. Clauses with μή after verbs of *fearing*.

A. Pure Purpose.

881. Clauses expressing purpose are introduced by ἵνα, ὡς, ὅπως (and Hm. ὄφρα) *that, in order that*, and μή, ἵνα μή, ὡς μή, ὅπως μή *that not;* and take the subjunctive: ἔρχομαι ἵνα ἴδω *I come to see.*

But if the clause depends on a past tense, the optative *may* be used instead of the subjunctive: ἦλθον ἵνα ἴδοιμι (or ἴδω) *I came to see.*

κύνας τρέφεις ἵνα τοὺς λύκους ἀπερύκωσιν *you rear dogs, that they may keep off the wolves* (XM.2.9[2]), διανοεῖται τὴν γέφυραν λῦσαι, ὡς μὴ διαβῆτε *he intends to destroy the bridge, that you may not cross* (XA.2.4[17]).

καθεῖλκον τὰς τριήρεις, ὡς ἐν ταύταις σώζοιντο they were launching the triremes, that in these they might save themselves (XA.7.1[19]), *ἐδόκει ἀπιέναι, μὴ ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις it was thought best to return, lest an attack should be made on those who were left behind* (XA.4.4[22]).

a. The optative is used on the principle of *implied indirect discourse* (see 937). It is therefore permitted only, not required; the subjunctive after past tenses being freely used: *τὰ πλοῖα Ἀβροκόμᾱς κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ Abrocomas burned the vessels, that Cyrus* (may not) *might not cross* (XA.1.4[18]).

b. The optative may be used by attraction, when the clause depends on an optative: *βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος εἴη the king would like exceedingly to destroy us, that the other Greeks might be afraid* (XA.2.4[3]).—Very rarely the optative occurs after a principal tense of the indicative: Iliad A 344.

c. Ὅπως with the future indicative is rarely used in pure final clauses: *τρέφονται ὅπως μαχοῦνται they are kept that they may fight* (XC.2.1[21]).

882. With ὡς, ὅπως (and in Hm. ὄφρα), the particle ἄν (Hm. κέ) is sometimes used before the subjunctive. It adds nothing to the meaning: *ὡς ἂν μάθῃς, ἀντάκουσον hear me in turn, that you may learn* (XA.2.5[16]). Homer and Herodotus use this ἄν even before the optative.

883. In some elliptical expressions, the principal clause is omitted: *ὡς δὲ συντέμω but to be brief*, sc. I say only this (ETro.441); *ἵν' ἐκ τούτων ἄρξωμαι to begin with this* (D.21[43]).

884. Unattainable Purpose.—A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative. Such a clause must depend on a conclusion contrary to fact (895), a wish past attainment (871), or some other expression implying non-reality:

εἰ γὰρ ὤφελον οἷοί τ' εἶναι τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοί τ' ἦσαν αὖ καὶ ἀγαθὰ τὰ μέγιστα I wish they were able to work the greatest mischief, that they might be able to work the greatest good, implying 'but as it is, they cannot' (PCr.44[d]), *ζῶντι ἔδει βοηθεῖν, ὅπως ὅτι δικαιότατος ἂν ἔζη they ought to have aided him while living, that he might have lived most justly* (PLg.959[b]).

B. Verbs of Effort.

885. After verbs which signify *attention, care*, or *effort*, the object of the endeavor is expressed by ὅπως or ὅπως μή with the future indicative: *σκόπει ὅπως παρέσει see to it that you are on hand.*

Such verbs are σκοπεῖν, ὁρᾶν, ἐπιμέλεσθαι, εὐλαβεῖσθαι, πράσσειν, etc.

ὅπως καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει it shall be my care that you too shall praise me (XA.1.4[16]), *φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις beware that you do nought unworthy of that rank* (I.2[37]).

a. Even after a past tense, the future indicative usually remains: *ἔπρᾱσσον ὅπως τις βοήθεια ἥξει they negotiated for the sending of succor* (T.3.4). Occa-

sionally it gives place to the future optative: ἐπεμελεῖτο ὅπως μὴ ἄσιτοί ποτε ἔσοιντο *he took care that they never should be without food* (XC.8.1[43]).

b. The subjunctive or optative of the present or aorist (cf. 881) is sometimes used, instead of the future indicative: ἔπρᾱσσεν ὅπως πόλεμος γένηται *he was striving that a war might be brought about* (T.1.57).

c. In Homer this is almost always the case; ὡς may also be used for ὅπως, and κέ may be added before the subjunctive: φράσσεται ὥς κε νέηται *he will devise that he shall homeward come* (α 205), πειρᾶ ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι *try to reach at last thy native land* (δ 545).

886. Before ὅπως with the future, in earnest commands and warnings, the principal verb is often *omitted:* ὅπως ἀνὴρ ἔσει (sc. σκόπει *be sure to*) *be a man* (ECycl.595), ὅπως περὶ τοῦ πολέμου μηδὲν ἐρεῖς (sc. φυλάττου *take heed to*) *say nothing about the war* (D.19[92]).

C. Verbs of Fearing.

887. After verbs of *fearing* and kindred ideas, the object of the fear is expressed by μή *that, lest,* or μὴ οὐ *that not, lest not,* with the subjunctive: φοβοῦμαι μὴ γένηται *I fear that it may happen.*

After a past tense, the optative *may* be used (as in pure purpose, 881): ἐφοβούμην μὴ γένοιτο (or γένηται) *I feared that it might happen.*

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid we may forget the way home* (XA.3.2[25]), δέδιμεν μὴ οὐ βέβαιοι ἦτε *we fear you may not be steadfast* (T.3.57), ἦν ὁ Φίλιππος ἐν φόβῳ μὴ ἐκφύγοι τὰ πράγματα *Philip was in alarm lest his objects might escape him* (D.18[33]), τοὺς συμμάχους ἐδέδισαν μὴ ἀποστῶσι *they were afraid that their allies* (may) *might revolt* (T.5.14).

a. Rarely ὅπως μή is used for μή: οὐ φοβεῖ ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων; *are you not afraid that you may be doing something impious?* (PEuthyph.4[e]). The future indicative may then be used: δέδοιχ' ὅπως μὴ τεύξομαι *I fear I shall find* (ArEq.112). The verb of fearing here takes the construction of 885.

b. Even μή alone rarely takes the future indicative: φοβοῦμαι μὴ ἡδονὰς εὑρήσομεν ἐναντίᾱς *I fear that we shall find opposite pleasures* (PPhil.13[a]).

c. After such words as ὁρᾶν and σκοπεῖν, μή often introduces something *suspected as probable,* i. e. conjectured (rather than feared): ἄθρει μὴ οὐ τοῦτο ᾖ τὸ ἀγαθόν *take heed lest this may not be the real good* (PGo.495[b]).

888. When the fear relates to something past or present, the indicative is used after μή and μὴ οὐ:

φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν *we are afraid that we have failed of both* (T.3.53), δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν *I fear that all the goddess said was true* (ε 300).

a. The subjunctive (aorist or present) in such cases is rare: δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾖ *sore am I troubled lest the prophet* (prove to) *be clear-sighted* (SOt.747); cf. the first example in 887 a. See Iliad A 555.

II. MODES IN CONDITIONAL SENTENCES.

889. A conditional clause is one containing a *supposition*. It is introduced by a word meaning *if:* either εἰ, or ἐάν (860) contracted ἤν, ἄν (Homeric εἴ κε).

The conditional clause (*protasis, condition*) together with its principal clause (*apodosis, conclusion*) forms a *conditional sentence* or *period*.

890. Conditional sentences are either *particular* or *general*. In a particular conditional sentence, the supposition relates to a definite act or acts. In a general conditional sentence, it relates to *any one* of a series of acts; and this may be indicated by the use of 'if ever' in the condition and 'always' in the conclusion ('if ever' being nearly equivalent to 'whenever').

Thus: *if he wishes* (*now*) *to go, he has leave*, is a particular conditional sentence; but *if he* (*ever*) *wishes to go, his master* (*always*) *gives him leave*, is a general conditional sentence.

Particular and general conditions are not distinguished in form, except in the first of the following four classes.

891. There are four classes of conditional sentences. Two are for present and past suppositions, and two for future suppositions.

The first class has three forms, one for particular conditions and two for general. Altogether, then, there are six forms, as shown in the following

Table of Conditional Forms.

I. *Simple present or past supposition:*

A. Particular: εἰ with pres. or past indic. . . indicative.

B. General: { 1. ἐάν with subjunctive . . . . . . pres. indicative.
2. εἰ with optative . . . . imperf. indicative. }

II. *Present or past supposition, contrary to reality:*

εἰ with past indicative . . . past indicative with ἄν.

III. *Future supposition with more probability:*

ἐάν with subjunctive . . . . future indicative, or imperative.

IV. *Future supposition with less probability:*

εἰ with optative . . . . optative with ἄν.

First Class.

892. *Simple Present or Past Supposition.*—We have here two distinct cases, Particular Suppositions and General Suppositions.

893. A. PARTICULAR.—The condition assumes something, without implying any judgment as to its reality. We have then:

in the condition, εἰ with present or past indicative;
in the conclusion, any tense of the indicative:

εἰ τοῦτο ποιεῖς, ἐπαινῶ *if you are doing this, I approve.*

εἰ θεοί τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί *if gods do aught that's base, they are not gods* (EFr.294), εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής *if he was a god's son, he was not greedy of gain* (PRp.408^c), εἰ παρὰ τοὺς ὅρκους ἔλυε τὰς σπονδάς, τὴν δίκην ἔχει *if contrary to his oaths he broke the truce, he has his due* (XA.2.5^41), εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι *so sure as he is a son of Darius and Parysatis, I shall not win this prize without a struggle* (XA.1.7^9).

a. Observe that condition and conclusion may be in different tenses; and that the conclusion may refer to the future, and so have the future indicative. See the last two examples.

b. The imperative, or the optative of wishing, may also be used in the conclusion: σοὶ εἴ πῃ ἄλλῃ δέδοκται, λέγε καὶ δίδασκε *if you have come to a different view, speak and instruct me* (PCr.49^e).

c. Rarely a future indicative, expressing *present intention*, is used in the condition: αἶρε πλῆκτρον εἰ μαχεῖ (= εἰ μέλλεις μαχεῖσθαι) *raise your spur if you are going to fight* (ArAv.759). This must not be mistaken for a future condition: cf. 899.

894. B. GENERAL.—The occasional reality of the condition is implied, and the conclusion states what happens (or happened) *if ever* the condition is (or was) fulfilled. There are here different forms for present and past time.

1. For present time:
   in the condition, ἐάν with the subjunctive (any tense);
   in the conclusion, the present indicative:

ἐὰν τοῦτο ποιήσῃ, ἐπαινῶ *if he* (ever) *does this, I* (always) *approve.*

2. For past time:
   in the condition, εἰ with the optative (pres., aor., or perf.);
   in the conclusion, the imperfect indicative:

εἰ τοῦτο ποιήσειε, ἐπῄνουν *if he* (ever) *did this, I* (always) *approved.*

ἢν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνῄσκειν *if death draws near, no one desires to die* (EAlc.671), πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις *one may find out all things, if one shun not the toil* (Philem.iv.13).

εἴ που ἐξελαύνοι, ἐφ' ἵππου χρῡσοχαλΐνου περιῆγε τὸν Κῦρον *as often as he rode out, he took Cyrus about on a horse with golden bridle* (XC.1.3[3]), εἴ του φίλων βλέψειεν οἰκετῶν δέμας, ἔκλαιεν ἡ δύστηνος εἰσορωμένη *if e'er she saw the form of one of her beloved slaves, she wept, unhappy lady, at beholding him* (STr.908). The future optative is never used: see 855 a.

a. As the conclusion of general suppositions implies habitual or repeated action, equivalent forms may be used. Thus for the present may be used the gnomic aorist (840); for the imperfect may occur the imperfect or aorist with ἄν (835): ἵππος εὐγενής, κἂν ᾖ γέρων, ἐν τοῖσι δεινοῖς θῡμὸν οὐκ ἀπώλεσεν *a steed of noble breed, though he be old, in danger loses not his mettle* (SEl.25), εἴ τις αὐτῷ δοκοίη βλᾱκεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν *if any one seemed to him to be lagging, he would single out the offender and strike him* (XA.2.3[11]). So even the simple aorist with 'often,' 'never,' etc.: see XA.1.9[18].

b. Homer usually has εἰ alone, instead of ἐάν, in general suppositions. In the Attic poets this is very rare: ἀλλ' ἄνδρα, κεἴ τις ᾖ σοφός, τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδέν *but for a man, though he be wise, aye to be learning much is no disgrace* (SAnt.710).

c. Occasionally the indicative with εἰ is used in the condition, the particular form (893) being used in a general sense: εἴ τίς τι ἐπηρώτᾱ, ἀπεκρίνοντο *if any one asked any thing, they answered* (T.7.10).

Second Class.

895. *Present or Past Supposition contrary to reality.*— The supposition is understood to be past fulfilment, and contrary to fact. We have then:

in the condition, εἰ with a past tense of the indicative;
in the conclusion, a past tense of the indicative with ἄν.

The *imperfect, aorist,* or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*. Accordingly the imperfect and pluperfect denote *present* time, and the aorist *past* time.

Thus εἰ τοῦτο ἐποίει, ἐπῄνουν ἄν *if he were doing this, I should approve* (but he is not doing it, and I do not approve), εἰ τοῦτο ἐποίησεν, ἐπῄνεσα ἄν *if he had done this, I should have approved* (but he did not do it and I did not approve).

εἰ ἑώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν *if I saw you in distress, I should be considering this* (XA.5.6[30]), οὐκ ἂν ἐποίησεν Ἀγασίᾱς ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done this, if I had not bidden him* (XA.6.6[15]), εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν πρὸς βασιλέᾱ *if you had not come, we should be marching against the king* (XA.2.1[4]), εἰ ἐκεκτήμην οὐσίᾱν, ἐπ' ἀστράβης ἂν ὠχούμην *if I possessed a fortune, I should ride on a saddle* (Lys.24[11]), εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὕβριζε τοσοῦτον χρόνον *if your decrees were sufficient, Philip would not have insulted you so long*, implying 'but they are insufficient, and he has insulted you' (D.3[14]).

NOTE.—The indicative with ἄν, thus used in the conclusion, is called the *hypothetical indicative*.

a. The imperfect is sometimes used where the contrary reality would be expressed by an *imperfect;* it then refers to the *past:* οὐκ ἂν νήσων ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχε *he would not have been master of any islands, if he had not been possessor of a naval force*, implying 'but he was possessor of a navy, and was master of islands' (T.1.9).

b. In the conclusion, the aorist sometimes refers to *present* time, being used of the inception or bringing to pass of the action (822): εἰ ἐγώ σε ἐτύγχανον ἀνερωτῶν, τί ἄν μοι ἀπεκρίνω; *if I happened to be asking you, what would you* (proceed to) *answer?* (PTheag.123[b]), but τί ἂν ἀπεκρίνου; *what would you be answering?*

896. In Homer the conclusion is sometimes expressed by the *optative* (instead of the past indicative) with ἄν; this makes no difference in meaning: καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη *and here Aeneas, lord of men, had perished quite, if Aphrodite, child of Zeus, had not observed him keenly* (E 311).

897. The particle ἄν is omitted, when the conclusion consists of an imperfect of *unfulfilled obligation* (834), as ἔδει, χρῆν, etc., with the infinitive; so that the contrary reality is the *non-fulfilment* of the obligation: εἰ σοφὸς ἦσθα, χρῆν σε τοῦτο ποιεῖν *if you were wise, you ought to do this* (but you do not do it). We might say that the real conclusion, καὶ ἐποίεις ἄν *and you would be doing it*, is omitted:

χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσαντά με γαμεῖν γάμον τόνδ' *thou oughtest, if thou wert not base, with my consent this wedlock to be forming* (EMed.586).

a. But χρῆν ἄν, ἔδει ἄν are used, when the contrary reality is the *non-existence* of the obligation: εἰ πλούσιος ἦσθα, χρῆν ἄν σε τοῦτο ποιεῖν *if you were rich, you would be under obligation to do this* (but now you are not under obligation to do it): εἰ ἦσαν πεπαιδευμένοι, ἔδει ἂν μαθόντα καὶ ἀσκήσαντα ἰέναι ὡς ἐπ' ἀθλητάς *if they were trained, one would have to learn and practice, and meet them as one does athletes* (PAlc.i.119[b]).

b. Some other imperfects, particularly ἐβουλόμην, ᾐσχυνόμην, are occasionally used without ἄν: ᾐσχυνόμην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην *I should be ashamed, if I had been deceived by one who was an enemy* (XA.7.6[21]).

Third Class.

898. *Future Supposition with more probability.*—The supposition relates to the future, and some expectation that it may be realized is implied. We have then:

in the condition, ἐάν with the subjunctive (any tense);

in the conclusion, the future indicative, or the imperative:

ἐὰν τοῦτο ποιήσῃς, ἐπαινέσομαι *if you do this, I shall approve.*

ἤν τις ἀνθιστῆται, πειρᾱσόμεθα χειροῦσθαι *if any one resists, we shall try to subdue him* (XA.7.3[11]), ἢν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν *for if we take this, they will not be able to remain* (XA.3.4[41]), ἢν πόλεμον αἱρῆσθε, μήκετι

ἥκετε δεῦρο ἄνευ ὅπλων *if you choose war, do not come here again unarmed* (XC.3.2[13]).

a. Equivalent expressions may be used for the future indicative and the imperative in the conclusion. Thus the hortative and prohibitive subjunctive (866, 1 and 2). In Homer the subjunctive, with or without ἄν or κέ, (868) is found: εἰ δέ κε μὴ δώῃσι, ἐγὼ δέ κεν αὐτὸς ἕλωμαι *if he restore her not, then I myself will seize her* (A 324).

b. Poets, especially Homer, sometimes use simple εἰ for ἐάν or εἴ κε (cf. 894 b): εἰ δ' αὖ τις ῥαίῃσι θεῶν ἐπὶ οἴνοπι πόντῳ, τλήσομαι ἐν στήθεσσιν *but if some god shall wreck me on the wine-hued deep, I will endure in soul* (ε 221).

c. The aorist subjunctive in the condition is often nearly equivalent to the Latin *future perfect:* νέος ἂν πονήσῃς, γῆρας ἕξεις εὐθαλές *si juvenis laboraveris, senectutem habebis jucundam,* i. e., *if young you toil* (shall have toiled), *a thriving age you will enjoy* (MMon.388).

899. Very often, the condition is expressed by εἰ with the future indicative (instead of ἐάν with the subjunctive). This makes no essential difference in meaning:

εἴ τι πείσονται Μῆδοι, ἐς Πέρσᾱς τὸ δεινὸν ἥξει *if anything shall happen to the Medes, the danger will come to the Persians* (XC.2.1[8]), εἰ τῑμωρήσεις Πατρόκλῳ τὸν φόνον καὶ Ἕκτορα ἀποκτενεῖς, αὐτὸς ἀποθανεῖ *if you shall avenge the murder of Patroclus and slay Hector, you will yourself be slain* (PAp.28[c]).

Fourth Class.

900. *Future Supposition with less probability.*—The supposition relates to the future, but no expectation of its being realized is implied. We have then:

in the condition, εἰ with the optative (pres., aor., or perf.);
in the conclusion, the optative with ἄν (pres., aor., or perf.):

εἰ τοῦτο ποιήσειας, ἐπαινέσαιμι ἄν *if you should do* (or *were to do*) *this, I should approve.*

εἰ ἅπαντες μῑμησαίμεθα τὴν Λακεδαιμονίων πλεονεξίᾱν, εὐθὺς ἂν ἀπολοίμεθα *if we should all imitate the rapacity of the Lacedaemonians, we should perish forthwith* (I.11[20]), εἴ τις κεκτημένος εἴη πλοῦτον, χρῷτο δὲ αὐτῷ μή, ἆρ' ἂν εὐδαιμονοῖ; *if a man should possess wealth, but make no use of it, would he be happy?* (PEuthyd.280[d]). The future opt. is never used: see 855 a.

Note.—The optative with ἄν is the *Potential Optative:* see 872.

a. Quite distinct from this are cases in which the verb of the condition is itself a potential optative with ἄν, conclusion to another condition expressed or implied: εἴπερ ἄλλῳ τῳ πειθοίμην ἄν, καὶ σοὶ πείθομαι *as surely as I would trust any one else* (if he were to give me his word), *I trust you* (PProt.329[b]).

b. Homer sometimes uses εἴ κε with the optative instead of simple εἰ: εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη *should you devour, perchance hereafter I should get redress* (β 76).

c. Things contrary to fact are sometimes conceived as if possible, and expressed by a condition of the fourth class, instead of the second: οὐδ' ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος *nor wouldst thou say so, did thy couch disgraced not irk thee* (EMed.568).

Peculiarities of Conditional Sentences.

901. Mixed Forms.—The form of the conclusion does not always correspond to that of the condition. Especially frequent are:

a. A condition of the *third* class and a conclusion of the *fourth:* ἐὰν ἐθελήσητε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσαισθε ἀγαθόν *if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good* (D.3[33]).

b. A condition of the *first* class (particular) and a conclusion of the *fourth* (cf. 898 a): εἰ μηδένα τῶν ἄλλων ἱππεύειν εἴασαν, οὐκ ἂν δικαίως χαρίζοισθε αὐτοῖς *if they allowed none of the others to serve as horsemen, you will not justly show them any favor* (Lys.15[6]).

c. One conclusion may have two conditions of different classes; in which case it conforms to one of them.

902. Substitutions for Condition.—The place of a condition may be taken by a participle (969 d), a preposition with its case, an imperative, or other form of expression:

σὺ δὲ κλύων εἴσει τάχα *but if you listen, you will quickly know* (ArAv.1390), διά γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε *by yourselves* (i. e. if you had been left to yourselves) *ye would have perished long ago* (D.18[49]), παῖδες γενέσθωσαν· φροντίδων ἤδη πάντα πλέα *let children be born* (= if they are born), *everything now is full of cares* (Ant.ap.Stob.flor.68[37]).

903. Condition Omitted.—This occurs especially in the *second* and *fourth* classes of supposition. Thus ἠβουλόμην ἄν *I should wish* (εἰ ἐδυνάμην if I had the power, as I have not); βουλοίμην ἄν *I should wish* (εἰ δυναίμην if I should have the power, as possibly I might have). The potential optative with ἄν, in simple sentences, may be explained in this way (cf. 872 a).

904. Conclusion Omitted.—This occurs when εἰ, εἴθε, εἰ γάρ are used in expressions of wishing with the optative or indicative (870 a, 871).

a. When two opposite suppositions are expressed, the second by εἰ δὲ μή (906), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε *if then I instruct you well enough*, so be it; *but if not, learn from the men of former times* (XC.8.7[24]).

905. Verb Omitted.—The verb of the condition or the conclusion may be omitted, in cases where it may be readily supplied (611–613). Especially when the same verb belongs to condition and conclusion, it is often omitted with one of them:

εἴ τις καὶ ἄλλος ἀνήρ, καὶ Κῦρος ἄξιός ἐστι θαυμάζεσθαι *if any other man* is worthy to be admired, *Cyrus also is worthy* (XC.5.1[6]), εἰ δή τῳ σοφώτερος φαίην εἶναι, τούτῳ ἄν (sc. φαίην, etc.) *if in any respect I should say that I was wiser, in this* I should say it (PAp.29[b]).

a. So arise the following special phrases:

1. εἰ μή *except:* οὐ γὰρ ὁρῶμεν, εἰ μὴ ὀλίγους τούτους *for we see none* (if not) *except these few* (XA.4.7[5]).

2. εἰ μὴ διά *except for*, explained by supplying an idea of *hindrance:* ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν *it seemed that they would have taken everything*, (if not prevented by) *except for his delay* (T.2.18).

3. ὥσπερ ἂν εἰ *as, like:* φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι *fearing, like a boy, to be cut* (PGo.479[a]), properly, ὥσπερ ἂν φοβοῖτο, εἰ παῖς εἴη *as he might fear, if he were a boy.*

906. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by εἰ δὲ μή:

ἀπῄτει τὰ χρήματα· εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς *he bade them restore the property; but if not* (if they should not restore it, εἰ μὴ ἀποδοῖεν), *he said he would make war upon them* (XH.1.3[8]).

a. εἰ δὲ μή is sometimes found where ἐὰν δὲ μή would be more regular: ἐὰν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε· εἰ δὲ μή, ἀντιτείνετε *if I seem to you to speak truth, agree with me; but if not, oppose* (PPhaed.91[c]).

b. εἰ δὲ μή is often used after negative sentences, where we might expect εἰ δέ: thus μὴ οὕτω λέγε· εἰ δὲ μή, οὐ θαῤῥοῦντα με ἕξεις *do not speak thus; but* (if otherwise) *if you do, you will not find me confident* (XC.3.1[35]). So too εἰ δέ is sometimes used where we might expect εἰ δὲ μή: εἰ μὲν βούλεται, ἑψέτω· εἰ δ', ὅ τι βούλεται, τοῦτο ποιείτω *if he wishes, let him boil me; but if* he wishes something else, *let him do what he wishes* (PEuthyd.285[c]).

907. A peculiar class of clauses, having the form of conditions, are those in which εἰ or ἐάν has the force of *if perchance* or *on the chance that.* The clause expresses a contingency or possibility—either desired or apprehended—which serves as a *motive* for the action or feeling expressed by the principal verb:

ἄκουσον καὶ ἐμοῦ, ἐάν σοι ταὐτὰ δοκῇ *listen to me too, if perchance you may arrive at the same conclusion* (PRp.358[b]), πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν *they advanced towards the city, on the chance that they* (the citizens) *should make a sally* (T.6.100).

For εἰ after θαυμάζω, etc., see 926.

III. MODES IN RELATIVE CLAUSES.

908. Relative clauses are introduced by relative pronouns, or by relative adverbs (conjunctions) of *time, place* or *manner.*

909. Ordinary Relative Clauses.—In these the modes are used just as in simple sentences.

Such clauses have a *definite antecedent;* that is, refer to some definite person, thing, time or place. If negative they have οὐ.

a. Commonly the indicative is used: ταῦτ᾽ ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι *it is this that I ask of you* (XA.7.2[34]). But any form of expression may occur, which is admissible in an independent sentence. Thus the *hortative subjunctive:* Ἄνυτος ὅδε παρεκαθέζετο, ᾧ μεταδῶμεν τῆς ζητήσεως *Anytus has sat down here, to whom let us give a part in the investigation* (PMen.89[e]); or the *optative of wishing:* οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν *for I think we should be so treated as* I pray *the gods may treat our enemies* (XA.3.2[3]); or even the *imperative:* ἄξιον πιστεῦσαι τῷ χρόνῳ, ὃν ὑμεῖς σαφέστατον ἔλεγχον τοῦ ἀληθοῦς νομίσατε *you must trust time, which* I bid you *consider as the surest test of the truth* (Lys.19[61]).—For οἶσθ᾽ ὃ δρᾶσον, see 875.

910. A relative clause may express a *cause*, or a *result*. This has no effect upon the mode used:

Cause, θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως *you behave strangely in that you give us nothing* (XM.2.7[13]); Result, τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα; *who is so foolish, as not to know that the war in that quarter will come hither?* (D.1[15]).—For μή sometimes used in such sentences, instead of οὐ, see 1021 b.

911. Final Relative Clauses.—Relative clauses expressing *purpose* take the future indicative; and if negative, have μή:

πρεσβείαν πέμπειν ἥτις ταῦτ᾽ ἐρεῖ *to send an embassy to say this* (D.1[2]), θαλάσσιον ἐκρίψατ᾽, ἔνθα μήποτ᾽ εἰσόψεσθ᾽ ἔτι *cast me out into the sea, where ye may never see me more* (SOt.1411).—The use of ὅπως in final clauses (885) is a development of this.

Conditional Relative Clauses.

912. A relative clause may have a *conditional* force, the relative word implying the idea of '*if*'; so that '*whatever* person' (thing, place, etc.) is nearly equivalent to '*if any* person' (thing, place, etc.). The relative has then an *indefinite* antecedent; that is, refers to an uncertain or undetermined person or thing, place or time.

913. Conditional relative clauses have forms corresponding to all the forms of conditional clauses, the principal clause taking in each case the form of the proper conclusion. The particle ἄν is attached to the relative word when the subjunctive follows (860): thus ὅς ἄν, ὁπόθεν ἄν etc. With ὅτε, ὁπότε, ἐπεί, and ἐπειδή, it unites to form ὅταν, ὁπόταν, ἐπήν or ἐπάν, ἐπειδάν. If negative, the relative clause has μή.

914. First Class.—*Simple present or past relative clauses.*

A. *Particular* (cf. 893).—Relative with present or past indicative . . . indicative:

ἃ μὴ οἶδα, οὐδὲ οἴομαι εἰδέναι *what I do not know* (= εἴ τινα μὴ οἶδα if I do not know anything), *I don't think that I know* (PAp.21[d]), οὓς μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίουν *whomever they did not find* (= εἴ τινας μὴ εὕρισκον if they failed to find any), *they made a cenotaph for them* (XA.6.4[9]).

B. *General* (cf. 894).—Either:
(1) relative with ἄν and subjunctive . . . present indicative; or
(2) relative with optative . . . imperfect indicative:

νέος δ' ἀπόλλυθ' ὅντιν' ἂν φιλῇ θεός *he dieth young whome'er a god doth love*, i. e., if a god loves any one (Hypsaeus ap.Stob.flor.120[13]), ἐπειδὰν ἀρξώμεθα προσιέναι, φέρονται οἱ λίθοι πολλοί *whenever we begin to approach, the stones fly in great numbers* (XA.4.7[7]), πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, διέφθειρον *they destroyed all, as many as they took on the sea* (T.2.67), ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους *he hunted on horseback whenever he wanted to exercise himself and his horses* (XA.1.2[7]).

a. The omission of ἄν with the subjunctive (cf. 894 b) is frequent in Homer, and occurs even in Attic poetry: τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἳ φανῶσ' αὐθαίρετοι *but of woes those cause most pain which come self-sought* (SOt.1231).

b. Analogous to the conditional relative is the Homeric use of the subjunctive, generally without κέ or ἄν, in similes after ὡς, ὡς ὅτε, and the like: ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ πόρτιος ἠὲ βοός, . . . ὣς τοὺς ἀμφοτέρους κτλ. *and as a lion, 'mongst the cattle leaping, breaks a heifer's or an ox's neck, so these two* etc. (E 161).

c. The optative occurs in place of the subjunctive, depending on an expression of *necessity* or *possibility* in the present tense: ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν *but whom the state appointeth, him we must obey* (SAnt.666).

915. Second Class.—*Present or past, contrary to reality* (cf. 895). Relative with past indicative . . . past indicative with ἄν:

οὐ γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα *for we should not ourselves be undertaking* (as we are) *to do what we did not understand* (PCharm. 171[e]).

916. Third Class.—*Future with more probability* (cf. 898). Relative with ἄν and subjunctive . . . future indicative, or imperative:

ὅ τι ἂν δέῃ, πείσομαι *whatever may be needful, I will undergo* (XA.1.3[5]), ἐπειδὰν διαπράξωμαι ἃ δέομαι, ἥξω *as soon as I shall have accomplished what I desire, I will come* (XA.2.3[29]).

917. Fourth Class.—*Future with less probability* (cf. 900). Relative with optative . . . optative with ἄν:

οὐκ ἂν οὖν θρέψαις ἄνδρα ὅστις ἐθέλοι ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support a man who should be willing to keep off those who are trying to injure you?* (XM.2.9[2]).

918. In general the same freedoms and substitutions which occur in conditional sentences, are allowed in the corresponding conditional relative sentences.

CONGRUENCE OF MODE.

919. a. When a conditional relative clause depends on *any* subjunctive or optative, its verb commonly takes the same mode:

ἐπειδὰν ὧν ἂν πρίηται κύριος γένηται *as soon as he becomes master of what he bargains for* (D.18[41]), Hm. ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι *as may another perish too, whoe'er such deeds shall do* (α 47).

b. When a conditional relative clause depends on *any* past tense of the indicative implying *non-reality* (895, 871, 884), its verb is likewise put in a past tense of the indicative:

ξυνεγιγνώσκετε δήπου ἄν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμμην *you would doubtless pardon me if I spoke in that language and manner, in which I had been brought up* (PAp.17[d]).

Relative Clauses introduced by 'until.'

920. The relative adverbs ἕως, ἔστε, ἄχρι, μέχρι (Hm. ὄφρα, εἰσόκεν), when they mean *while*, *as long as*, have nothing peculiar in their construction; but when they mean *until*, the clauses introduced by them require special treatment.

921. Ἕως and other words signifying *until*, when they imply *expectation*, take ἄν and the subjunctive; but after a past tense the optative (without ἄν) may be used:

περιμένετε ἔστ' ἂν ἔλθω *wait till I come* (XA.5.1[4]), οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται *we are not waiting for our own country to be ravaged* (XC.3.3[18]), περιέμενε μέχρι ἔλθοι *he waited for him to come* (XH.1.3[11]), ἔδοξεν οὖν προϊέναι ἕως Κύρῳ συμμίξειαν *they resolved therefore to go forward until they should come up with Cyrus* (XA.2.1[2]).

a. The omission of ἄν is frequent in poetry, and occurs even in prose: κατατίθεται ἐς Τένεδον, μέχρι οὗ τοῖς Ἀθηναίοις τι δόξῃ *he deposits them in Tenedos, until the Athenians shall have come to some decision* (T.3.28).

b. The optative is used in dependence on the optative; and a past indicative in dependence on a past indicative implying *non-reality*. Thus δέοιτό γ' ἂν αὐτοῦ μένειν ἕως ἀπέλθοις *he would beg him to stay until you should retire* (XC.5.3[13]), οὐκ ἂν ἐπαυόμην ἕως ἀπεπειράθην *I should not stop till I had made trial* (PCrat.396[c]).

REMARK.—These clauses have much analogy to clauses of purpose, and it will be observed that they follow the same rules (881–884), save that the omission of ἄν before the subjunctive is here the exception, not the rule. The forms of expression which thus arise often correspond with those of conditional relative sentences of the second, third, and fourth classes (915–917); yet they sometimes differ from them, as in the use of the subjunctive depending upon a present indicative, and of the optative (of *implied* indirect discourse, 937): see the last three examples in 921, and that in 921 a.

922. When these words imply, not expectation, but *actual occurrence* at a particular past time, they take the indicative:

ταῦτ᾽ ἐποίουν μέχρι σκότος ἐγένετο *they kept on with this till it became dark* (XA.4.2[4]). The clause is then an ordinary relative clause (909).

923. When the clause implies *customary* occurrence, in present or past time, it takes the construction of a *general* conditional relative clause of the first class (914 B):

πλανᾶται ἕως ἂν δή τινες χρόνοι γένωνται *it wanders until certain periods have been fulfilled* (PPhaed.108[c]), ἀνέμενεν αὐτοὺς ἔστε ἐμφάγοιέν τι *he* (always) *waited till they had eaten a bit* (XC.8.1[44]). In these, the form does not show whether actual occurrence or expectation is implied.

924. Πρίν *before, until,* may either take the same constructions as ἕως, or be joined with the infinitive (955):

οὐ χρή με ἀπελθεῖν πρὶν ἂν δῶ δίκην *I do not deserve to depart till I have been punished* (XA.5.7[5]), οὐ πρότερον ἐπαύσαντο πρὶν ἐξέβαλον αὐτοὺς *they did not cease until they had driven them out* (I.12[91]).

a. In general πρίν takes the infinitive when depending on an *affirmative* sentence, and a finite mode when depending on a *negative* sentence. But exceptions occur on both sides, and in Homer the infinitive is almost always employed.

IV. MODES IN CLAUSES OF CAUSE AND RESULT.

925. Causal Clauses.—Clauses expressing cause or reason are introduced by ὅτι, διότι *because,* ὡς *as,* ἐπεί *since,* and other words, and take the indicative:

ἐνόμιζον ἡσσᾶσθαι, ὅτι οὐ πολὺ ἐνίκων *they thought they were worsted, because they were not signally victorious* (T.7.34).

a. When the sense requires, the potential optative (872) or hypothetical indicative (895) may be used.

b. After a past tense, the optative may be used on the principle of implied indirect discourse (937), to show that the reason was *another's,* not the speaker's: ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμποι οὔτε αὐτὸς φαίνοιτο *they wondered that Cyrus neither sent any one else nor appeared himself* (XA.2.1[2]).

c. For relative clauses with causal force, see 910.

926. After expressions of *wonder, indignation, delight,* and like emotions (as θαυμάζω, ἀγανακτῶ, δεινόν ἐστι, ἀγαπῶ), the cause is often expressed by εἰ with the indicative, as if it were a mere supposition:

θαυμάζω δ᾽ ἔγωγε εἰ μηδεὶς ὑμῶν μήτ᾽ ἐνθυμεῖται μήτ᾽ ὀργίζεται *but I am surprised for my part that no one of you is either concerned or angry* (D.4[43]), ἀγανακτῶ εἰ οὑτωσὶ ἃ νοῶ μὴ οἷός τ᾽ εἰμὶ εἰπεῖν *I am vexed that I am so unable to express what I mean* (PLach.194[a]).

927. Clauses of Result.—These are introduced by ὥστε *so that*, which takes the indicative when stress is laid on the actual occurrence of the result, otherwise the infinitive (953):

ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε τὰ ὅπλα καὶ τοὺς ἀνθρώπους *there comes a tremendous fall of snow, so that it buried the arms and the men* (XA.4.4[11]).

a. In reality, the indicative after ὥστε is *co-ordinate*, not subordinate (ὥστε meaning *and so*); it can be replaced by any expression used in simple sentences. Thus the potential optative: πλοῖα ὑμῖν πάρεστιν, ὥστε ἐξαίφνης ἂν ἐπιπέσοιτε *you have ships, and so can make a sudden attack* (XA.5.6[20]).

b. For relative clauses of result, see 910.

V. MODES IN INDIRECT DISCOURSE.

928. The words or thoughts of another are often quoted *indirectly;* that is, their substance is given in the form of a dependent sentence. They are then said to be in indirect discourse (*oratio obliqua*); and in distinction from this, the original words themselves are called direct discourse (*oratio recta*).

Thus indirect discourse ἀπεκρίναντο ὅτι οὐκ εἰδεῖεν *they answered that they did not know*, direct discourse οὐκ ἴσμεν *we do not know*.

Indirect discourse οὐκ ἐννοεῖ τί πείσεται *he does not consider what he shall suffer*, direct discourse τί πείσομαι; *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in indirect discourse.

b. A *direct* quotation is sometimes introduced by ὅτι, as if it were indirect: οἱ δὲ εἶπον ὅτι ἱκανοί ἐσμεν *but they said* (that) "*we are able*" (XA.5.4[10]), as if it were ἱκανοὶ εἶεν or εἰσί *they were able*.

929. Indirect discourse follows verbs of *thinking* and *saying* (*verba sentiendi et declarandi*): these include all implying knowledge or its expression; as perceiving, showing, hoping, asking; and even expressions like δοκεῖ *it seems*, δῆλόν ἐστι *it is evident*. The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

Rules of Indirect Discourse.

930. Simple Sentences.—Indirect *assertions* are either
(1) introduced by ὅτι or ὡς *that*, or
(2) turned into the infinitive (see 946).
Indirect *questions* are introduced by εἰ *whether*, πότερον . . . ἤ *whether . . . or*, and other interrogatives or indefinite relatives (1011, 1016).

931. Compound Sentences.—When a compound sentence is quoted indirectly, its principal clause is treated like a simple sentence (930), and the subordinate clauses remain dependent on it.

932. Use of Modes.—1. In general (except where the infinitive is employed, 930), the same modes are used in indirect discourse that would be used in the direct. This is always so when the leading verb, on which the quotation depends, denotes *present* or *future* time: ἐρωτᾷ τί ποιεῖς *he asks what you are doing.*

2. But if the leading verb denotes *past* time, any indicative or subjunctive of the direct discourse *may* be changed, in the indirect, to the *optative* of the same tense: ἤρετο τί ποιοίης *he asked what you were doing.*

a. This applies equally to *subordinate* clauses of the quotation: see the last two examples but one below.

b. This optative is called the *optative of indirect discourse*, and must be carefully distinguished from all other uses of the optative.

Examples.—Mode unchanged: λέγει ὡς ὑβριστής εἰμι *he says that I am insolent* (Lys.24[15]), direct ὑβριστὴς εἶ *you are insolent;* οὐκ οἶδ' ὅ τι ἄν τις χρήσαιτο αὐτοῖς *I don't know what any one can do with them* (XA.3.1[40]), direct τί ἄν τις χρήσαιτο; *what can one do with them?;* βουλεύομαι ὅπως σε ἀποδρῶ *I am considering how I can run away from you* (XC.1.4[13]), direct πῶς ἀποδρῶ; deliberative subjunctive, 866, 3.

Optative: (1) for indicative: ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη *the soldiers perceived that their fear was groundless* (XA.2.2[21]), direct κενὸς ὁ φόβος ἐστί *the fear is groundless;* Κῦρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέᾱ *Cyrus said that their march would be against the king* (XA.1.4[11]), direct ἡ ὁδὸς ἔσται *the march will be;* ἠρώτᾱ τί πάθοιεν *he asked what had befallen them* (XC.2.3[19]), direct τί ἐπάθετε; *what has befallen you?;* ἔλεγον ὅτι πληγείεν ταῖς βώλοις *they said that they had been struck by the clods* (XC.2.3[19]), direct ἐπλήγημεν *we were struck;* ἔλεγον ὅτι τῆς ἐπὶ Βαβυλῶνα εἴη δι' ἧσπερ ἥκοιεν *they said that it belonged to the road to Babylon, by which they had come* (XA.3.5[15]), direct ἐστὶ *it belongs,* ἥκετε *you have come;* εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοίη εἰ τοῦτο πεποιηκὼς εἴη *he said that he did not approve Dexippus if he had done this* (XA.6.6[25]), direct οὐκ ἐπαινῶ *I do not approve,* εἰ πεποίηκε *if he has done.*

(2) For subjunctive: οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήροντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν *the Epidamnians inquired of the god whether they should give up their city to the Corinthians* (T.1.25), direct παραδῶμεν; *shall we give up?*

933. This change to optative is never *obligatory;* the mode of the direct discourse may remain unchanged even after a past tense, the past thought being vividly conceived as if present: ἤρετο τί ποιεῖς *he asked what you* (are) *were doing.*

Thus ἧκεν ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται *there came some one announcing that Elatea* (has been) *had been taken* (D.18[169]), πολὺν χρόνον ἠπόρουν

τί ποτε λέγει *for a long time I was in doubt what he* (means) *meant* (PAp.21[b]). Mixed forms are common: ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἴη *they said that Cyrus was dead and that Ariaeus had fled* (XA.2.1[3]).

a. As the optative may represent either indicative or subjunctive, a certain ambiguity sometimes arises; thus ἠγνόουν ὅ τι ποιοῖεν (*nesciebant quid facerent*) may mean either *they knew not what they were doing*, or *they knew not what to do*.

934. When a subjunctive introduced by a relative with ἄν (860) is turned into optative, the ἄν is of course dropped. So ἐάν, ὅταν, ἐπειδάν, etc. become εἰ, ὅτε, ἐπειδή, etc.:

ἀπεκρίνατο ὅτι βουλεύσοιτο περὶ αὐτῶν ὅ τι δύναιτο ἀγαθόν *he answered that he would provide for them whatever advantage he could* (XA.7.1[34]), direct βουλεύσομαι ὅ τι ἂν δύνωμαι *I will provide whatever I can*; ὑπισχνεῖτο, εἰ διαβαῖεν, μισθοφορὰν ἔσεσθαι *he promised that, if they should go across, they should receive wages* (XA.7.1[3]), direct ἐὰν διαβῆτε, ἔσται *if you go across, you shall receive.*

935. a. The hypothetical indicative with ἄν, and the indicative in a condition contrary to reality (895) never change to optative: ἀπελογοῦντο ὡς οὐκ ἄν ποτε οὕτω μωροὶ ἦσαν, ὡς, εἰ ᾔδεσαν καταλαμβανόμενον τὸν Πειραιᾶ, ἐν τῷ ἄστει ἂν ὑποχειρίους αὑτοὺς παρεῖχον *they said in defence that they would not have been so foolish, if they had known that the Piraeus was just being seized, as to have put themselves in their power in the city* (XH.5.4[23]).

b. The imperfect and pluperfect generally remain unchanged; but rarely they become the present and perfect optative (cf. 853 a): διηγοῦντο ὅτι αὐτοὶ ἐπὶ τοὺς πολεμίους πλέοιεν *they declared that they had themselves been sailing against the enemy* (XH.1.7[5]), direct ἐπλέομεν *we were sailing.*

c. So too the aorist indicative remains unchanged in a *subordinate* clause of indirect discourse: ἔλεγον ὡς ὁ Ξενοφῶν οἴχοιτο πρὸς Σεύθην ἃ ὑπέσχετο ἀποληψόμενος *they said that Xenophon had gone to Seuthes to receive what he had promised him* (XA.7.7[55]).

936. Very rarely the present indicative becomes *imperfect* indicative (instead of optative): ἐπείθοντο, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα *they obeyed him, seeing that he alone had the mind which a commander ought to have* (XA.2.2[5]), direct μόνος φρονεῖ *he alone has the mind.*

937. Implied Indirect Discourse. — The rule for the change to optative (932, 2) applies also to various dependent clauses which, though not formally in indirect discourse, contain the *thoughts* of *another person.* Such may be, for instance, causal clauses containing *another's* reason (925 b), clauses depending on the infinitive with verbs of commanding, wishing, etc., or on a final clause:

τὸν Περικλέα ἐκάκιζον, ὅτι οὐκ ἐξάγοι *they reviled Pericles, because* (as they said) *he did not lead forth* (T.2.21), ἐπέστειλεν, εἴ τι πάθοι, ἀναθεῖναι ὅ τι οἴοιτο χαριεῖσθαι τῇ θεῷ *he charged him, if anything should happen to him, to dedicate whatever he thought would please the goddess* (XA.5.3[6]), ἐπορευόμην, ἵνα, εἴ τι

δέοιτο, ὠφελοίην αὐτόν I was going, that I might aid him, if he should have any need of it (XA.1.3[4]), present πορεύομαι, ἵνα, ἐάν τι δέηται, ὠφελῶ.

a. On this principle depends the use of the optative in final clauses (881) and after ἕως *until* etc. (921), since both *purpose* and *expectation* imply thought.

C. INFINITIVE.

938. The infinitive and participle are verbal nouns—a substantive and an adjective. But they are unlike other nouns derived from verbs (541), being much more nearly related, in form and construction, to the finite verb. Thus:

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. They may take an object, direct or indirect (593), like the finite verb.

c. They are modified by *adverbs* (not adjectives).

Subject and Predicate with the Infinitive.

939. The subject of the infinitive, when it is expressed at all, stands in the accusative case. A predicate-noun, belonging to the subject of the infinitive, stands in the same case:

ἤκουόν σε Ἀθηναῖον εἶναι *I heard that you were an Athenian* (XA.3.1[45]), τὸν καλὸν κἀγαθὸν ἄνδρα εὐδαίμονα εἶναί φημι *I assert that the virtuous man is happy* (PGo.470[e]).

a. The subject of the infinitive may be another infinitive: διαπεπραγμένος ἥκει παρὰ βασιλέως δοθῆναί οἱ σῴζειν τοὺς Ἕλληνας *he is come having obtained from the king that it should be granted him to rescue the Greeks* (XA.2.3[25]), where σῴζειν is the subject of δοθῆναι.

940. The subject of the infinitive is not expressed, when it is the same as the subject of the principal verb. A predicate-noun with the infinitive is then put in the *nominative.*

ἔφη ἐθέλειν *he said he was willing* (XA.4.1[27]), in Latin, on the other hand, *dixit se velle;* ἀδικεῖσθαι νομίζει *he thinks he is wronged* (XA.1.3[10]), Πέρσης ἔφη εἶναι *he said he was a Persian* (XA.4.4[17]), ἐγὼ οὐχ ὁμολογήσω ἄκλητος ἥκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee* (PSym.174[d]).

a. If the infinitive with omitted subject depends on another infinitive, the predicate-noun of course takes the case of this infinitive's subject; and if it depends on a participle, it takes the case of the participle: ποιοῦσι δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι *they contrive it so that they seem to appear in manifold shapes* (PRp.381[e]), ἀπαλλαγεὶς τῶν φασκόντων δικαστῶν εἶναι *being rid of those who profess to be judges* (PAp.41[a]).

b. Sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either

in the nominative or the accusative (but *αὐτός* is usually nominative): *αὐτὸς πρῴ ἀπιέναι φησὶν he says that he will himself depart early* (XA.2.2[1]), *εἰ οἴεσθε Χαλκιδέᾱς τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε if you think that the Chalcidians will save Greece, but that you will escape the trouble, you are mistaken* (D.9[14]), *οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σύνδυο I believe that I have earned more money than any two others* (PHipp.Maj.282[e]).

941. The subject of the infinitive is also omitted when it is the same as the *object* of the principal verb. A predicate-noun then usually takes the case of this object, even when it is genitive or dative; but sometimes stands in the accusative, in agreement with the omitted subject:

Κύρου ἐδέοντο ὡς προθῡμοτάτου γενέσθαι they besought Cyrus to show himself as favorable as possible (XH.1.5[2]), *παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι it becomes every ruler to be prudent* (XHipp.7[1]);—*συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους it is advantageous for them to be friends rather than enemies* (XO.11[23]).

942. An *indefinite* subject of the infinitive (as *τινά any one*) is commonly unexpressed; but a predicate-noun referring to it stands in the accusative: *φιλάνθρωπον εἶναι δεῖ* (sc. *τινὰ*) *καὶ φιλόπολιν one ought to be humane and patriotic* (I.2[15]), *δρῶντας ἥδῑον θανεῖν 'tis sweeter* (for men) *to die acting* (EHel.814).

943. The construction of the accusative with the infinitive originally began with *transitive* verbs, the accusative being simply the *object* of the verb: thus *ἤγγειλαν Κῦρον νῑκᾶν* meant at first 'they reported Cyrus as to conquering.' Afterward the accusative attached itself more closely to the infinitive, and the construction was extended to cases where the principal verb was intransitive or passive.

PERSONAL CONSTRUCTION FOR IMPERSONAL.

944. Instead of using an impersonal verb with the accusative and infinitive as its subject, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb. Thus it says *Κῦρος λέγεται νῑκῆσαι Cyrus is said to have conquered*, instead of *λέγεται Κῦρον νῑκῆσαι it is said that Cyrus conquered.*

a. This change *regularly* occurs with *δοκεῖ, ἔοικε it seems, δεῖ* in the sense of *it lacks* (much or little); and *usually* with *συμβαίνει it happens, δίκαιόν ἐστι it is just, ἀναγκαῖόν ἐστι it is necessary, ἐπιτήδειόν ἐστι it is fitting*, and some similar phrases, and with *λέγεται* and other passive verbs of *saying* and *thinking:*

δοκοῦμέν μοι καθῆσθαι it seems to me that we are encamped (XA.1.3[12]), *πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι I am far from speaking in my own defence* (PAp.30[d]), *δίκαιος εἶ βοηθεῖν τῷ ἀνδρί* (you are just to take) *it is right for you to take the man's part* (PProt.339[e]), *ὁ Ἀσσύριος εἰς τὴν χώρᾱν ἐμβαλεῖν ἀγγέλλεται it is announced that the Assyrian is about to make an inroad into the country* (XC.5.3[30]).

INFINITIVE WITHOUT THE ARTICLE.

945. The infinitive commonly stands either as the *object* or the *subject* of a verb. As such it has two distinct uses, according as it is, or is not, in indirect discourse.

a. An essential difference is that the infinitive in indirect discourse denotes *time* (852), while the other does not. Cf. 854 a.

Infinitive in Indirect Discourse.

946. The infinitive in indirect discourse is used as the object of verbs of *thinking* and *saying* (see 929); and represents an indicative (or optative) of the direct discourse (930):

οἴομαι βέλτιστον εἶναι *I think it is best* (XA.5.1[8]), ἀκούω τινὰ διαβάλλειν ἐμέ *I hear that some one is slandering me* (XA.5.7[5]), ὀμωμόκατε δικάσειν *ye have sworn that ye will give judgment* (D.39[40]), φημὶ ταῦτα φλυᾱρίᾱς εἶναι *I say that this is nonsense* (XA.1.3[18]).

a. With the passive of these verbs, and with δοκεῖ *it seems*, φαίνεται *it is plain*, and like expressions, the infinitive stands as *subject*:

λέγεται καὶ τοὺς θεοὺς ὑπὸ τοῦ Διὸς βασιλεύεσθαι *'tis said that even the gods are ruled by Zeus* (I.3[26]), ἐδόκει θεῖον εἶναι καὶ ὑποχωρῆσαι τὸν ποταμόν *it seemed that it was a special providence and that the river had receded* (XA.1.4[18]).—But the change to personal construction (see 944) is very common in these cases.

b. Of these verbs, observe that
 φημί and οἴομαι almost always take the infinitive,
 εἶπον takes ὅτι or ὡς,
 λέγω takes either.

Exceptions are very rare (XH.6.3[7]; 1.6[7]; XM.3.3[14]). Εἶπον with the infinitive commonly means *commanded.* In general, verbs of thinking take the infinitive much oftener than ὅτι or ὡς.

947. A subordinate verb, depending on an infinitive in indirect discourse, is sometimes attracted into the infinitive, when the clause in which it stands is a part of the quotation: τοιαῦτ' ἄττα σφᾶς ἔφη διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεῳγμένην καταλαμβάνειν τὴν θύρᾱν "*after such conversation,*" *he said,* "*they went away · but when they came to the house, they found the door open*" (PSym.174[d]).

Infinitive not in Indirect Discourse.

948. As object, the infinitive is used especially with verbs which imply *power* or *fitness*, *feeling* or *purpose*, *effort* or *influence*, to produce (or prevent) an action:

οὐ δυνήσεται βιάσασθαι *he will not be able to force them* (XA.1.3[2]), ἔχω γὰρ αὐτῷ μαρτυρῆσαι *for I can testify in his behalf* (XA.7.6[39]), πεφύκᾱσιν ἅπαντες ἁμαρτάνειν *all men are prone to err* (T.3.45), ἤθελον ἀκούειν *they were willing to listen* (XA.2.6[11]), βούλεται καταμεῖναι τὴν στρατιάν *he wishes the army to remain* (XA.5.6[17]), φοβοίμην ἂν ἕπεσθαι *I should be afraid to follow* (XA.1.3[17]), τυραννεῖν

ἐπινοεῖ he intends to rule (ArThesm.338), *οὐκ ἐκώλῡε βασιλεὺς τὸ Κῡ́ρου στράτευμα διαβαίνειν the king did not hinder Cyrus's army from crossing* (XA.1.7[19]), *ἐπειρῶντο εἰσβάλλειν they tried to enter* (XA.1.2[21]), *ἤρξατο προϊέναι he began to go forward* (XA.1.3[1]), *τοὺς ὁπλῑ́τᾱς ἐκέλευσεν αὐτοῦ μεῖναι he bade the hoplites remain on the spot* (XA.1.5[13]), *ἔπειθεν αὐτὸν πορεύεσθαι he urged him to march* (XA.6.2[13]).

a. Verbs of *hoping* and *promising* are construed in two ways. If felt as implying indirect discourse, they take the *future* infinitive; otherwise, the *present* or *aorist*. Thus we may say *ὑπισχνεῖται δώσειν he promises that he will give* (as in Latin, *se daturum esse*), or *ὑπισχνεῖται δοῦναι* (or *διδόναι*) *he promises to give*. Cf. XA.1.3[21] and 2.3[20].

949. As subject, the infinitive is used chiefly with impersonal expressions like *δοκεῖ it seems good*, *δεῖ*, *χρή it is necessary*, *ἔστι it is possible*, *ἔξεστι it is permitted*, *πρέπει*, *προσήκει it is fitting*, *καλόν ἐστι it is honorable*, and many others:

πᾶσιν ἁδεῖν χαλεπόν (sc. *ἐστί*) *to please all men is hard* (Solon 7), *ἔξεστιν ὁρᾶν 'tis permitted to see* (XA.3.4[39]), *ἔδοξεν αὐτοῖς προϊέναι it seemed best to them to proceed* (XA.2.1[2]), *οὐ δήπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι surely it is not right that the ruler should be wickeder than the ruled* (XC.7.5[83]).—For the change to a personal construction in some expressions of this kind, when the infinitive has a subject, see 944 and a.

950. The infinitive may also stand as the predicate: *τὸ μανθάνειν ἐπιστήμην ἐστὶ λαμβάνειν learning is getting knowledge* (PEuthyd.277[b]); or in *apposition* with the subject or object: *αὕτη μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στερηθῆναι this alone is evil fortune, to be deprived of knowledge* (PProt.345[b]).

951. The infinitive is often used (as an indirect object) to denote the *purpose* of an action:

Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον Xenophon left half the army to guard the camp (XA.5.2[1]), *ταύτην τὴν χώρᾱν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν this country he gave over to the Greeks to plunder* (XA.1.2[19]), *παρέχει ἑαυτὸν ἐρωτᾶν he gives himself up* (to question) *to be questioned* (PMen.70[c]), *πιεῖν ἔδωκά σοι I gave thee to drink* (ECycl.520).

952. The infinitive may depend on *adjectives* or *substantives*, especially such as denote ability or fitness, or are otherwise analogous in meaning to verbs which take the infinitive (948):

Adjectives: *ἱκανὸς νῑκᾶν able to conquer* (XM.3.7[1]), *δεινὸς λέγειν skilful in speaking, eloquent* (PAp.17[b]), *ἕτοιμος μάχεσθαι ready to fight* (XC.4.1[1]), *ἄξιος ἄρχειν worthy to govern* (XA.1.9[1]), *χαλεπὰ εὑρεῖν hard to find* (PRp.412[b]), *γυνὴ εὐπρεπὴς ἰδεῖν a woman comely to look on* (XM.2.1[22]), *οἰκίᾱ ἡδίστη ἐνδιαιτᾶσθαι a house very pleasant to live in* (XM.3.8[8]), *ὁ χρόνος βραχύς ἐστι διηγήσασθαι the time is short for relating it* (PMenex.239[b]).

Substantives: *οὐχ ὥρᾱ καθεύδειν 'tis not a time to be sleeping* (XA.1.3[11]), *συνοικεῖν εἶχεν ἡλικίᾱν she was of an age to be married* (Isae.8[8]), *ὄκνος ἦν ἀνίστασθαι there was a reluctance to rise up* (XA.4.4[11]), *ἀνάγκη πείθεσθαι there is need to obey* (XH.1.6[8]), *θαῦμα καὶ ἀκοῦσαι a wonder even to hear of* (PLg.656[d]).

a. The active infinitive is generally employed in these expressions, even where we might expect the passive: ἄξιος θαυμάσαι 'worthy to admire,' i. e., that one should admire him, *worthy to be admired* (T.1.138).

953. The infinitive is used with ὥστε to denote the *result:*

τοῖς ἡλικιώταις συνεκέκρᾱτο, ὥστε οἰκείως διακεῖσθαι *he had mingled with those of his own age, so as to be on familiar terms with them* (XC.1.4[1]), ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστε ἐκείνους ἐκπεπλῆχθαι *he charged on Menon's soldiers, so that they were terror-stricken* (XA.1.5[13]).—For ὡς used instead of ὥστε, see 1054, 1 f.

a. The infinitive with ὥστε may also denote the *purpose* (as a result to be attained): πᾶν ποιοῦσιν, ὥστε δίκην μὴ διδόναι *they do everything, in order not to suffer punishment* (PGo.479[c]).

b. ὥστε with the infinitive sometimes means *on condition that:* ἐξῆν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ *it was in their power to be leaders of the rest of the Greeks, on condition of being themselves subject to the king* (D.6[11]).—For ἐφ' ᾧτε in the same sense, see 999 a.

954. After comparative words, ἢ ὥστε (less often ἤ, or ἢ ὡς) is used with the infinitive:

ᾔσθοντο αὐτὸν ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that he had too small a force to assist his friends* (XH.4.8[23]), liter., 'smaller than so as to assist them'; νόσημα μεῖζον ἢ φέρειν *a disease too great to be borne* (SOt.1293).

955. The infinitive is often used after πρίν *before;* see 924, and a:

διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι *they crossed before the others answered* (XA.1.4[16]), ἐπὶ τούτοις ἐθύετο πρίν τινι εἰπεῖν τῶν στρατιωτῶν *about this he made sacrifice before telling any of the soldiers* (XA.5.6[16]).

a. Hm. uses πάρος in a similar way: πάρος τάδε ἔργα γενέσθαι *before these deeds were done* (Z 348).—Instead of πρίν alone, we often find πρότερον . . . πρίν, or πρόσθεν . . . πρίν (and in Hm. πρὶν . . . πρίν, or πάρος . . . πρίν): πρότερον ἐκεῖνος ἐτελεύτησε πρίν τι ἐμοὶ διενεχθῆναι *he died before ever having any difference with me* (PLach.180[e]).

b. Instead of πρίν alone, we should expect πρὶν ἤ (*prius quam*); and this occurs, oftenest in Hd., twice in Hm., but perhaps never in Attic.

956. Infinitive in Loose Construction.—The infinitive, with or without the particle ὡς, is used in several phrases with loose construction, somewhat like the adverbial accusative (719): ὡς εἰπεῖν or ὡς ἔπος εἰπεῖν *so to speak,* (ὡς) συνελόντι εἰπεῖν (sc. τινί, cf. 771 b) *to speak concisely,* ἐμοὶ δοκεῖν *as it seems to me, in my view,* ὀλίγου δεῖν or μῑκροῦ δεῖν *almost,* liter., 'so as to want little of it.'

a. So εἶναι is used in several phrases, where it may be translated *at any rate,* or not translated at all: ἑκὼν εἶναι *willingly* (so as to be willing), τὸ νῦν εἶναι *for the present,* τὸ κατὰ τοῦτον εἶναι *so far as this man is concerned:* thus ἑκὼν εἶναι οὐδὲν ψεύσομαι *I will tell no falsehood* (willingly at any rate) *if I can help it* (PSym.215[a]).

957. Infinitive for Imperative.—The infinitive is sometimes used to express a command in the second person; the subject, if expressed, is *nominative*. This is rare in Attic prose:

θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι with courage, Diomed, now against the Trojans fight (E 124), *σὺ, Κλεαρίδᾱ, τὰς πύλᾱς ἀνοίξᾱς ἐπεκθεῖν do thou, Clearidas, open the gates and sally forth* (T.5.9).

a. With a subject-*accusative*, the infinitive may express a wish or prayer; and also (in proclamations and decrees) a command in the third person: *θεοὶ πολῖται, μή με δουλείᾱς τυχεῖν gods of our country, may not bondage be my lot* (ASept.253), *ἀκούετε λεῴ· τοὺς γεωργοὺς ἀπιέναι hear ye people; let the husbandmen depart* (ArPax 551).

For the infinitive in exclamations, see 962.

Infinitive with Neuter Article.

958. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Its different cases are used just like the cases of substantives: thus for instance the oblique cases may depend on prepositions. The subject, predicate, and object of the infinitive are expressed in the same way, whether it has or has not the article. Hence the rules in 939–942 and 938 b are applicable here.

959. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

Nom. and Acc. *τὸ φιλεῖν* (the act of) *loving*,
Gen. *τοῦ φιλεῖν of loving*,
Dat. *τῷ φιλεῖν to, for, by, loving.*

Nominative: *τὸ φρονεῖν εὐδαιμονίᾱς πρῶτον ὑπάρχει to be wise is the first law of happiness* (SAnt.1347).

Accusative: *αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται mere dying nobody is afraid of* (PGo.522[e]), *διὰ τὸ ξένος εἶναι οὐκ ἂν οἴει ἀδικηθῆναι; do you think you would not be injured on account of being a foreigner?* (XM.2.1[15]), *πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος trained to having only moderate wants* (XM.1.2[1]).

Genitive: *τοῦ πιεῖν ἐπιθῡμίᾱ desire of drinking* (T.7.84), *ἀήθης τοῦ κατακούειν τινός unaccustomed to obeying any one* (D.1[23]), *ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι to me there is nothing more important than to become as good as possible* (PSym.218[d]), *ἄρξαντες τοῦ διαβαίνειν having taken the lead in crossing* (XA.1.4[15]), *ἀντὶ τοῦ ἐπὶ Κᾱρίᾱν ἰέναι εὐθὺς ἐπὶ Φρυγίᾱς ἐπορεύετο instead of going against Caria he marched straight toward Phrygia* (XH.3.4[12]), *ἐκτὸς εἶ τοῦ μέλλειν ἀποθνήσκειν αὔριον you are in no danger of dying to-morrow* (PCr.46[e]).

Dative: *κεκράτηκε τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι he has triumphed by being more prompt in action* (D.8[11]), *Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι Menon delighted in being able to deceive* (XA.2.6[26]), *ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος in knowing nought consists the happiest life* (SAj.554), *ἐθαυμάζετο ἐπὶ τῷ εὐθῡ́μως τε καὶ εὐκόλως ζῆν he was admired for his living cheerfully and contentedly* (XM.4.8[2]).

960. The infinitive with τοῦ is often used, without a preposition, to denote the *purpose*, especially a *negative* purpose:

ἐτειχίσθη Ἀταλάντη ἡ νῆσος, τοῦ μὴ λῃστὰς κακουργεῖν τὴν Εὔβοιαν *the island Atalante was fortified, that pirates might not ravage Euboea* (T.2.32), Μίνως τὸ λῃστικὸν καθῄρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ *Minos swept piracy from the sea, for the better coming in to him of his revenues* (T.1.4).

961. The infinitive with τό is sometimes found in loose construction, analogous to the accusative of specification: τὸ προσταλαιπωρεῖν οὐδεὶς πρόθυμος ἦν *as to enduring hardships no one was zealous* (T.2.53).

a. In this way τὸ μή with the infinitive often expresses a *negative result*: τίς Μήδων σοῦ ἀπελείφθη, τὸ μή σοι ἀκολουθεῖν; *what one of the Medes remained away from you, so as not to follow you?* (XC.5.1[25]).

962. Infinitive in Exclamations.—The infinitive with τό is used as an exclamation of surprise or indignation: τῆς μωρίᾱς· τὸ Δία νομίζειν *what folly! to believe in Zeus!* (ArNub.819).

a. In poetry τό is sometimes lacking: ἐμὲ παθεῖν τάδε *that I should come to this!* (AEum.837).

963. Verbs of *hindering* and kindred meaning take either (1) the simple infinitive, or (2) the infinitive with τοῦ: furthermore, in accordance with 1029, they may take (3) the infinitive with μή or (4) with τοῦ μή, or (5) with τὸ μή (961). All these forms mean exactly the same. Thus for *he hinders me from speaking*, may be said κωλύει με λέγειν, κωλύει με τοῦ λέγειν, κωλύει με μὴ λέγειν, κωλύει με τοῦ μὴ λέγειν, κωλύει με τὸ μὴ λέγειν.

Infinitive with ἄν.

964. The infinitive takes ἄν when it stands in the place of a finite verb which would take it. Thus the infinitive with ἄν corresponds

(a) to the *potential optative* with ἄν (872), and
(b) to the *hypothetical indicative* with ἄν (895):

(a) λέγει σωτηρίᾱς ἂν τυχεῖν (independent construction ἂν τύχοι) *he says that he should attain safety* (XA.3.1[36]), δοκεῖτέ μοι πολὺ βέλτῑον ἂν περὶ τοῦ πολέμου βουλεύσασθαι (indep. βέλτῑον ἂν βουλεύσαισθε), εἰ τὸν τόπον τῆς χώρᾱς ἐνθῡμηθείητε *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country* (D.4[31]).

(b) Κῦρος, εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι (indep. ἄριστος ἂν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler* (XO.4[18]), ἄνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι (indep. οὐκ ἂν ξυνέβη) *except for an earthquake, it seems to me that such a thing would not have happened* (T.3.89).

a. The future infinitive is not used with ἄν: cf. 855 a and 872 f.

D. PARTICIPLE.

For the nature of the participle, see 938. For the agreement of the participle with its substantive, see 620, 614–617. For the time denoted by the tenses of the participle, see 856.

Attributive Participle.

965. The participle, like any adjective, may qualify a substantive as an attributive: *πόλις οἰκουμένη an inhabited city.*

So always when it follows the article (666): *ὁ παρὼν καιρός the present occasion* (D.3[8]), *ὁ ἱερὸς καλούμενος πόλεμος the so-called Sacred war* (T.1.112).

966. The attributive participle is often used alone, its substantive being omitted (621):

οἱ παρόντες the persons *present*, *ὁ τυχών whoever happens*, *ἔπλει ἐπὶ πολλὰς ναῦς κεκτημένους he sailed against* men *who possessed many ships* (XH.5.1[19]).

Such participles are often to be translated by substantives: *ὁ δράσᾱς the doer*, *οἱ λέγοντες the speakers*, *προσήκοντές τινες some relatives*, *πόλις πολεμούντων a city of belligerents*, *τὰ δέοντα the duties*, *τὸ μέλλον the future*, *τὸ τελευταῖον ἐκβὰν the final issue.*

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: *τὰ συμφέροντα τῆς πόλεως the advantages of the state* (D.18[28]), *ὁ ἐκείνου τεκών his parent* (EEl.335).

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: *τὸ μὴ μελετῶν the not-exercising, failure to exercise* (T.1.142), = *τὸ μὴ μελετᾶν*. In prose, this is nearly confined to Thucydides.

Predicate-Participle.

967. All participles which are not attributive, are called *predicate-participles*. See 594 rem. The predicate-participle is either *circumstantial* or *supplementary*; being in the latter case more closely related to the principal verb. These two classes are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

968. The circumstantial participle adds a circumstance connected with the action of the principal verb: *ταῦτα εἰπὼν ἀπῄειν having said this, he went away.*

So *γελῶν ἐπῄνεσε he praised them laughing* (XC.2.2[11]), *ἐδάκρῡε πολὺν χρόνον ἑστώς he wept a long time standing* (XA.1.3[2]), *ἔτι παῖς ὢν πάντων κράτιστος ἐνομίζετο while yet a boy, he was thought to excel all* (XA.1.9[2]), *ἀκούσᾱσι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν when the generals heard this, they resolved to collect their forces* (XA.4.4[19]). Often the participle must be

translated by a clause with *when* or some similar word, as in the last two examples. Sometimes it is best rendered by a separate finite verb: καταπηδήσᾱς ἀπὸ τοῦ ἅρματος τὸν θώρᾱκα ἐνέδῡ *he sprang from his chariot and put on his cuirass* (XA.1.8[3]). In cases like the third example above, ὤν cannot be omitted.

a. The following participles are idiomatically used for adverbs (cf. 619 and a): ἀρχόμενος *at first*, τελευτῶν *at last*, διαλιπὼν χρόνον *after an interval of time.* So ἔχων means *persistently*, ἀνύσᾱς *quickly*, θαρρῶν *boldly*, λαθών *secretly*, χαίρων *with impunity:*

τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνᾱς ᾖα *at last, then, I went to the artisans* (PAp.22[c]), φλυᾱρεῖς ἔχων *you keep trifling*, i. e., 'holding on to it' (PGo.490[e]), ἄνοιγ' ἀνύσᾱς *make haste and open* (ArNub.181), οὐ χαίροντες ἂν ἀπαλλάξαιτε *you will not get off scot-free* (XA.5.6[32]).

b. The participles ἔχων, ἄγων, φέρων, λαβών, χρώμενος may often be rendered *with:* Σωσίᾱς παρῆν ἔχων ὁπλίτᾱς τριᾱκοσίους *Sosias was there with 300 hoplites* (XA.1.2[9]), βοῇ χρώμενοι *with a shout* (T.2.84).

c. The phrases τί παθών; ('having suffered what?') and τί μαθών; ('having learned what?') signify *why*, asked in a tone of surprise or severity: τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε; *why the deuce did you insult the gods?* (ArNub. 1506).

969. Most commonly, the circumstantial participle denotes *merely* an attendant circumstance. But it may also imply *means*, *manner*, *cause*, *purpose*, *condition*, or *concession*. Thus:

a. Means or Manner: λῃζόμενοι ζῶσι *they live by plundering* (XC.3.2[25]), ἥκει τὰ χαλεπὰ φερόμενα *the troubles are come with a rush* (XC.2.3[8]).

b. Cause: Παρύσατις ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην *Parysatis favored Cyrus, because she loved him more than the reigning Artaxerxes* (XA.1.1[4]).

c. Purpose: the participle is then usually *future:* παρελήλυθα συμβουλεύσων *I have come forward to advise* (I.6[1]), ἔπεμψέ τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρῄζει *he sent a man to say that he wished to meet him* (XA.2.5[2]). The present also occurs, though seldom: πέμπειν κωλύοντας *to send persons to hinder* (T.6.88).

d. Condition: σὺ δὲ κλύων εἴσει τάχα *but if you listen, you will quickly know* (ArAv.1390). The conditional participle with μή can often be rendered by *without:* οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν *it is not possible to command without giving pay* (D.4[24]).

e. Concession: τὸ ὕδωρ εὐωνότατον ἄριστον ὄν *water is the cheapest* of things, *though it is the best* (PEuthyd.304[b]), ὑμεῖς ὑφορώμενοι τὰ πεπρᾱγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως *you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding* (D.18[43]).

Remark.—It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν *by benefiting your friends* (means), or *if you benefit your friends* (condition), *you will be able also to chastise your enemies* (XC.8.7[28]).

Participle with Case Absolute.

970. Genitive Absolute.—The circumstantial participle may be joined with a genitive not immediately dependent on any word in the sentence. The two are then said to be in the *Genitive Absolute:* τούτων λεχθέντων ἀνέστησαν *this said, they rose up.*

ὑποφαίνοντος τοῦ ἦρος, ὁ Ἀγησίλᾱος κλῑνοπετὴς ἦν *when spring was just peeping, Agesilaus was bed-ridden* (XH.5.4[58]), ταῦτα ἐπράχθη Κόνωνος στρατηγοῦντος *this was done while Conon was general* (I.9[56]), ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he ascended the mountains, no one hindering* (XA.1.2[22]).

971. The genitive absolute, besides denoting merely time or attendant circumstances (as in the above examples), may imply other relations (cf. 969). Thus:

a. Cause: τῶν σωμάτων θηλῡνομένων, καὶ αἱ ψῡχαὶ ἀρρωστότεραι γίγνονται (the body being enfeebled) *by the enfeebling of the body, the spirit also is made weaker* (XO.4[3]).

b. Condition: θεῶν θελόντων ἂν δ' ἀληθεύσαιμ' ἐγώ *if the gods will it, I will speak the truth* (ASept.562).

c. Concession: βοηθῆσαι, πολλῶν ὄντων πέρᾱν, οὐδεὶς αὐτοῖς δυνήσεται *though there be many on the opposite bank, no one will be able to come to their aid* (XA.2.4[20]).

972. The Greek construction of the genitive absolute differs from the Latin ablative absolute in several respects:

a. The noun is often omitted, when it can be easily supplied: ἐντεῦθεν προϊόντων (sc. αὐτῶν), ἐφαίνετο ἴχνια ἵππων *as they were proceeding thence, there appeared tracks of horses* (XA.1.6[1]), ὕοντος (Zeus raining, cf. 602 c) *while it was raining* (ArVesp.774).

b. The participle ὤν *being* cannot be omitted: παίδων ὄντων ἡμῶν *when we were boys* (but Lat. *nobis pueris*). Except with the adjectives ἑκών and ἄκων, which closely resemble participles: ἐμοῦ ἑκόντος *with my consent*, ἐμοῦ ἄκοντος *against my will.*

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: Κῦρος συγκαλέσᾱς τοὺς στρατηγοὺς εἶπεν *Cyrus, convocatis ducibus, dixit* (XA.1.4[8]).

d. The genitive absolute is sometimes needlessly used, when the noun denotes something mentioned in the main clause: ταῦτ' εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει (= ταῦτ' εἰπὼν ἔδοξε) *when he had said this, he seemed to Astyages to say something important* (XC.1.4[20]), διαβεβηκότος Περικλέους, ἠγγέλθη αὐτῷ (= διαβεβηκότι Περικλεῖ ἠγγέλθη) *when Pericles had crossed over, word was brought to him* (T.1.114).

973. Accusative Absolute.—Instead of the genitive absolute, the accusative is used when the participle is impersonal: thus ἐξόν (it being permitted) *since it is permitted.*

ἀλλὰ τί δή, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; *but why, when it was in our power to destroy you, did we not proceed to do so?* (XA.2.5[21]), προσταχθέν μοι Μένωνα ἄγειν εἰς Ἑλλήσποντον, ᾠχόμην διὰ τάχους (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste* (D.50[12]), παρεκελεύοντο κραυγῇ οὐκ ὀλίγῃ χρώμενοι, ἀδύνατον ὂν ἐν νυκτὶ ἄλλῳ τῳ σημῆναι *they cheered each other on with no little outcry,* (it being impossible) *as it was impossible in the night to give signals by any other means* (T.7.44).

a. Usually the participle belongs to an *infinitive*, as in the above examples. But sometimes it stands quite alone, as the participle of a verb with indeterminate subject (602 d): δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι *for of course you must know,* (it being a care to you) *since you take an interest in it* (PAp.24[d]).—Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: οὕτως ἔχοντος or ἐχόντων (it being thus, things being thus) *in this state of things* (PRp.381[c],XA.3.1[40]). So, also, when the noun is replaced by a *dependent sentence:* σημανθέντων τῷ Ἀστυάγει ὅτι πολέμιοί εἰσιν ἐν τῇ χώρᾳ *when it was reported to Astyages that enemies were in the land* (XC.1.4[18]); for the plural, cf. 635 a.

974. After ὡς (978) and ὥσπερ, the accusative absolute is sometimes found, even when the participle is not impersonal:

Σωκράτης ηὔχετο πρὸς τοὺς θεοὺς ἁπλῶς τἀγαθὰ διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότας ὁποῖα ἀγαθά ἐστι *Socrates prayed to the gods simply to bestow good, thinking that the gods know best what things are good* (XM.1.3[2]), σιωπῇ ἐδείπνουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς *they were dining in silence, just as if this had been enjoined upon them* (XSym.1[11]).

a. Rarely so, without preceding ὡς or ὥσπερ: προσῆκον αὐτῷ τοῦ κλήρου μέρος *since a part of the inheritance belonged to him* (Isae.5[12]), δόξαντα δὲ ταῦτα *but this having been resolved on* (XH.3.2[19]); even δόξαν ταῦτα (XA.4.1[13]), on the analogy of ἔδοξε ταῦτα.

Adjuncts of the Participle.

975. The relations of the circumstantial participle to the principal verb are rendered more distinct by certain particles, which may be called adjuncts of the participle. Thus:

976. The adverbs εὐθύς *straightway* and αὐτίκα *forthwith*, prefixed to the participle, denote that the action of the principal verb immediately *succeeds* that of the participle; ἅμα *at the same time* and μεταξύ *between*, prefixed (rarely appended), represent the two actions as *contemporaneous:*

τῷ δεξιῷ κέρᾳ εὐθὺς ἀποβεβηκότι ἐπέκειντο *they fell upon the right wing immediately after its landing* (T.4.43), αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνεῤῥάψατο Ζεύς *as soon as he was born, Zeus sewed him into his thigh* (Hd.2.146), ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες *the Greeks fought while upon the march* (XA.6.3[5]), Μενέξενος μεταξὺ παίζων εἰσέρχεται *Menexenus, sporting the while, comes in* (PLys.207[a]).

a. Strictly speaking the above adverbs, though closely connected with the participle, modify the principal verb. And sometimes they are joined with this verb, not with the participle. So also

b. τότε, εἶτα, ἔπειτα, οὕτως are often used with the principal verb after participles: ὑπὲρ μεγίστων καὶ καλλίστων κινδυνεύσαντες, οὕτω τὸν βίον ἐτελεύτησαν *they risked all for a great and noble cause, and so ended their lives* (Lys.2[79]).

977. The adverb ἅτε (also οἷον, οἷα) with the participle gives a *causal* meaning:

Κῦρος, ἅτε παῖς ὤν, ἥδετο τῇ στολῇ *Cyrus, inasmuch as he was a child, was delighted with the equipage* (XC.1.3[3]), ἔφη καταδαρθεῖν πάνυ πολύ, ἅτε μακρῶν τῶν νυκτῶν οὐσῶν *he said that he slept a long while, because the nights were long* (PSym.223[b]).

978. The conjunction ὡς *as, as if*, with the participle, represents its action sometimes as *seeming* or *pretended*, but oftener merely as *thought* or *asserted* by some *other person* than the speaker. Thus ὡς νῑκῶν ('as conquering') may mean either *pretending to be victorious* or *thinking himself victorious.*

Πρόξενον ἐκέλευσε παραγενέσθαι, ὡς ἐς Πεισίδᾱς βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ *he bade Proxenus report himself for duty, on the pretence that he wanted to march against the Pisidians, because the Pisidians* (as he alleged) *were harassing his territory* (XA.1.1[11]).—ταύτην τὴν χώρᾱν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν, ὡς πολεμίᾱν οὖσαν *this country he gave over to the Greeks to be plundered, since it was* (as he considered) *hostile* (XA.1.2[19]), θαυμάζονται ὡς σοφοί τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι *they are admired as having been* (in the view of their admirers) *both wise and fortunate men* (XC.1.1[1]), ὡς διδακτοῦ οὔσης τῆς ἀρετῆς λέγει *he speaks in the belief that virtue is a thing that can be taught* (PMen.95[e]), ἀπεβλέψατε πρὸς ἀλλήλους, ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα (974) *ye looked to one another, expecting each that he himself would not do it, but that his neighbor would accomplish it* (D.14[15]), συλλαμβάνει Κῦρον ὡς ἀποκτενῶν *he seizes Cyrus, meaning* (as he declared) *to put him to death* (XA.1.1[3]).

a. ὥσπερ *as, as if*, on the other hand, implies simply *resemblance* or *comparison:* ὠρχοῦντο ἐφιστάμενοι ὥσπερ ἄλλοις ἐπιδεικνύμενοι *they stopped and danced, as if exhibiting for others* (XA.5.4[34]).

979. καίπερ (less often καί) with the participle gives a *concessive* meaning and is rendered *though:* συμβουλεύω σοι καίπερ νεώτερος ὤν *I advise you, although I am younger* (XC.4.5[32]).

a. In Hm., the καί and πέρ are often separated: οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν *but they, though troubled, gleefully at him did laugh* (B 270); or πέρ alone is used in the same sense: ἀχνύμενοί περ (κ 174).

b. ὅμως *yet, nevertheless* may be added to the principal verb, whether καίπερ is expressed or not: τὸ πλῆθος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε ἰέναι ἐπ' αὐτούς *though seeing that their number was immense, you still had the courage to charge on them* (XA.3.2[16]).—Sometimes ὅμως is separated from its verb by the concessive clause: σὺν σοὶ ὅμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαρροῦμεν *with you, though in the enemy's country, we are not afraid* (XC.5.1[26]), ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως *but I, though wronged, will ask thee none the less* (EMed.280).

c. For καὶ ταῦτα *and that* with concessive participles, see 612 a.

Supplementary Participle.

980. The supplementary participle is closely connected with the verb, and supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb.

Thus: (subject) ἴσθι λυπηρὸς ὤν *know that you are offensive;* (object) οἶδα αὐτὸν λυπηρὸν ὄντα *I know that he is offensive.*

981. The supplementary participle is used with verbs of *being, appearing,* and *showing;* and of *beginning, continuing,* and *ceasing* to be.

So εἰμί, ὑπάρχω *am,* φαίνομαι *appear,* φανερός (δῆλος) εἰμι *am manifest,* ἔοικα *seem,* δείκνῡμι, δηλόω, ἀποφαίνω *show,* ποιέω *represent,* ἐξελέγχω *convict,* ἀγγέλλω *announce,* ὁμολογέω *acknowledge;*—ἄρχομαι *begin,* διατελέω *continue,* παύω *make cease,* παύομαι, λήγω *cease,* διαλείπω, ἐπιλείπω *leave off,* also ἀπαγορεύω *give over,* ἐλλείπω *fail.*

Thus εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν *if we are acceptable to the majority* (T.1.38), δῆλος ἦν ἀνιώμενος *it was clear that he was distressed* (XA.1.2[11]), ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας *they show that the exiles were long ago bad* (Lys.30[1]), πάντα ἕνεκα ἑαυτοῦ ποιῶν ἐξελήλεγκται *he has been convicted of doing everything for his own advantage* (D.2[8]).

ἑπτὰ ἡμέρᾱς μαχόμενοι διετέλεσαν *seven days they* (continued fighting) *fought without stopping* (XA.4.3[2]), τοὺς βαρβάρους ἔπαυσεν ὑβρίζοντας *he made the barbarians cease behaving insolently* (I.12[83]), οὐκ ἀπεῖπε μεγάλην καὶ καλὴν ἐφῑέμενος δόξαν *he did not give up aiming at a great and noble reputation* (XAges.11[14]).

a. Here belongs the construction of ἔχω with the aorist (seldom the perfect) participle, as a circumlocution for the perfect; this is chiefly found in dramatic poetry: κηρύξᾱς ἔχω *I have proclaimed* (SAnt.192) liter. 'having proclaimed I hold myself thus,' ἀδελφὴν τὴν ἐμὴν γήμᾱς ἔχεις; *hast thou my sister as thy wedded wife?* (SOt.577).

982. Verbs of *knowing, perceiving, remembering,* and the contrary, take the supplementary participle.

Such are οἶδα, γιγνώσκω *know,* ἐπίσταμαι *understand,* ἀγνοέω *am ignorant,*—αἰσθάνομαι *perceive,* νομίζω *consider,* ὁράω *see,* περιοράω (overlook) *allow,* ἀκούω *hear,* μανθάνω *learn,* πυνθάνομαι *learn by inquiry,* εὑρίσκω *find,* λαμβάνω (catch) *detect,* ἁλίσκομαι, φωράομαι *am detected,*—μέμνημαι *remember,* ἐπιλανθάνομαι *forget.*

Thus οἶδά σε λέγοντα ἀεί *I know that you are always saying* (XC.1.6[6]), ἴσθι μέντοι ἀνόητος ὤν *know, however, that you are foolish* (XA.2.1[13]), ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα *he knows not that the war which is raging there will come hither* (D.1[15]).

εἶδον αὐτοὺς πελάζοντας *they saw them approaching* (XC.1.4[20]), ὁρῶ μὲν ἐξαμαρτάνων, γύναι *I see indeed, woman, that I do err* (EMed.350), ἡδέως ἀκούω Σωκράτους διαλεγομένου *I like to hear Socrates discourse* (P.Sym.194[d]), ἢν ἐπιβουλεύων ἁλίσκηται *if he be detected in laying plots* (XAges.8[3]).

μέμνημαι Κριτίᾳ *τῷδε ξυνόντα σε I remember that you were in company with Critias here* (PCharm.156[a]), *ἐπιλελήσμεθ' ἡδέως γέροντες ὄντες we have forgot with joy that we are old* (EBacch.188).

a. The phrase *σύνοιδά μοι* (or *ἐμαυτῷ*) may take the participle either in the nominative or in the dative: *σύνοιδα ἐμαυτῷ σοφὸς ὤν* or *σοφῷ ὄντι I am conscious of being wise* (see PAp.21[b]; 22[d]).

983. The supplementary participle is further used with verbs of *endurance* and *emotion.*

So with *φέρω bear, ἀνέχομαι support, καρτερέω endure,—χαίρω, ἥδομαι, τέρπομαι am pleased, ἀγαπάω am content, ἀγανακτέω, ἄχθομαι, χαλεπῶς φέρω am vexed, displeased, ὀργίζομαι am angry, αἰσχύνομαι am ashamed, μεταμέλομαι, μεταμέλει μοι repent:* also *κάμνω am weary.*

Thus *οὐκ ἀνέξομαι ζῶσα I shall not endure to live* (EHipp.354), *ἥδομαι ὑφ' ὑμῶν τιμώμενος I am pleased to be honored by you* (XA.6.1[26]), *οὔ μοι μεταμέλει οὕτως ἀπολογησαμένῳ I do not repent of having made such a defence* (PAp.38[e]), *μανθάνων μὴ κάμνε be not weary in learning* (Stob.Flor.3[80]).

984. With *τυγχάνω* (poet. *κυρέω*) *happen, λανθάνω escape notice, φθάνω anticipate,* the supplementary participle contains the main idea. In translating, it often becomes the *verb,* while the verb becomes an adverbial modifier: *ἔτυχε θύόμενος he happened to be sacrificing* or *by chance he was sacrificing.*

Thus *ἔτυχον ἐν τῇ ἀγορᾷ ὁπλῖται καθεύδοντες hoplites, as it chanced, were sleeping in the market-place* (T.4.113), *ἔλαθον ἐγγὺς προσελθόντες they approached unperceived* (XA.4.2[7]), *βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθών I should like to go away without his knowledge* (XA.1.3[17]), *φονέα ἐλάνθανε βόσκων* (sc. *ἑαυτόν*) *he entertained a murderer unawares* (Hd.1.44), *φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους they arrive at the summit before the enemy do* (XA.3.4[49]).

a. With *τυγχάνω,* the participle, especially *ὤν,* is sometimes omitted: *εἴ τις εὔνους τυγχάνει if any one chances to be friendly* (ArEccl.1141).

985. Some other verbs, especially those meaning to *do well* or *ill* (*εὖ* or *κακῶς ποιέω, ἀδικέω, ἁμαρτάνω*), to *surpass* or *be inferior* (*νικάω, ἡττάομαι*) may take a supplementary participle to express the *manner:*

εὖ γ' ἐποίησας ἀναμνήσας με you have done well to remind me (PPhaed.60[c]), *ἀδικεῖ τοὺς νέους διαφθείρων he is guilty of corrupting the young* (XM.1.1[1]).

986. General Remark.—With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus *φαίνεται πλουτῶν* means *he is manifestly rich,* but *φαίνεται πλουτεῖν he appears* (perhaps deceptively) *to be rich.*

αἰσχύνομαι λέγων I speak with shame, but *αἰσχύνομαι λέγειν I am ashamed to speak* (and therefore do not speak).

οἶδε (*μανθάνει*) *νικῶν he knows* (*learns*) *that he is victorious,* but *οἶδε* (*μανθάνει*) *νικᾶν he knows* (*learns*) *how to be victorious.*

μέμνημαι εἰς κίνδυνον ἐλθών I remember that I came into danger, but *μέμνημαι τὸν κίνδυνον φεύγειν I am mindful to shun the danger.*

Participle with ἄν.

987. The participle takes ἄν when it represents a finite verb which would take it. Thus the participle with ἄν corresponds
(a) to the *potential optative* with ἄν (872), and
(b) to the *hypothetical indicative* with ἄν (895).

(a) αἰτεῖ ξένους, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν (independent construction περιγενοίμην ἄν) *he asks for mercenaries, saying that thus he should be able to overcome his adversaries* (XA.1.1[10]), ἐγώ εἰμι τῶν τι ἡδέως ἂν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἂν ἐλεγξάντων, εἴ τίς τι μὴ ἀληθὲς λέγοι (indep. οἳ ἂν ἐλεγχθεῖεν, ἐλέγξειαν) *I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue* (PGo.458[a]).

(b) Ποτείδαιαν ἑλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκε (indep. ἐδυνήθη ἄν) *when he had taken Potidaea, and would have been able to keep it himself, if he had wished, he gave it up* (D.23[107]).

VERBAL ADJECTIVES IN -ΤΕΟΣ.

988. The verbal adjective in -τέος has a passive meaning, like the Latin participle in *-dus* (cf. 475). Used as a predicate with εἰμί, it has two constructions—a personal and an impersonal. The copula εἰμί is very often omitted, see 611 a.

989. In the personal construction the verbal agrees with the subject of the sentence, like any predicate-adjective: ἐπιστολὴ γραπτέᾱ ἐστίν (*epistula scribenda est*) *a letter must be written.*

οὐ πρό γε τῆς ἀληθείᾱς τῑμητέος ἀνήρ *a man is not to be honored before the truth* (PRp.595[c]), ὠφελητέᾱ σοι ἡ πόλις ἐστί *the state must be aided by you* (XM.3.6[3]), ἃ τοῖς ἐλευθέροις ἡγοῦντο εἶναι πρᾱκτέα *things which they thought were to be done by freemen* (Ae.1[138]).

990. In the impersonal construction the verbal stands in the *neuter* (-τέον or -τέα, see 635 a); and, although still passive, it takes an *object* in an oblique case, the same which the active voice of the verb would take: γραπτέον ἐστὶν ἐπιστολήν *one must write a letter.*

τὴν πόλιν ὠφελητέον *one must aid the state* (XM.2.1[28]), τῶν βοσκημάτων ἐπιμελητέον *one must take care of his flocks and herds* (XM.2.1[28]), φημὶ δὴ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν *I say that you must come to the rescue of the interests at stake* (D.1[17]), οὓς οὐ παραδοτέα ἐστί *whom we must not surrender* (T.1.86).

a. Observe that the *subject* of the personal construction becomes the *object* of the impersonal. Verbals of *transitive* verbs admit either construction, those of *intransitive* verbs the impersonal construction only.

In Latin, the impersonal construction is confined to intransitives: thus *parendum est legi* πειστέον τῷ νόμῳ, but not *scribendum est epistulam.*

991. The verbal in -τέος takes the *agent*, or doer of the action, in the *dative* (cf. 769 b). For examples, see the sentences given above.

a. With the impersonal construction, the agent is sometimes put in the *accusative*, perhaps because the verbal was thought of as equivalent to δεῖ with the infinitive: οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν *'tis not right that the wise should be subject to the foolish* (I.9[7]).

992. The verbal in -τέος sometimes shows the meaning of the *middle* voice: πειστέον *one must obey* (πείθω *persuade*, mid. *obey*), φυλακτέον *one must guard against* (φυλάσσω *watch*, mid. *guard against*), ἁπτέον *one must take hold of* (ἅπτω *attach*, mid. *touch*).

PECULIARITIES IN THE CONSTRUCTION OF

RELATIVE SENTENCES.

Attraction, Incorporation, etc.

993. A relative pronoun agrees with its antecedent in *number* and *gender* (627), but stands in any *case* required by the construction of its own clause. Yet we often find an irregular agreement in case (*attraction*), and sometimes a peculiar arrangement of the words (*incorporation*). Both these changes have the effect of bringing the relative clause into closer connection with its antecedent.

994. Attraction.—The relative is often *attracted* into the case of its antecedent, especially *from* the accusative *to* the genitive or dative:

ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε (instead of ἣν κέκτησθε) *you will be men worthy of the freedom which you possess* (XA.1.7[3]), τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος διδῷ (for ὃν ἂν διδῷ) *we shall trust the guide whom Cyrus shall give us* (XA.1.3[16]).

a. Other varieties of attraction are nearly confined to instances of incorporation and omitted antecedent: see below, 995, 996.

995. Incorporation.—The antecedent is often *incorporated*, or taken up, into the relative clause. The relative and antecedent must then be in the same case:

οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην (for τὴν γνώμην ἣν εἶχε) *he did not conceal the opinion he had* (XM.4.4[1]), μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν ἀεὶ δόξαν κέκτησθε (for τὴν δόξαν ἣν κέκτησθε) *do not deprive yourselves of the reputation which you have always possessed* (D.20[142]).

a. A *nominative or accusative* antecedent, when incorporated, conforms to the case of the relative; but a *genitive* or *dative* antecedent commonly attracts the relative to its own case, unless the relative is nominative, or depended, before the incorporation, on a preposition (cf. 996 a):

εἴ τινα ὁρῴη κατασκευάζοντα ἧς ἄρχοι χώρᾱς (for *τὴν χώρᾱν ἧς ἄρχοι*) *if he saw any one improving the district of which he was governor* (XA.1.9[19]).—*ἐπορεύετο σὺν ᾗ εἶχε δυνάμει* (for *σὺν τῇ δυνάμει ἣν εἶχε*) *he marched with what force he had* (XH.4.1[23]), *τούτους ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρᾱς* (for *τῆς χώρᾱς ἣν κατεστ.*) *he made them governors of the country he subdued* (XA.1.9[14]). But *οὐ λῡδιστί, ἀλλ' ἥπερ μόνη Ἑλληνική ἐστιν ἁρμονίᾱ* (for *τῇ ἁρμονίᾳ ἥπερ*) *not in the Lydian key, but in that key which alone is Greek* (PLach.188[d]).

b. The relative may also keep its case when a demonstrative pronoun represents the antecedent in the main clause: see Φ 441, SOc.907.

c. Observe that the antecedent, when incorporated, loses its article.

996. Omission of Antecedent.—The antecedent is often entirely omitted, where it is implied in the context, or is merely the general idea of person or thing:

ναυμαχίᾱ παλαιτάτη ὧν ἴσμεν (for *τῶν ναυμαχιῶν ἅς*) *a sea-fight the most ancient* (of the sea-fights) *that we know of* (T.1.13), *ἐγγίγνεται εὔνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν* (for *πρὸς τούτους οὕς*) *I conceive good-will toward* those *whom I believe to be kindly disposed* (XM.2.6[34]).

a. The relative: (1) keeps its own case when the omitted antecedent is nominative or accusative; but (2) it usually takes the case of the omitted antecedent when that is genitive or dative. A relative in the nominative masculine or feminine, or depending on a preposition, remains, however, unchanged:

(1) Nominative: *ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενοῦμεν* (for *οὗτοι ὧν*) *I and* those *whom I command will stay* (XC.5.1[26]).—Accusative: *στυγῶν μὲν ἥ μ' ἔτικτεν* (for *ἐκείνην ἥ*) *hating* her *who bore me* (EAlc.338).

(2) Genitive: *ἡ πόλις ἡμῶν ὧν ἔλαβεν ἅπᾱσι μετέδωκε* (for *τούτων ἅ*) *our city gave to all a share of* (those things which) *what she took* (I.4[29]), *ὧν ἐντυγχάνω μάλιστα ἄγαμαί σε* (for *τούτων οἷς*) *of those whom I meet with, I admire thee most* (PProt.361[e]). But *ἦ θίγω δῆθ' οἵ μ' ἔφῡσαν;* (for *τούτων οἵ*) *shall I touch* those *who begot me?* (EIon 560).—Dative: *δεῖταί σου τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς* (for *σὺν τούτοις οὕς*) *he requests you to drink this* (wine) *with* those *whom you best love* (XA.1.9[25]), *ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν* (for *τούτοις ἅ*) *to abide by what we agreed just now* (PProt.353[b]). But *ἀναγκαῖον αὐτοῖς διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν* (for *τούτοις παρ' ὧν*) *they are obliged to give lessons* to those *from whom they expect to receive their fee* (XM.1.2[6]).

b. The omitted antecedent may be afterwards supplied by an emphatic demonstrative: *ἀφ' ὧν προσαιτεῖ, ἀπὸ τούτων διάγει on what he begs, on that he subsists* (D.8[26]).

997. Other Relatives.—The peculiarities just described (994–996) are not confined to *ὅς*, but apply also to the other relatives, *ὅσος*, *οἷος*, *ἡλίκος*, *ὅστις*, etc.:

διοικεῖν τὰς πόλεις τοιούτοις ἤθεσιν οἵοις Εὐαγόρᾱς εἶχε (for *οἷα*) *to govern the cities with such manners as Euagoras had* (I.9[48]), *πάντας εἰσφέρειν ἀφ' ὅσων*

ἕκαστος ἔχει (for ἀπὸ τοσούτων ὅσα) *that all shall contribute from such means as each man has* (D.2[31]).

a. The same peculiarities extend to *relative adverbs:* ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο (for ἐκεῖσε ἔνθα) *I will take you to the place where the affair occurred* (XC.5.4[21]), ἀποκλείοντες ὅθεν ἄν τι λαβεῖν ᾖ (for ἐκεῖθεν ὅθεν) *excluding them from places whence it may be possible to take anything* (XM.2.1[16]). Often we may supply a *pronoun* as the antecedent: ἄσκει ὁπόθεν δόξεις φρονεῖν (for τοῦτο ὁπόθεν) *practise that from which you will appear to be wise* (PGo.486[c]). An instance of *attraction* is seen in διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἷ) *they immediately brought over their children and women from the places to which they had withdrawn them* (T.1.89).

Special Constructions.

998. Ἔστιν οἵ.—The frequent phrase ἔστιν οἵ ('*there are* those *who*') means *some:* it is used in all cases, ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὕς:

ἄκων ἔστιν οὓς ἐγὼ φιλῶ *some men I love in spite of myself* (PProt.346[e]), πλὴν Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν *except the Achaeans and some other peoples* (T.3.92), ὕποπτοι ἐγένοντο ἔστιν ἐν οἷς *they came to be suspected in some things* (T.5.25).

a. For the singular ἔστιν, see 605. In the nominative, εἰσὶν οἵ often occurs.

b. Similar expressions are ἔστιν ὅτε *sometimes*, ἔστιν οὗ or ὅπου *somewhere*, ἔστιν ὅπως *somehow*, etc.

c. In questions, ἔστιν οἵτινες is common: ἔστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; *hast thou admired any among men on account of wisdom?* (XM.1.4[2]).

999. The neuter relative, with omitted antecedent, is sometimes loosely used in place of a conjunction, as ὅτι or ὥστε. In this way ἀνθ' ὧν and ἐξ ὧν mean *because* (cf. οὕνεκα, ὁθούνεκα, 1050):

προσήκει χάριν αὐτοὺς ἔχειν ὧν ἐσώθησαν ὑφ' ὑμῶν *it becomes them to be grateful for this, that they were saved by you* (D.16[13]), δοῦναι δίκην ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι *penance to pay, because ye sought to drive me hence* (ArPlut.434).

a. So also ἐφ' ᾧτε (= ἐπὶ τούτῳ ὥστε) *on condition that*, often used with the infinitive: αἱρεθέντες ἐφ' ᾧτε συγγράψαι νόμους *having been chosen on the condition that they should draw up laws* (XH.2.3[11]).

b. Similar are ἐξ οὗ and ἀφ' οὗ *since*, ἐν ᾧ *while*, εἰς ὅ *till*, μέχρι (ἄχρι) οὗ *until*, also *to where* (to that point of space at which), and like expressions.

1000. Οἷος (full form τοιοῦτος οἷος) is often used with the *infinitive*, and means *of such sort as to, proper for.* And so οἷός τε *in such condition as to, able to; ὅσος of such amount as to, enough to.*

Thus οὐκ ἦν ὥρα οἷα τὸ πεδίον ἄρδειν *it was not the proper season for watering the plain* (XA.2.3[13]), συμβουλεύειν οἷοί τ' ἐσόμεθα *we shall be able to give advice* (PGo.455[d]), νεμόμενοι ὅσον ἀποζῆν *tilling the land enough to live* (T.1.2).

1001. Οἷος and ὅσος are sometimes used where we must supply an idea of 'thinking,' 'considering': ἀπέκλαον τὴν ἐμαυτοῦ τύχην, οἵου ἀνδρὸς ἑταίρου ἐστερημένος εἴην *I bewailed my own fortune* (considering what kind of man)

in that I had been deprived of such a man as a companion (PPhaed.117c). Similarly εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὡς γενναίως ἐτελεύτᾱ *the man appeared to me happy* (considering how) *in that he died so nobly* (PPhaed.58e).

a. The same relatives, οἷος, ὅσος, and ὡς, are used in *exclamations:* ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ *O grandfather, how much trouble you have in your dinner*, liter. 'oh! the amount of trouble which you have' (XC.1.3[4]), ὡς καλός μοι ὁ πάππος *how handsome my grandfather is!* (XC.1.3[2]).

1002. In saying 'such as I,' 'such as he,' etc., not only οἷος but the following nominative is attracted into the case of the antecedent:

χαριζόμενος οἵῳ σοι ἀνδρί (for τοιούτῳ οἷος σὺ εἶ) *gratifying a man such as thou art* (XM.2.9[3]), πρὸς ἄνδρας τολμηροὺς οἵους καὶ Ἀθηναίους (for οἷοι καὶ Ἀθηναῖοί εἰσιν) *against bold men such as the Athenians* (T.7.21).—To this construction the article may be prefixed: τοῖς οἵοις ἡμῖν *to such as we are.* Rarely the attraction is neglected.

a. By a similar attraction ὅστις, and especially ὁστισοῦν, are used in all the cases with the meaning of *any whatsoever:* ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν ὁντινοῦν ἀνθρώπων; (for τινὰ ὁστισοῦν ἐστι any one whoever he is) *is it the part of a just man to injure any person whatsoever?* (PRp.335b). The same idiom extends to other indefinite relatives.

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες *monthly* (as if τοσαυτάκις ὅσοι μῆνές εἰσι as many times as there are months), ὅσαι ἡμέραι (also ὁσημέραι) *daily*, etc.

1003. Inverse Attraction.—The antecedent, without being incorporated into the relative clause, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: τὴν οὐσίᾱν ἣν κατέλιπεν οὐ πλείονος ἀξίᾱ ἐστί (for ἡ οὐσίᾱ ἣν) *the property which he left is of no more value* (Lys.19[47]). So with adverbs: καὶ ἄλλοσε ὅποι ἂν ἀφίκῃ ἀγαπήσουσί σε (for ἄλλοθι) *and in other places, wherever you may go, they will love you* (PCr.45c).

a. In this way, οὐδείς is attracted by a following ὅστις οὐ: and the whole phrase (declined throughout: οὐδεὶς ὅστις οὐ, οὐδενὸς ὅτου οὐ, etc.) has the meaning *every one:* οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται (for οὐδείς ἐστιν ὅτῳ οὐκ ἀπ. there is no one whom he does not answer) *he answers every one* (PMen.70c).

b. By a somewhat similar change, θαυμαστόν ἐστιν ὅσος, ὅσου, etc., passes into θαυμαστὸς ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστόν ἐστιν ὡς, into θαυμαστῶς ὡς. A few other adjectives show the same idiom. Thus θαυμαστὴν ὅσην περὶ σὲ προθῡμίᾱν ἔχει *he has a wonderful degree of devotion for you* (PAlc.ii.151a), ὑπερφυῶς ὡς χαίρω *I am prodigiously pleased* (PSym.173c).

Other Peculiarities.

1004. Relative with Subordinate Verb.—A relative properly belonging with the main verb of the relative clause, is sometimes made to depend on a participle, or on a subordinate verb:

καταλαμβάνουσι τεῖχος, ὃ τειχισάμενοί ποτε Ἀκαρνᾶνες κοινῷ δικαστηρίῳ ἐχρῶντο (properly ᾧ ἐχρῶντο) *they take a fortress, which the Acarnanians, having*

once fortified it *were using as a common place of judgment* (T.3.105), ἀνθρώπους ἀσκοῦμεν, οἷς ὁπόταν τις διδῷ πλείω μισθόν, μετ' ἐκείνων ἀκολουθήσουσι (prop. οἳ ἀκολουθήσουσι) *we are training men who, whenever any one offers them larger pay, will follow those* (I.8[44]).

1005. Relative Clause continued by Demonstrative.—When a relative clause is continued by a clause *co-ordinate* with it, the relative word is hardly ever *repeated.* Where this would be necessary, the relative construction is abandoned in the second clause, and the relative word is sometimes entirely omitted, and sometimes, if in an oblique case, replaced by a personal or demonstrative pronoun.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά (for ᾧ ἐδώκαμεν, ἀφ' οὗ ἐλάβομεν) *Ariaeus, whom we wished to make king, and* to whom *we gave, and* from whom *we received pledges* (XA.3.2[5]), ἄνωχθι δέ μιν γαμέεσθαι τῷ ὅτεῳ τε πατὴρ κέλεται, καὶ ἁνδάνει αὐτῇ (for ὅστις ἁνδάνει) *and bid her marry him whome'er her sire commandeth, and* (*who*, literally *he*) *is pleasing to herself* (β 114).

ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες, οὐδ' ἐφίλουν αὐτοὺς *those therefore, whom the speakers did not try to please, and did not caress them* (D.3[24]), ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θόωσα δέ μιν τέκε νύμφη *Polyphemus, peer of gods, whose might 'mongst all Cyclopes is the greatest, and the nymph Thoosa bare him* (α 70).

a. Yet the relative is occasionally repeated: see XA.1.7[3], T.2.43.

1006. Verb Omitted.—When the same verb belongs to both clauses, antecedent and relative, it is sometimes omitted in one of them, especially in the relative clause:

φίλους νομίζουσ' οὕσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *counting as friends those whom thy husband* counts so (EMed.1153), τὰ γὰρ ἄλλα ὅσαπερ καὶ ὑμεῖς ἐποιεῖτε (sc. ἐποίει) *for the rest* he did *just what you also were doing* (XC.4.1[3]), ὡς ἐμοῦ ἰόντος ὅπῃ ἂν ὑμεῖς (sc. ἴητε), οὕτω τὴν γνώμην ἔχετε *understanding that I am going wherever you* go, *so make up your mind* (XA.1.3[6]).

1007. Preposition Omitted.—When the antecedent stands before the relative, a preposition belonging to both usually appears only with the first: ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει (for ἐν οἷς) *in not quite thirteen years, in which he has been uppermost* (D.9[25]), ἀπὸ τῆς αὐτῆς ἀγνοίας ἧσπερ πολλὰ προΐεσθε τῶν κοινῶν *from the same apathy from which you sacrifice many public interests* (D.18[134]).

1008. Transfer to Relative Clause.—Designations, especially superlatives, which belong most properly to the antecedent, are sometimes taken into the relative clause:

εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Orontas was governor, an extensive and prosperous country* (XA.3.5[17]), ἤγαγον ὁπόσους πλείστους ἐδυνάμην *I have brought* (the largest number which) *as many as I could* (XC.4.5[29]).

a. In this way arise expressions like ἐπεὶ (ὡς, ὅτε) τάχιστα *as soon as;* also ὡς τάχιστα *as soon as possible*, etc. (see 651).

1009. Introductory Relative Clause.—A clause beginning with a neuter relative is sometimes loosely prefixed to another sentence, either—(a) to suggest the *matter* to which it pertains: ἃ δ' εἶπεν, ὡς ἐγώ εἰμι οἷος ἀεί ποτε μεταβάλλεσθαι, καταvοήσατε *but as to what he said, that I am one who is always changing, consider*, etc. (XH.2.3[45]); or—(b) with *appositive* force: ὃ ἄρτι ἔλεγον, ζητητέον τίνες ἄριστοι φύλακες *as I just said, we must inquire who are the best guards* (PRp.413[c]).

a. After such a clause, the principal clause is sometimes irregularly introduced by ὅτι or γάρ: ὃ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἓν ἕκαστον ὧν ἐπῃνέσαμεν ἀπόλλῡσι τὴν ψῡχήν *what is strangest of all to hear*, (that) *each one of the things which we approved ruins the soul* (PRp.491[b]). In like manner, after phrases such as ὡς λέγουσι, ὡς ἔοικε, etc., the principal clause is sometimes expressed as *dependent: ὡς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἥξειν for as I heard from some one*, (that) *Cleander is about to come from Byzantium* (XA.6.4[18]).

For relative clauses signifying *cause* and *result*, see 910; signifying *purpose*, 911; signifying *condition*, 912.

INTERROGATIVE SENTENCES.

1010. There are two kinds of questions:

1. *Sentence-Questions:* these relate to the *action* itself: they ask *whether* a given thing is or is done, and can be answered by *yes* or *no.*

2. *Word-Questions:* these relate to *something connected* with the action: they ask, for instance, *who, what, where, when, how*, etc., and they cannot be answered by *yes* or *no.*

Word-Questions.

1011. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct,—by interrogatives or indefinite relatives, if it is indirect (700).

τίς λέγει; *who is speaking?* τί λέγει; *what does he say?* πόθεν ἦλθεν; *whence came he?*

ἠρόμην τίς (or ὅστις) λέγοι *I asked who was speaking*, ἠρόμην πόθεν (or ὁπόθεν) ἔλθοι *I asked whence he had come.*

a. Strictly speaking, the *indefinite relatives* have no interrogative force: they are properly relatives ('I asked about *that which* he said'); it is the connection only which gives the idea of a question. Accordingly the *simple relatives* are sometimes used in their place, though never after verbs of *asking:* δηλοῖ ὃς ἐστιν *he explains who he is* (T.1.136), φράζουσιν ἃ λέγει *they make known what he says* (XA.2.4[18]). Such clauses are not properly indirect questions.

1012. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*. This cannot be imitated in English.

τί ἀδικηθεὶς ἐπιβουλεύεις μοι; (having been wronged in what, do you plot) *in what have you been wronged, that you plot against me?* (XA.1.6⁶), πότε ἃ χρὴ πράξετε; ἐπειδὰν τί γένηται; *when will you do your duty?* (when what has happened?) *what are you waiting for?* (D.4¹⁰), τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do this?* (XA.3.1¹⁴), τί ἰδὼν ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ; (having seen him doing what, have you brought) *what have you seen him do, that you have brought these charges against him?* (XM.1.3¹⁰), ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων *he did not cease threatening, and* (what evil not causing?) *causing every evil* (D.25⁵⁰). For ἵνα τί, see 612. For τί παθών and τί μαθών, see 968 c.

a. The interrogative often stands as predicate-adjective with a demonstrative pronoun, in the construction described in 618: τί τοῦτ' ἔλεξας; (being what, hast thou said this?) *what is this that thou hast said?* (EBacch.1033), τίνας τούσδ' εἰσορῶ; *who are these I see?* (EOr.1347), τίς δ' οὗτος ἔρχεαι οἶος; *who art thou who comest alone?* (Κ 82). So with a substantive: τίς ὁ πόθος αὐτοὺς ἵκετο; *what is this longing which has come upon them?* (SPhil.601).

1013. Two interrogative words, without connective, are sometimes found in the same sentence:

τίνας οὖν ὑπὸ τίνων εὕροιμεν ἂν μείζονα εὐηργετημένους; *whom then can we find more benefited, and by whom?* (XM.2.2³), ποῖα ὁποίου βίου μιμήματα, οὐκ ἔχω λέγειν *what kinds* (of numbers) *are imitations of what sort of life, I cannot say* (PRp.400ᵃ), τίς, πόθεν εἰς ἀνδρῶν; *who, from whence of men art thou?* (α 170).

For interrogative pronouns with the *article*, see 676.

1014. When the respondent repeats the question before answering it, he uses the *indefinite relatives*: ἀλλὰ τίς γὰρ εἶ; ὅστις; πολίτης χρηστός *A. but who are you, pray? B. who am I? an honest burgher* (ArAch.594).

Sentence-Questions.

1015. Direct sentence-questions are usually introduced by one of the following particles:

ἆρα, ἦ, expecting neither *yes* nor *no*,
οὐ, ἆρ' οὐ, οὐκοῦν, expecting the answer *yes*,
μή, ἆρα μή, μῶν, expecting the answer *no*:

ἆρ' εἰμὶ μάντις; *am I a prophet?* (SAnt.1212), ἦ οὗτοι πολέμιοί εἰσι; *are these enemies?* (XC.1.4¹⁹).

οὐκ εἰσορᾷς; *do you not see?* (SEl.997), ἆρ' οὐχ ὕβρις τάδε; *is not this insolence?* (SOc.883), οὐκοῦν σοι δοκεῖ; *do you not then think?* (XC.2.4¹⁵).

μή τί σοι δοκῶ ταρβεῖν; *seem I to thee afraid?* implying 'surely not' (APr.959), ἆρα μὴ διαβάλλεσθαι δόξεις; *you will not think yourself slandered, will you?* (XM.2.6³⁴), μῶν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* (PProt.310ᵈ).

a. Sometimes there is no interrogative word at all, the question being indicated by the tone of voice: Ἕλληνες ὄντες βαρβάροις δουλεύσομεν; *shall we, who are Hellenes, serve barbarians?* (EFr.717).

b. An interrogative expression which distinctly expects the answer *yes*, is ἄλλο τι ἤ (for ἄλλο τι ἔστιν ἤ) *is anything else true than* = is it not certainly true that?—also, with ἤ omitted, ἄλλο τι in the same sense:

ἄλλο τι ἢ ὁμολογοῦμεν; *do we not acknowledge?* (PGo.470^{b}), ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν; *is it not beloved by the gods?* (PEuthyphr.10^{d}).

1016. Indirect sentence-questions are introduced by εἰ *whether;* less often by ἆρα:

ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν *he asked whether they had already made answer* (XA.2.1^{15}), ἴδωμεν ἆρ' οὑτωσὶ γίγνεται ἅπαντα *let us see whether everything is so produced* (PPhaed.70^{b}).

a. In Homer ἤ (ἠέ) is sometimes used: ᾤχετο πευσόμενος μετὰ σὸν κλέος, ἤ που ἔτ' εἴης *he went to ask for news of thee, if thou wert yet alive* (ν 415).

b. This use of εἰ is closely connected with its use in *conditions:* thus examples like εἰπέ μοι εἰ ἐτεόν γε φίλην ἐς πατρίδ' ἱκάνω *tell me whether I am really come to mine own land* (ν 328) can be understood as *tell me, if*, etc. ('if I am come, tell me so').

c. ἐάν never really introduces an indirect question. Cases like σκέψαι ἐὰν καὶ σοὶ ξυνδοκῇ *consider if you too agree* (PPhaed.64^{c}) are best referred to 907. Hm. uses εἴ κε after 'see' and 'know' (cf. b above), but not after 'ask.'

1017. Alternative sentence-questions, if direct, are introduced by πότερον (πότερα) . . . ἤ (*utrum . . . an*) *whether . . . or.* Indirect alternative questions are introduced by the same particles, or by εἰ . . . ἤ or εἴτε . . . εἴτε:

πότερον ἐᾷς ἄρχειν ἢ ἄλλον καθίστης; *do you let him go on governing, or appoint another?* (XC.3.1^{12}).

διηρώτᾱ πότερον βούλοιτο μένειν ἢ ἀπιέναι *she asked whether he wanted to stay or go away* (XC.1.3^{15}), ἐβουλεύετο εἰ πέμποιέν τινας ἢ πάντες ἴοιεν *he consulted whether they should send some, or all should go* (XA.1.10^{5}), οὔπω ἴστε εἴτε ἀγαθοὶ εἴτε κακοὶ ἡβήσαντες γενήσονται *you do not yet know whether they will turn out good or bad when they grow up* (Lys.20^{34}).

a. πότερον is often omitted: ἐγρήγορας ἢ καθεύδεις; *are you awake or asleep?* (PProt.310^{b}). So even in indirect questions: Odyss. δ 110. Properly πότερον is a neuter pronoun; see 278: thus πότερον δέδρᾱκεν ἢ οὔ; (D.23^{79}) originally meant 'which of the two (is true), has he done it, or not (done it)?'

b. Hm. does not use πότερον. For direct disjunctive questions he has ἦ (ἦε) . . . ἦ (ἦε); for indirect, ἤ (ἠέ) . . . ἦ (ἦε): ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; *do we know aught in heart, or do we not?* (δ 632), μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν ἢ ἐτεὸν Κάλχᾱς μαντεύεται ἦε καὶ οὐκί *wait for a time, that we may know if Calchas truly prophesies or not* (B 299).

For the use of the *modes* in indirect questions, see 932–5. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 878.

NEGATIVE SENTENCES.

1018. There are two negative particles, *οὐ* and *μή*. *Οὐ* expresses negation absolutely; *μή* expresses it as *willed* or *thought of*. The same difference appears in their *compounds*, as *οὔτε*, *μήτε*; *οὐδείς*, *μηδείς*; *οὐδαμῶς*, *μηδαμῶς*; and many others.

1019. The Subjunctive and Imperative, in all their uses, take *μή*:

Thus in independent clauses (874, 866): *μὴ θαυμάζετε be not surprised* (XA.1.3[3]), *μὴ ἐκδῶτέ με do not give me up* (XA.6.6[18]), *μὴ ἀτελῆ τὸν λόγον καταλίπωμεν let us not leave the discussion unfinished* (PGo.505[d]), *λέγετε, εἰσίω ἢ μή; say, shall I go in or not?* (PSym.213[a]).

In dependent clauses: thus final clauses, *παρακαλεῖς ἰάτρους, ὅπως μὴ ἀποθάνῃ you call in physicians, that he may not die* (XM.2.10[2]); conditions, *οὐκ ἐπιζητοῦνται, ἐὰν μὴ προῤῥηθῇ παρεῖναι they are not required, unless orders have been issued for their presence* (XC.1.2[4]); conditional relative clauses, *ὅταν μὴ τοὺς ἀδικοῦντας λάβητε, τοὺς ἐντυγχάνοντας κολάζετε when you do not catch the offenders, you punish the first comers* (I.18[36]).

a. But the subjunctive in its epic use for the future indicative (868) has *οὐ*.

1020. Independent clauses with the Indicative and Optative have *μή* in expressions of *wishing* (870, 871); but otherwise, *οὐ*:

ἥμαρτεν, ὡς μήποτ' ὤφελε (sc. *ἁμαρτεῖν*) *he missed, as I would he had never done* (XC 4.6[3]), *μὴ ζῴην μετ' ἀμουσίᾱς let me not live in grossness* (EHf.676).

οὐκ οἶδα I know not (ArNub.761), *οὐκ ἂν ἀποδοίην τοὺς τόκους I should not pay the interest* (ArNub.755).

For the force of *οὐ* and *μή* in questions, see 1015.

1021. Dependent clauses with the Indicative and Optative have *μή* when they express a *purpose* or a *condition*; but otherwise, *οὐ*:

Thus *μή* in final clauses: *λαβών με ἦγεν, ἵνα μὴ φθέγγοιτο μηδείς he seized me and dragged me away, that no one might raise his voice* (XA.6.6[28]), *φυλακτέον ὅπως μηδὲν συμβήσεταί σοι τοιοῦτον you must take care that nothing of this sort befalls you* (I.5[35]).

μή in conditions: *εἰ μή τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι if nothing hinders, I wish to confer with them* (XA.4.8[4]), *εἰ μὴ ταύτῃ δύναιντο, ἄλλῃ ἐπειρῶντο if they did not succeed in this way, they tried in another* (XA.4.2[4]).

μή in conditional relative clauses: *ἃ μὴ οἶδα οὐδὲ οἴομαι εἰδέναι what I do not know* (= *εἴ τι μὴ οἶδα*) *I do not even suppose that I know* (PAp.21[d]), *ὁπότε μή τι δείσειαν, οὐ ξυνῇσαν when they had no fear of anything, they did not come together* (T.2.15).

οὐ in others: *προσημαίνουσιν ἅ τε χρὴ ποιεῖν καὶ ἃ οὐ χρή they signify beforehand what one must do, and what not do* (XC.1.6[46]).

a. So, too, relative clauses expressing *purpose* take *μή*: see 911.

b. Relative clauses expressing *cause* and *result* (910), though properly taking οὐ, sometimes have μή, when the cause or result is to be characterized as *thought of* rather than real: ταλαίπωρος σύ γε ἄνθρωπος εἶ, ᾧ μήτε θεοὶ πατρῷοί εἰσιν μήτε ἱερά *a wretched being art thou, who hast neither ancestral gods nor shrines* (PEuthyd.302[b]), ἕνα γὰρ ἐν πολλοῖς ἴσως εὕροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός *for one perchance 'mongst many thou mayst find, who is not meaner than his sire* (EHeracl.327); here ὅστις means 'such as to be.'

c. εἰ οὐ may be used for εἰ μή when the clause has a *causal* force (926): μὴ θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι *be not surprised that much of what has been said is not suited to you* (I.1[44]).

1022. Sentences in indirect discourse take the same negatives that they would have in direct discourse:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ὑμετέρου θορύβου (direct οὐδέν μοι μέλει) *he said that he cared nothing for your disturbance* (Lys.12[74]).

a. But after εἰ in indirect *questions*, either οὐ or μή can be used: ἐρωτᾷς εἰ οὐ καλή μοι δοκεῖ εἶναι *you ask whether I do not think it* (rhetoric) *a fine thing* (PGo.462[c]), βουλόμενος ἐρέσθαι εἰ μαθών τίς τι μὴ οἶδεν *wishing to ask whether a man, who has learned a thing, does not know it* (PTheaet.163[d]), σκοπῶμεν εἰ πρέπει ἢ οὔ *let us consider whether it is proper or not* (PRp.451[d]), τοῦτ' αὐτό, εἰ χαίρεις ἢ μὴ χαίρεις, ἀνάγκη σε ἀγνοεῖν *this very thing, whether you are pleased or not pleased, you must needs be ignorant of* (PPhil.21[b]).

1023. The Infinitive, when not in indirect discourse, has μή:

τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι *they wished not to abandon Corcyra* (T.1.44), ἔλεγον αὐτοῖς μὴ ἀδικεῖν *they told them not to commit injustice* (T.2.5), εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν *it is fit that a wise man should not talk idly* (PTheaet.152[b]), τὸ μὴ ἀποδιδόναι χάριτας ἄδικον ἔκρινεν *the not returning of favors he accounted dishonest* (XAges.4[2]), αἱ Σειρῆνες κατεῖχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν *the Sirens detained them, so that they could not get away from them* (XM.2.6[11]).

a. In some apparent exceptions, οὐ belongs with the principal verb: ὑμᾶς ἀξιοῦντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν *demanding not that you should be allies with them, but partners in wrong-doing* (T.1.39), where οὐ belongs properly to ἀξιοῦντες.

b. But ὥστε οὐ, instead of ὥστε μή, is sometimes found with the infinitive: κατείργασται πυρί, ὥστ' οὐδ' ἴχνος γε τειχέων εἶναι σαφές *'tis destroyed by flame, that not a trace of ramparts can be seen* (EHel.108).

1024. The Infinitive in indirect discourse takes regularly οὐ, yet sometimes μή:

φημὶ οὐκ εἰδέναι (direct οὐκ οἶδα) *I declare that I do not know* (PAp.37[b]), ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοὺς πολιορκοῦντας (direct οὐκ ἂν δύναιντο) *he thought the besiegers would not be able to remain* (XH.7.4[22]).

ἀπεκρίνατο μηδενὸς ἥττων εἶναι *he answered that he was no man's inferior* (XH.3.3[11]), πιστεύω μὴ ψεύσειν με τὰς ἐλπίδας *I trust that my hopes will not disappoint me* (XC.1.5[13]). After 'hope,' 'promise,' etc. (948 a), this μή is the rule.

1025. The Participle has μή when it expresses a *condition* (969 d, 971 b); otherwise, οὐ:

οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν *thou canst not, if thou hast not toiled, be happy* (EFr.464), ὡς ἡδὺ τὸ ζῆν μὴ φθονούσης τῆς τύχης *how sweet is life, if fortune be not envious* (MMon.563).

Κῦρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος *Cyrus went up on the mountains,* (no one opposing) *without opposition* (XA.1.2[22]), ἐθορυβεῖτε ὡς οὐ ποιήσοντες ταῦτα *you made a clamor, as not intending to do this* (Lys.12[73]).

a. The participle with ὁ μή has the force of a *conditional relative* clause: ὁ μὴ εἰδώς *whoever does not know* (but ὁ οὐκ εἰδώς *the particular person who does not know*); ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται *the man unwhipped receives of training nought* (MMon.422).

1026. Μή is also used with adjectives, adverbs, and even with substantives with the sense of a conditional relative: τὸ μὴ ἀγαθόν 'the not-good' = *whatever is not good*, ὁ μὴ ἰατρός 'the non-physician,' *whoever is not a physician* (PGo.459[b]).

1027. Μή for οὐ.—Μή is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μή, or would have it, if negative:

μὴ χαῖρ', Ἀτρείδη, κέρδεσιν τοῖς μὴ καλοῖς *rejoice not, son of Atreus, in dishonest gains* (SAj.1349), ὡς μηδὲν εἰδότ' ἴσθι μ' ὧν ἀνιστορεῖς (μή because ἴσθι would take μή) *know that I know nought of what thou askest* (SPhil.253), κελεύει μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας (μή because μεῖναι would take μή, 1023) *he bids them remain at the river without crossing* (XA.4.3[28]), ἐάν τι αἴσθῃ σεαυτὸν μὴ εἰδότα (μή because ἐὰν αἴσθῃ would take μή, 1019) *if you perceive yourself to be ignorant of anything* (XM.3.5[23]).

1028. Οὐ for μή.—With some particular words, οὐ has a special connection, the two expressing a simple idea, as in οὔ φημι *deny*, οὐκ ἐῶ *forbid*, οὐ πολλοί *few*, οὐχ ἧσσον *more* and the like; in such expressions, οὐ is often retained, when the rules require μή: thus ἐὰν οὐ φῆτε *if you deny it* (PAp.25[b]), whereas ἐὰν μὴ φῆτε would be *unless you affirm it.*

1029. Redundant Negative.—In connection with verbs of *negative* meaning, such as *hindering, forbidding, denying, refusing,* and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

κωλυόμεσθα μὴ μαθεῖν *we are hindered from learning*, i. e., so as *not* to learn (EIon 391), ἀπεῖπον τοῖς δούλοις μὴ μετέχειν *they forbade the slaves from sharing*, i. e., requiring them not to share (Ae.1[138]), ἠρνοῦντο μὴ πεπτωκέναι *they denied that they had fallen*, asserting that they had not fallen (ArEq.572), ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεῦσαι *they refrained from making war upon the land of either*, i. e., so as not to make war (T.5.25).

Often τό is prefixed (cf. 961): οὗτοί εἰσιν ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα ἐσπεύδομεν *they are a hindrance to our being already where we were hastening* (XA.4.8[14]).

a. After 'deny' and like verbs, we may even have ὡς οὐ or ὅτι οὐ: ἀρνηθῆναι ὡς οὐκ ἀπέδωκα *to deny that I have paid* (Lys.4[1]).

Double Negatives.

1030. When a negative is followed by a *compound* negative of the same kind, the negation is simply strengthened: οὐκ ἔστιν οὐδείς *there is not any one.*

In English, only *one* negative can be used: οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ φίλος σαφής *there's nothing better than a faithful friend* (EOr.1155), σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾷ *a little nature does nothing great at any time to any one, either citizen or state* (PRp.495[b]), μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδένι *let him pay nothing either to me or to any one else* (XA.7.1[6]).

1031. When a negative if followed by a *simple* negative of the same kind, each has its separate force: οὐκ ἀγνοίᾳ τοῖς ἐκγόνοις οὐ κατέδειξεν αὐτό *'twas not through ignorance that he did not make it known to his descendants* (PRp. 406[c]); and the two often balance each other, so as to make an affirmative: οὐδεὶς οὐκ ἔπασχέ τι (no one was not affected) *every man was affected* (XSym.1[9]).

1032. Οὐ μή.—Οὐ followed by μή is used with the subjunctive (seldom the future indicative) in emphatic negation, referring to the future: οὐ μὴ γένηται *it will not happen* (D.4[44]).

οὐ μὴ δείσῃς τὸν πολέμιον *you will certainly not fear the foe* (XA.7.3[26]), οὐδὲν μὴ δεινὸν πάθητε *you will meet with no harm* (D.6[24]), οὔ σοι μὴ μεθέψομαί ποτε *never will I follow thee* (SEl.1053).

a. Οὐ μή is also used with the future indicative to express a strong prohibition: οὐ μὴ λαλήσεις *don't chatter* (ArNub.505), οὐ μὴ προσοίσεις χεῖρα *lay not thy hand upon me* (EBacch.343). These are often printed as questions; cf. 844 a.—The origin of both these phrases with οὐ μή is obscure.

1033. Μὴ οὐ.—Μή followed by οὐ is used in two different ways.

First, after expressions of fearing, where μή means *lest, that,* μὴ οὐ means *lest not, that not* (Lat. *ne non*). For examples, see 887.

So too without the verb of fearing, in the construction described in 867.

1034. Secondly, the infinitive takes μὴ οὐ instead of μή when the word on which it depends has a negative:

οὐδεὶς οἷός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way* (is able not to be) *can avoid being ridiculous* (PGo.509[a]).

a. Hence verbs of *hindering, forbidding, denying,* etc. (1029), when they have a negative, are followed by μὴ οὐ with the infinitive. Thus:

ἀρνοῦμαι μὴ ποιῆσαι *I deny that I did it,* but
οὐκ ἀρνοῦμαι μὴ οὐ ποιῆσαι *I don't deny that I did it.*

οὐκ ἀντιθέμαι μὴ οὐ καλῶς λέγεσθαι *I don't gainsay that it was rightly argued* (PMen.89[d]), οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν *I did not refrain from proceeding to that* (PRp.354[b]), μὴ παρῇς τὸ μὴ οὐ φράσαι *forbear not to make it known* (SOt.283).

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which *implies* a negative: τίνα οἴει ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *who, think you, will deny* (= no one will deny) *that he understands what is just?* (PGo.461[c]).

SOME NEGATIVE EXPRESSIONS.

1035. a. **οὐχ ὅτι, μὴ ὅτι** *not only* (probably 'I do not (say) that,' 'do not (say) that' = it is not enough to say that): *μὴ ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι not a god only but also men* (XC.7.2[17]).

οὐχ ὅπως, μὴ ὅπως, are used in the same way: *μὴ ὅπως* (sc. *οὐκ ἐδύνασθε*) *ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε not only* were ye not able *to dance in measure, but ye were not able even to stand erect* (XC.1.3[10]).

b. **μόνον οὐ, μόνον οὐχί** *only not*, hence *all but, almost* (*tantum non*); and, in reference to time, **ὅσον οὐ** *almost*: *μόνον οὐ τὴν Ἀττικὴν ὑμῶν περιῄρηνται they have all but stripped you of Attica* (D.19[220]), *ὅσον οὐκ ἤδη ἐνόμιζον αὐτοὺς παρεῖναι they thought they were already all but arrived* (T.8.96).

c. **οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά** *nevertheless, notwithstanding.* They are to be explained by supplying before ἀλλά some idea drawn from the preceding context: *ὁ ἵππος μικροῦ ἐκεῖνον ἐξετραχήλισεν· οὐ μὴν* (sc. *ἐξετραχήλισεν*) *ἀλλὰ ἐπέμεινεν ὁ Κῦρος the horse almost threw him over its head;* (yet it did not throw him, but) *nevertheless Cyrus kept his seat* (XC.1.4[8]).

PARTICLES.

NOTE.—The term *particles* includes the conjunctions (1038), besides a number of adverbs, which, though not having of themselves a very definite meaning, yet serve to show the relations of other words.

1036. PREPOSITIVE AND POSTPOSITIVE.—A particle is said to be prepositive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. *Interrogative Particles.*—See 1010–1017.

II. *Negative Particles.*—See 1018–1035.

1037. III. *Intensive Particles.*—These add emphasis to particular words, or give additional force to the whole sentence.

1. **γέ** (postpositive and enclitic) *even, at least*, Lat. *quidem*, adds emphasis to the preceding word: *πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους in numbers at least we should not surpass the enemy* (XC.2.1[8]), *σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι for now at least thou seemest to be our king* (XC.1.4[9]), Hm. *ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς but do thou, if only thou art able, protect thy son* (A 393).—It is added with especial frequency to *pronouns: ἔγωγε I for my part, ὅγε* in Hm. *even he, ὅς γε* Lat. *qui quidem.*

a. When γέ belongs to a word which has the article, it is usually attached to the *article: ἥ γε φιλοσοφία philosophy at least* (PSym.182[c]). So too after a *preposition*, if the word depends on one: *ἤκουσεν οὐδεὶς ἔν γε τῷ φανερῷ no one heard, in public at least* (XA.1.3[21]).

2. **γοῦν** (postpositive) *at any rate*, Lat. *certe*,
contracted from γὲ οὖν. It is used especially to mark the transition from a less positive statement to one which is *certainly* true: οὐ πλαστὴν τὴν φιλίᾱν παρείχοντο· ἐθελούσιοι γοῦν αὐτῷ συνεβοήθησαν *they offered no pretended friendship; at any rate, they willingly joined him in giving aid* (XAges.1[38]).

3. **πέρ** (postpositive and enclitic) *very, just, even.*
In Attic, it is used to strengthen *relatives:* ὅσπερ *just who, the one who,* ὥσπερ *even as;* also in εἴπερ (ἐάνπερ, ἤνπερ) *if really,* καίπερ *though.* In Hm., it is used with a variety of words: πρῶτόν περ *for the very first time* (Ξ 295), τά τε στυγέουσι θεοί περ *which even gods detest* (Υ 65); and especially with *participles,* in the sense of καίπερ (979).

4. **δή** (postpositive) *now, indeed, in particular,*
marks something as being immediately present to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δή (obviously many) *a great many,* μόνος δή *all alone,* δῆλα δή *it is quite plain.* It adds urgency to imperative expressions: ἐννοεῖτε δή *consider, I pray you,* ἄγε δή *come now.* It strengthens the superlative: μέγιστος δή *the very greatest;* and gives definiteness to demonstratives and relatives: ὃς δή *the* (very) *one who,* οὕτως δή *just so.* So with other pronouns and particles: τί δή; *what now?* ποῦ δή; *where pray?* εἰ δή *if indeed, if really.* For καὶ δὴ καί, see 1042 c.

a. It often means *accordingly,* referring to something preceding: ἔλεγον ὅτι κατίδοιεν στράτευμα· ἐδόκει δὴ οὐκ ἀσφαλὲς εἶναι διασκηνοῦν *they said that they had seen an army; it seemed accordingly unsafe to encamp apart* (XA.4.4[10]), οὕτω δή *thus then* (as previously described): and hence often in the *apodosis* (879), as ὅτε . . . τότε δή *when . . . then, I say.*

b. It sometimes approaches the meaning of ἤδη, Lat. *jam:* νῦν δή (*nunc jam*) *now already,* πάλαι δή (*jam dudum*) *long since.* So in καὶ δή, often used in answer to a command: ἔπειγε νῦν· καὶ δὴ βέβηκα *A. hasten now. B. see, I am already gone* (SEl.1436).

c. The epic δὴ γάρ, and poetic δὴ τότε, may stand at the *beginning* of a sentence.

5. **δήπου** (or δή που) *I suppose, probably, methinks,*
often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δήπου *with what is the spirit nourished? with learning, doubtless* (PProt.313[c]).—A stronger form is δήπουθεν.

6. **δῆτα** (a stronger δή) *surely, in truth,*
nearly confined to the Attic: οὐ δῆτα *surely not,* πῶς δῆτα; *how in truth?*

7. **δῆθεν** *truly, forsooth,*
mostly in reference to a *seeming* or *pretended* truth.

8. **δαί** (an Attic equivalent of δή),
used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. **ἦ** (prepositive) *really, truly,*
(not to be confounded with ἦ interrog., 1015, and ἤ *or, than,* 1045, 1) adds

force to an assertion.—ἦ μήν (Hm. ἦ μέν) is used especially in declarations under oath: ὀμόσαντες ὅρκους ἦ μὴν μὴ μνησικακήσειν *having sworn oaths that in very truth they would not bear resentment* (XH.2.4[43]).

10. τοί (postpositive and enclitic) *surely*, *doubtless*,

may often be rendered *you know*, *you must know*, *be assured*, and the like. It is frequent in statements of general truths: τόν τοι τύραννον εὐσεβεῖν οὐ ῥᾴδιον *for princes 'tis no easy task to be devout* (SAj.1350).—Compounds of τοί are ἤτοι *verily* (only epic), οὔτοι *surely not*.—For μέντοι, see 1047, 4: for τοίνυν, τοίγαρ, τοιγαροῦν, τοιγάρτοι, see 1048, 4 and 5. For the disjunctive ἤτοι . . . ἤ *either* . . . *or*, see 1045, 1 a.

11. μήν (postpositive) *in truth*, Lat. *vero*,

Ion. μέν, Dor. μάν. Hm. has μέν, μάν, and μήν: ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται *for thus I'll speak, and verily 'twill be fulfilled* (Ψ 410). The word has also an adversative use, *yet*, *however*. In Attic τί μήν; ('what indeed?') means *of course*.

12. μέν (postpositive) *indeed*, Lat. *quidem*;

originally the same as μήν: oftenest used in connection with δέ (1046, 1 a), but found also alone (so in questions), and with other particles, as μὲν οὖν, μὲν δή.

13. ναί *yes*, *surely*,—νή and μά *surely*,

used in oaths and followed by the accusative (723).

Conjunctions.

1038. The conjunctions are particles used to connect sentences or words with each other. They are divided into classes, according to their meaning. Some conjunctions belong to more than one class.

a. The first four classes of conjunctions (*copulative*, *disjunctive*, *adversative*, and *inferential*) connect *co-ordinate* sentences (876 a): so too the causal γάρ. The other classes connect *subordinate* sentences with the principal sentences on which they depend.

1039. Asyndeton.—In continued discourse, every Greek sentence has, in general, a conjunction to connect it with what goes before. The absence of such connective is called *asyndeton* (ἀσύνδετον *not bound together*): it is most common in explanatory sentences. Sometimes it is preferred as a livelier and more striking mode of expression.

1040. IV. *Copulative Conjunctions.*

The principal copulatives are καί, τέ, *and*. Τέ is postpositive and enclitic: it corresponds in general to Lat. *que*, as καί to Lat. *et*. The poets have also ἠδέ, ἰδέ, *and*; ἰδέ is epic only.

a. The copulative is often used with both members (*correlation*): so very frequently τέ . . . καί, τέ . . . τέ; often where in English simple

and would be used. Καί . . . καί emphasizes the two members separately, *both . . . and*:

διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια *the king and the Greeks were about thirty stades apart from each other* (XA.1.10[4]), Hm. αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε *for always strife is dear to thee and wars and battles* (A 177), λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία *I think there is an end, both of their insolence and of our suspicion* (XA.3.1[21]).—In like manner, the epic has ἠμέν . . . ἠδέ *as well . . . as also.*

b. Occasionally we find τέ . . . δέ, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

1041. In the epic language, τέ is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other *particles*, as καί, μέν, δέ, γάρ, ἀλλά, and to *relatives* (ὅς τε, οἷός τε). In such cases, it cannot be translated into English. The common words ὥστε and οἷός τε, used by all writers, are remnants of this early usage.

1042. To καί belong further the meanings *also* and *even*:

Hm. παρ' ἔμοιγε καὶ ἄλλοι οἵ κέ με τιμήσουσι *with me are others also who will honor me* (A 174), τοῦ ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμὼν τὴν κεφαλήν *having cut off his brother's head, even after he was already dead* (XA.3.1[17]). In the meaning *also*, it is often repeated with both members of a compound sentence: καὶ ἡμῖν ταὐτὰ δοκεῖ ἅπερ καὶ βασιλεῖ *to us also the same things seem good, which* seem good *also to the king* (XA.2.1[22]). In καὶ δέ, the proper connective is δέ, while καί means *also, even*: καὶ ἀρχικὸς δ' ἐλέγετο εἶναι *and he was also said to be fit to rule* (XA.2.6[8]).

a. After words of likeness, καί may be rendered *as*: ὁμοίως καί Lat. *aeque ac.*

b. Ἄλλως τε καί means *especially* (literally '*both in other ways and particularly* in this'): χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν ὄντων *I consider it hard to cross, especially when the enemy in force is opposing* (XA.5.6[9]).

c. Καὶ δὴ καί *and in particular also*, gives special prominence to that which follows it: ἀπικνέονται ἐς Σάρδις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων *there come to Sardis both all the other wise men from Greece, and particularly Solon* (Hd.1.29).

1043. Negative sentences are connected by οὐδέ, μηδέ, or οὔτε, μήτε. Of these, οὐδέ, μηδέ are the negatives of καί (standing singly), and have two uses:

1. As connective, *and not, nor*, continuing a preceding negative:

ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὁπόθεν ἐπισιτιούμεθα *nobody will provide us a market, nor any means of obtaining supplies* (XA.2.4[5]). Very seldom after an affirmative; *and not, but not*: πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω *in thy behalf I'll speak, and not mine own* (SOt.1434): the Attic prose in such cases always employs καὶ οὐ or ἀλλ' οὐ.

2. With emphasizing sense, *not even* (Lat. *ne . . . quidem*):

ἀλλ' οὐδὲ τούτων στερήσονται *but not even of these shall they be deprived* (XA.1.4[8]).

a. Οὐδέ . . . οὐδέ are never correlated (*neither* . . . *nor*); when they occur, they mean *not even* . . . *nor yet*.

1044. **οὔτε . . . οὔτε, μήτε . . . μήτε**, *neither* . . . *nor*, are used in correlation; they are the negatives of τέ . . . τέ:

οὔτε ἀποδεδράκᾱσιν οὔτε ἀποπεφεύγᾱσιν they have neither stolen away nor escaped openly (XA.1.4[8]).

a. Sometimes οὔτε (μήτε) . . . τέ occur (as in Lat. *neque* . . . *que*): *ὤμοσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι they swore that they would not betray each other, and would be allies* (XA.2.2[8]).

b. Οὔτε (μήτε) . . . οὐδέ (μηδέ) is a slightly irregular form, corresponding to τέ . . . δέ (see 1040 b). But οὔτε . . . οὔτε may be continued by οὐδέ without any irregularity.

1045. V. *Disjunctive Conjunctions.*

1. **ἤ** *or*, *than* (not to be confounded with ᾗ: 1015; 1037, 9):

a. Meaning *or;* and repeated, ἤ . . . ἤ *either* . . . *or;* also ἤτοι . . . ἤ, with special emphasis on the first member: *ἢ καταγελῶσιν ἢ χαλεπαίνουσιν they either laugh at him, or are angry* (PProt.323[b]).

b. Meaning *than*, after the comparative degree and adjectives like ἄλλος, ἕτερος, διάφορος, ἐναντίος, which have a comparative meaning. See 643.

2. **εἴτε . . . εἴτε** *whether* . . . *or*, Lat. *sive* . . . *sive*,

presenting a choice of two suppositions: *ὁ μὲν οὖν θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη ἐπῆν, ἐποίησε μίαν μόνον now the god, be it that he chose not to, or that he was under some necessity, made one* (bed) *only* (PRp.597[c]). Sometimes the first εἴτε is omitted, or ἤ is used for the second. With the subjunctive, ἐάντε (ἤντε, ἄντε) is used instead of εἴτε. For εἴτε . . . εἴτε in indirect questions, see 1017.

1046. VI. *Adversative Conjunctions.*

1. **δέ** (postpositive) *but*, *and*,

marks a slight contrast, being much weaker than ἀλλά. Hence, though generally meaning *but*, it is often better rendered by *and*.

a. Μέν . . . δέ *indeed* . . . *but*, *on the one hand* . . . *on the other* are very common; though, in many cases, μέν can hardly be rendered in English.

Thus *ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά life indeed is short, but art is long* (Luc.Herm.63), Hm. *οἳ περὶ μὲν βουλὴν Δαναῶν περὶ δ' ἔστε μάχεσθαι ye who in counsel* (on the one hand), *and* (on the other) *in fighting, do excel the Danaï* (A 258), *πάταξον μέν, ἄκουσον δέ strike, but listen* (Plut.Them.11).

b. For ὁ μέν . . . ὁ δέ, see 654. Μέν may be followed by ἀλλά, ἀτάρ, etc., instead of δέ; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

c. After a *conditional* or *relative* sentence, the *apodosis* (principal sentence) is sometimes introduced by δέ: Hm. *εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη while he revolved these things in mind and soul, then came*

Athena (A 193). Here δέ is used as if the former sentence were *co-ordinate* with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Homer.

2. **ἀλλά** *but*, *yet* (from ἄλλος *other*), marks a stronger contrast than δέ: Hm. *ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ, ἀλλὰ κακῶς ἀφίει then all the other Greeks did shout assent, yet Agamemnon, Atreus' son, it did not please in soul, but harshly he dismissed him* (A 22).

a. After a *conditional* clause expressed or implied, ἀλλά is often to be rendered *at least: εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος though body captive be, the soul at least is free* (SFr.855), *ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν gods of my fathers, help me now at least* (SEl.411).

b. Ἀλλά is used in abrupt transitions. At the beginning of a speech it may often be translated by *well: ἀλλ' ὤφελε μὲν Κῦρος ζῆν well, I wish that Cyrus were alive* (XA.2.1[4]).

c. After negative expressions, ἀλλ' ἤ (less often ἀλλά alone) is used in the sense of *other than*, *except: ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι I have no money, except some little* (XA.7.7[58]). For οὐ μὴν ἀλλά, see 1035 c.

1047. Other conjunctions which express a contrast, or a transition to something different, are

1. **αὖ** (postpositive, properly *again*, hence) *on the other hand*, *on the contrary*. So epic αὖτε.

2. **ἀτάρ** (prepositive, Hm. also αὐτάρ) *but*, *however*.

3. **μήν** (postpositive) *yet*, *however*: see 1037, 11.

4. **μέντοι** (postpositive: from μέν and τοί) *yet*, *however*.

5. **καίτοι** (from καί and τοί: not in Hm.) *and yet*, *though*.

6. **ὅμως** *nevertheless*, *notwithstanding*. For its use with participles, see 979 b.

1048. VII. *Inferential Conjunctions.*

1. **ἄρα** (Hm. ἄρα, ἄρ, and enclitic ῥά, all postpositive) *then*, *accordingly*, *so*:

οὐκ ἄρα ἔτι μαχεῖται then he will not fight at all (XA.1.7[18]). It is especially frequent in Homer, where it sometimes can hardly be translated: *ἤ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο now when he thus had spoken, he sat down* (A 68). Εἰ ἄρα means *supposing that really*, *εἰ μὴ ἄρα unless indeed*. This word must not be confounded with the interrogative ἆρα: see 1015.

2. **οὖν** (postpositive, Hd. and Dor. ὦν) *therefore*, *then*, *consequently*, stronger than ἄρα:

τούτοις ἥσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι Cyrus liked these; he therefore wishes you to taste them too (XA.1.9[26]). When preceded by another particle (as ἀλλά), οὖν often means *for that matter*, *at any rate*, *certainly* (so δ' οὖν *at any rate*). With relatives, it has the force of Lat. *-cumque: ὁστισοῦν whosoever* (285).

a. From οὐ and οὖν, arise both **οὐκοῦν** *therefore* (and in questions *not therefore? nonne igitur?*) and **οὔκουν** *therefore not, non igitur.*

(α) The first is properly interrogative, 'not therefore?': **οὐκοῦν τοῦτο δῆλον;** *isn't then this clear?* (XM.3.6[8]).—(β) But since questions with οὐ expect an affirmative answer, οὐκοῦν came to be used without interrogation, as an *affirmative*, 'therefore': **οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι** *well then, whene'er my strength shall fail I will give over* (SAnt.91).—(γ) To express the sense 'therefore not' without interrogation, οὔκουν is used (with accent on the negative): **οὔκουν ἀπολείψομαί γέ σου, εἰ τοῦτο λέγεις** *I will not depart from you, then, if you say this* (XC.4.1[23]). Some editors employ οὔκουν also in the first case (α).

3. **νύν** or **νῦν** (Hm. νύν and νύ) postpositive and enclitic,
a weakened form of νῦν, like English *now* used for *then, therefore.* According to many critics, the word should be written νῦν (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. **τοίνυν** (postpositive) *therefore, then,*
from τοί (1037, 10) and νύν: never found in Homer.

5. **τοιγαροῦν, τοιγάρτοι** *so then, therefore,*
prepositive, like poet. **τοίγαρ**, of which they are strengthened forms.

6. **ὥστε** *so that, and so:* see 927.

1049. VIII. *Declarative Conjunctions.*

1. **ὅτι** *that* (Hm. also ὅ and ὅ τε),
originally the same as ὅ τι, neuter of the pronoun ὅστις. Like Lat. *quod* it has both a declarative sense, *that;* and a causal sense, *because.*

a. Meaning *that;* see indirect discourse, 930. Hence the phrases **δῆλον ὅτι** (also written δηλονότι) *it is clear that, evidently,* and **οἶδ' ὅτι** or **εὖ οἶδ' ὅτι** *I know that, certainly:* **πάντων οἶδ' ὅτι φησάντων γ' ἄν** *though all, I am sure, would say* (D.9[1]).

b. Meaning *because;* see 925.

Remark.—ὅτι μή is used after a negative sentence, in the sense of *except:* **οὐ πώποτε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἅπαξ εἰς Ἰσθμόν** *you never went out of the city, except once to the Isthmus* (PCr.52[b]) lit. 'what you did not go out that one time'. For ὅτι with *superlatives,* see 651.

2. Another declarative in general use is **ὡς** *that,* see 1054, 1 d. Little used are **διότι** and **οὕνεκα** *that,* cf. 1050, 3.

1050. IX. *Causal Conjunctions.*

1. **ὅτι** *because,* see 1049, 1.

2. **ὅτε** and **ἐπεί** *since,* see 1055, 1 and 5.

3. **διότι**, and poet. **οὕνεκα, ὁθούνεκα** *because.*

διότι is for δι' ὅ τι = διὰ τοῦτο ὅτι *on account of this that.* And so οὕνεκα, ὁθούνεκα are for οὗ (ὅτου) ἕνεκα, = ἕνεκα τούτου ὅτι. They are used also as declaratives, *that*, see 1049, 2.

4. γάρ (postpositive) *for*,

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: νῦν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you* (PProt.347[a]).

a. Other uses of γάρ grow out of an older meaning *indeed* or *indeed then* (γέ and ἄρα). Thus especially in *answers* to questions: ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη *must we, then, contend with the men? we must indeed, said he* (XC.2.1[4]).

b. In *questions*, γάρ expresses surprise, and may often be rendered by *what* or *why:* ὄλωλε γάρ; *what, is he dead?* (SOc.1583), πῶς γὰρ κάτοιδα; *why, how do I know thee?* (SPhil.250).—But ἦ γάρ; οὐ γάρ; asking for assent to a statement just made, imply no surprise: φιλοσοφητέον ὡμολογήσαμεν· ἦ γάρ; *we agreed that one should pursue philosophy, did we not?* (PEuthyd.288[d]).

c. So γάρ is used in *wishes:* κακῶς γὰρ ἐξόλοιο (would indeed that you might perish wretchedly) *a curse upon you* (ECycl.261). For εἰ γάρ (*utinam*) in wishes, see 870 a.

d. Καὶ γάρ (*etenim*) is translated simply *for;* ἀλλὰ γάρ (*at enim*) *but*, and ἀλλ' οὐ γάρ *but not:* τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾶν στυγνὸς ἦν *he accomplished this by harshness; for he was ugly in appearance* (XA.2.6[9]), ἐγὼ ἐμαυτοῦ δέομαι θέουσι τούτοις ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι *I demand it of myself to keep up with these in running; but I am not able* (PProt.336[a]).—These are sometimes explained by ellipsis: *and* (this is certain) *for*, *but* (this is not so) *for.*

e. But καὶ γάρ sometimes means *for even, for also;* καί emphasizing the following word: καὶ γὰρ ἠδικημένοι σιγησόμεσθα *for even though I'm wronged, I'll hold my peace* (EMed.314).

f. In οὐ γὰρ ἀλλά there is an ellipsis after γάρ: μὴ σκῶπτέ μ' ἄδελφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς *do not mock me, brother; for I* (am not to be mocked, but) *am in wretched plight* (ArRan.58).

1051. X. *Final Conjunctions.*—See 881–888.

1052. XI. *Conditional Conjunctions.*

1. εἰ *if;*

2. ἐάν (for εἰ ἄν) or by contraction ἤν, ἄν, *if.*

For their use in conditional sentences, see 889 ff: for εἰ in indirect questions, 1016: in expressions of wishing, 870 a. For εἰ μή *except*, see 905 a. So εἰ μὴ εἰ *except if*, Lat. *nisi si.* For εἴπερ = Lat. *siquidem, if indeed*, see 1037, 3.

For ἄν, epic κέ, κέν, Dor. κά (postpos. and enclitic), see 857–864.

1053. XII. *Concessive Conjunctions.*—These are really conditional conjunctions (1052), but indicate that the condition

which they introduce may be granted without destroying the conclusion. They are:

1. εἰ καί (ἐὰν καί) *although:*

πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἵᾳ νόσῳ ξύνεστι *as for the town, though thou art blind, thou yet dost know with what a plague it is afflicted* (SOt.302).

2. καὶ εἰ (καὶ ἐάν, κἄν) *even if*, Lat. *etiamsi:*

ἡγούμενος ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἴσεσθαι *thinking it was the part of a good man to assist his friends, even if no one were about to know of it* (Lys.19[59]).

a. The difference between εἰ καί and καὶ εἰ is often slight, but καὶ εἰ lays more stress on the condition as an extreme or perhaps improbable supposition.

3. καίπερ (Hm. καί . . . περ) with the participle, see 979.

1054. XIII. *Comparative Conjunctions.*—These are properly relative adverbs of manner.

1. ὡς *as, that*, Lat. *ut*,

a proclitic (111 c, yet see 112 b). It has a great variety of uses, viz.:

a. Comparative use: ὡς βούλει *as thou wilt*, ὡς πολεμίοις αὐτοῖς χρῶνται *they treat them as enemies* (XC.3.1[39]). So in expressions like οὐκ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν *not unskilled in speaking, for a Lacedaemonian*, i. e., considering that he was a L. (T.4.84).—It corresponds to Lat. *quam* in exclamations (see 1001 a).—For ὡς with *superlatives:* ὡς τάχιστα Lat. *quam celerrime*, see 651.—With words of *number* and *measure*, it has the meaning *about, not far from:* ὡς δέκα *about ten*, ὡς ἐπὶ τὸ πολύ (pretty much over the greater part) *for the most part.*—In expressions of action, it often denotes that which is *apparent, supposed*, or *professed:* ἐπέκαμπτεν ὡς εἰς κύκλωσιν *he wheeled as if to surround them* (XA.1.8[23]). Hence its use as an *adjunct* of the *participle*, see 978. For its use with the *infinitive*, see 956.

b. Temporal use, *as, as soon as, when:* Hm. ὡς εἶδ', ὥς μιν μᾶλλον ἔδυ χόλος *when he espied them, then the more did anger come upon him* (T 16). So ὡς τάχιστα (Lat. *ut primum*) *as soon as:* 1008 a.

c. Causal use, *as, inasmuch as, seeing that:* δεῖ καὶ χρῆσθαι αὐτοῖς, ὡς οὐδὲν ὄφελος τῆς κτήσεως γίγνεται *one must make use of them, since no advantage comes from the acquiring* (PEuthyd.280[d]).

d. Declarative use, *that:* ἧκεν ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται *there came one with the tidings that Elatea is taken* (D.18[169]), cf. 930.

e. Final use, *that, in order that:* ὡς μὴ πάντες ὄλωνται *that all may not perish* (Θ 37), cf. 881.

f. Consecutive use, like ὥστε *so that*, to express result; mostly with the infinitive (953): ἱκανὰ προσῆγον ὡς δειπνῆσαι τὴν στρατιάν *they brought enough, so that the army could dine* (XC.5.2[5]); see also the example in 935 a.

g. For ὡς in expressions of *wishing* (Lat. *utinam*), see 870 b.

2. ὥσπερ (ὡς and πέρ) *even as, just as*,

a strengthened ὡς, but found only in the comparative use.

3. **ὅπως** *as, that, in order that,*

is the indefinite relative corresponding to ὡς. For its use as a *final* conjunction, see 881, 885. Like other indefinite relatives, it is used in dependent questions (1011) *how, in what manner.*

4. **ὥστε** (1041) is used in two ways:

a. Comparative use, *as* (= ὡς, ὥσπερ): this is Ionic and poetic, and is especially frequent in Homer: *ὥστε λῖς like a lion* (Λ 239).

b. Consecutive use, *so that:* see 927.

5. **ἅτε** *as,* used with participles, see 977.

6. **ᾗ, ὅπῃ** *as,* see 1056, 4.

7. Hm. **ἠΰτε, εὖτε** *as, like as.*

1055. XIV. *Temporal Conjunctions.*—These are mostly relative adverbs of time.

1. **ὅτε, ὁπότε,** *when;* and (with ἄν) **ὅταν, ὁπόταν.** Ὅτε is rarely used in a causal sense: *whereas, since.*

2. **εὖτε** (poetic and Ionic) = ὅτε, both temporal and causal.

3. **ἡνίκα, ὁπηνίκα,** *at which time, when,* more precise than ὅτε.

4. Hm. **ἦμος** *when* (= ἡνίκα): only with the indicative.

5. **ἐπεί** *when, since;* and (with ἄν) **ἐπήν** or **ἐπάν** (Hm. ἐπεί κε, Hd. ἐπεάν). Ἐπεί is very often used as a causal conjunction, *since, seeing that.*

6. **ἐπειδή** *since now, when now* (ἐπεί and δή). With ἄν, it forms **ἐπειδάν,** which is much more used than ἐπήν, ἐπάν.

7. **ἔστε** (not in Hm.), **ἕως,** and poet. **ὄφρα** (Hm. εἰς ὅ κε, εἰς ὅτε κε) *until, as long as:* see 920–923. For ὄφρα as a *final* conjunction, see 881.

8. **μέχρι, ἄχρι** *until.* These stand for μέχρι οὗ, ἄχρι οὗ (cf. 758) *up to the point at which;* which also occur.

9. **πρίν** *before (that), ere.*

In this use, it stands for πρὶν ἤ (*sooner than,* Lat. *prius quam*): it may be connected either with the infinitive (955) or with a finite verb (924). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction; this use is found in Attic Greek only after the article: *ἐν τοῖς πρὶν λόγοις in the foregoing statements* (T.2.62); but is very frequent in Hm.: *τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν but I will not release her; age shall come upon her first* (Α 29). Hm. often uses this adverbial πρίν in correspondence with a conjunction πρίν: *οὐδέ τις ἔτλη πρὶν πιέειν πρὶν λεῖψαι nor any man durst sooner drink ere he had made libation* (Η 480).

1056. XV. *Local Conjunctions.*—These are relative adverbs of place. They are also occasionally used to denote position in *time;* and very often to denote *conditions* or *circumstances.*

1. **οὗ, ὅπου** *where* (epic and lyric ὅθι, ὁππόθι).

2. **ὅθεν, ὁπόθεν** *whence.*

3. **οἷ, ὅποι** *whither.*

4. **ᾗ, ὅπῃ** (Hm. also ἧχι), *which way, in which part, where:* also, in *comparative* sense, *as.*

5. **ἔνθα** *where,* **ἔνθεν** *whence.* Also, as demonstratives, *there, thence.*

6. **ἵνα** *where;* oftener as *final* conjunction (cf. 881), *in order that.*

FIGURES OF SYNTAX.

1057. Ellipsis (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For examples of elliptical constructions already described, see 612, 643 c, 863, 883, 903–905, 996, 1015 b; but many of those constructions fall under the special head of brachylogy.

1058. Brachylogy (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἐπράξαμεν ἡμεῖς (sc. *πρὸς ἐκείνους*), *καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην we made peace with them, and they with us* (D.3[7]).—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: *ἀμελήσας ὧν οἱ πολλοί* (sc. *ἐπιμελοῦνται*) *neglecting things which the most care for* (PAp.36[b]). Thus *ἕκαστος* or *τὶς* must sometimes be supplied from a preceding *οὐδείς*: *οὐδεὶς ἑκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν no one is just by his own will, but* each one *blames injustice, because he is unable to practise it* (PRp.366[d]).

1059. Zeugma (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them:

Hm. *ἧχι ἑκάστῳ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο where for each man (stood, ἕστασαν) his steeds fleet-footed and his cunningly-wrought arms were lying* (Γ 327), *ἐσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language* (Hd.4.106).

1060. Aposiopesis (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. *εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς ἐξ ἑδέων στυφελίξαι—for if in sooth Olympus' thunderer shall will to hurl us from our thrones*—implying 'it will go hard with us' (A 580). It is a figure of rhetoric rather than of syntax.

1061. Pleonasm (*excess*) is the admission of words which are not required for the complete logical expression of the thought:

πειράσομαι τῷ πάππῳ, κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ *to my grandfather I will try, being an excellent horseman, to be an ally to him* (XC.1.3[15]). For other instances, see 652 c, 697.

1062. Hyperbaton (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρός σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύω) *by thy knees I entreat thee* (EHipp.607), ἐξ οἶμαι τῆς ἀκροτάτης ἐλευθερίας δουλεία πλείστη *as a consequence, I suppose, of extreme freedom, comes utter servitude* (PRp.564[a]). It often gives *emphasis* to some particular word or words: πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων *though many, O Athenians, are the speeches made* (D.9[1]);—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνῆν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί *I associated with persons of my own age, taking pleasure in them, and they in me* (XHier.6[2]), Hm. παρ' οὐκ ἐθέλων ἐθελούσῃ *unwilling with her willing* (ε 155).

1063. Anacoluthon (*inconsistency*).—This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *and conversing with him, this man appeared to me to be wise* (PAp.21[c]), for 'I thought the man to be wise,' ἐνόμιζον τὸν ἄνδρα, etc.; μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες *after this the engagement commenced, the Argives advancing eagerly* (T.5.70), Ἀργεῖοι instead of Ἀργείων, as if the sentence began with ξυνῆλθον *they engaged*; τοὺς Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδέν πω σαφὲς λέγεται εἰ ἕπονται *but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (XC.2.1[5]), εἰ ἕπονται instead of ἕπεσθαι, the expression changing to an indirect question; Hm. μητέρα δ' εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἂψ ἴτω ἐς μέγαρον πατρὸς *but thy mother, if her mind is bent on wedlock, then let her to her father's house go back* (α 275), ἂψ ἴτω instead of ἀπόπεμψον *send back*; ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἥττους, τοῦτ' αὐτοὺς ἀνιᾷ *as the athletes, when they prove inferior to their antagonists, this troubles them* (XHier.4[6]), as if οἱ ἀθληταί belonged to the relative sentence, properly τούτῳ ἀνιῶνται *are troubled by this.*

Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν ἃ μὴ λύπην τοῖς ἄλλοις παρέχει ἀνιαρὰ ποιεῖ νομίζειν· εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν *for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (PPhaedr.233[b]), εὐτυχοῦντας παρ' ἐκείνων instead of παρ' εὐτυχούντων.

APPENDIX.

VERSIFICATION.

1064. Kinds of Poetry.—Greek poetry is of two kinds; that which was recited (ἔπη *spoken verses*), and that which was sung (μέλη *songs*).

a. It is not always possible for us to distinguish the two. In the earliest times all kinds of poetry were sung; and, respecting some parts of the Attic drama, we do not know how they were performed.

1065. In *recited* poetry, one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely; the verse is then said to be *used by the line*.

In *sung* poetry (also called lyric poetry), verses are combined into groups or *strophes*. The same form of strophe is usually repeated one or more times to the same melody (though with different words), precisely like the *stanzas* of a modern ballad or church-hymn. A strophe commonly contains a variety of verses.

a. The simplest strophe is the *distich*, or couplet of two verses, differing somewhat from each other. Any number of distichs may constitute the poem.

b. Songs for the single voice (like those of Alcaeus and Sappho) consist of a short strophe, usually of four verses, repeated indefinitely.

c. Choral poetry, as seen, for instance, in the lyric portions of tragedy and comedy, consists of longer and more complex strophes. These are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an *epode* (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode;* but the successive trios of the same ode are all alike, showing the same kinds of verse in the same order of arrangement.

d. The anapaestic systems of the drama (see 1105) have no distinct division into strophes; and the same is true of many of the *monodies* (solos) which occur in some plays, composed in a great variety of irregular rhythms.

1066. Rhythm and Metre.—Greek verse, like English, has *rhythm* (ῥυθμός), or *regular movement;* and *metre* (μέτρον), that is, definite *measurement*, by feet and lines of a given length.

It is unlike English verse, in that a regular arrangement of *long and short syllables* is observed in its construction.

a. English verse, on the other hand, is based on *word-accent*, the rule being that the accented syllable of every word must be so placed as to re-

ceive the rhythmic stress (*ictus*, 1071). But in Greek versification, the word-accent was entirely disregarded; that is, the poet was wholly indifferent whether the ictus fell on the same syllables as the word-accent, or on different syllables. The reason of this lies in the nature of the Greek accent (95). In sung poetry, the word-accent disappeared altogether, as the pitch of each syllable was determined by the melody. In recited verse, it could still be observed along with the rhythmic stress, since it did not conflict with it. Thus the Greeks could pronounce **ἐκ**-πέρ-**σαι** Πρι-**ά**-μοι-**ο** **πό**-λιν, giving the stress to the syllables printed in heavy type, while speaking the syllables marked with the acute in a higher key.

1067. Syllables.—In verse, the ordinary long syllable (–) has double the value of the short syllable (◡). *Prolonged* long syllables sometimes occur: the *triseme* (⌞), equal to three short syllables; and the *tetraseme* (⊔), equal to four. In musical notation these values may be thus expressed:

♪	♩	♩.	𝅗𝅥
◡	–	⌞	⊔

1068. Feet.—Verses are composed of metrical elements called *feet*. The most important are the following:

Feet of three times ($\frac{3}{8}$ *time*).

Trochee	– ◡	λεῖπε	♩ ♪
Iambus	◡ –	λιπεῖν	♪ ♩
Tribrach	◡ ◡ ◡	ἔλιπον	♪ ♪ ♪

Feet of four times ($\frac{2}{4}$ *time*).

Dactyl	– ◡ ◡	λείπομεν	♩ ♫
Anapaest	◡ ◡ –	λιπέτω	♫ ♩
Spondee	– –	λείπων	♩ ♩

Feet of five times ($\frac{5}{8}$ *time*).

Cretic	– ◡ –	λειπέτω	♩ ♪ ♩
First Paeon	– ◡ ◡ ◡	λειπόμεθα	♩ ♪ ♫
Fourth Paeon	◡ ◡ ◡ –	ἐλιπόμην	♫ ♪ ♩
Bacchius	◡ – –	λιπόντων	♪ ♩ ♩
Antibacchius	– – ◡	λείποισθε	♩ ♩ ♪

Feet of six times ($\frac{3}{4}$ *time*).

Ionic a majore	– – ◡ ◡	λειποίμεθα	♩ ♩ ♫
Ionic a minore	◡ ◡ – –	ἐλιπέσθην	♫ ♩ ♩
Molossus	– – –	λειπόντων	♩ ♩ ♩
Choriambus	– ◡ ◡ –	λειπομένους	♩ ♫ ♩

a. Less important are the *proceleusmatic* (⏑ ⏑ ⏑ ⏑), the *second paeon* (⏑ – ⏑ ⏑), and the *third paeon* (⏑ ⏑ – ⏑). Two short syllables (⏑ ⏑) are called a *pyrrhic.*

b. It will be seen from the above that the Greek music, like the modern, employed *common time* (2/4), and *triple time* (3/8, 3/4). The former was called *γένος ἴσον*, because *thesis* and *arsis* (1071) were equal; the latter *γένος διπλάσιον*, because the thesis was double the arsis. Besides these, the Greeks used 5/8 time (*γένος ἡμιόλιον*), which is unknown in modern music; in this the ratio of thesis to arsis is as 3 to 2.

1069. A dactyl occurring in 3/8 time has the rhythm

♫ ♪ (not ♩ ♫);

this is called a *cyclic* dactyl, and is marked –⏑ ⏑. There is also a *long* trochee, – ⏑: that is,

♩. ♪ (not ♩ ♪),

used in common time.

1070. Irrational Syllable.—A long syllable sometimes stands in the place of a short one, in iambic and trochaic rhythms; thus instead of – ⏑ a trochee, or ⏑ – an iambus, we have apparently – – a spondee. Such a syllable is called *irrational*,* and is marked >; the seeming spondee is called an *irrational trochee* or *iambus.*

a. It is likely that the irrational syllable had a value between that of an ordinary long syllable and a short one. The irrational trochee would then be ♩ ♪, and its effect would be a slight retardation or dragging of the 3/8 rhythm.

1071. Thesis and Arsis.—In each foot, one part is distinguished from the other by a stress of voice, called the *ictus*, or rhythmic accent. The ictus has nothing to do with the written word-accent, which was disregarded in versification (1066 a).

That part of the foot which has the ictus is called the *thesis* (*θέσις setting, down-beat*); the other part is called the *arsis* (*ἄρσις raising, up-beat*).

a. The ictus is marked, in the rhythmical schemes, by a stroke (⏊); a weaker ictus (see 1082) by a dot (∸).

b. The ictus usually falls on a long syllable. But if this is resolved into two short syllables, the *first* of them receives the ictus. For example, see 1080.

c. The names *thesis* and *arsis* came from the practice of marching, or of beating time with the foot. The Greeks used them as given above. In modern usage (which follows later Roman writers) they are commonly, but perversely, interchanged; *arsis* being used for the ictus-part, and *thesis* for the other.

1072. Groups of Feet.—A single foot, taken by itself, is called a *monopody;* two feet, taken together, a *dipody;* three feet, a *tripody;* four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.

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* Because it destroys the proper *ratio* between thesis and arsis.

a. More than six feet cannot unite as a single group, and even a group of six is possible only in trochaic, iambic, and logaoedic verses.

1073. Verses.—Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or fundamental) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet, or of their *bases*.

a. A *basis* (βάσις *step*, in dancing or marching) is sometimes one, sometimes two feet. In *trochaic*, *iambic*, and *anapaestic* verses, a *basis* consists of two feet: thus, an iambic trimeter consists of six feet; a trochaic tetrameter, of eight, etc. In other kinds of verse, each foot is reckoned as a basis: thus, a dactylic hexameter consists of six feet; an ionic tetrameter, of four.

1074. Final Syllable.—A verse must end with the end of a word; and its final syllable is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus in the verse τεκνοῦντα καὶ τεκνούμενον the last syllable is short, although the scheme of the verse (⏑ –́ ⏑ – ⏑ –́ ⏑ –) requires a long one. —In the rhythmical schemes throughout the following sections, the final syllable of each verse will be marked long or short, as the rhythm may require, without reference to its quantity in the annexed specimen.

a. The reason of this freedom is the *pause* which occurs at the end of every verse; this obscures the difference between a long and a short syllable. For the same reason, *hiatus* (75) is not avoided at the end of a verse.

b. Yet we sometimes find a *system* of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind is properly a single long verse, the lines which compose it being metrical *series* (1075) rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

1075. Dicolic Verses.—A long verse sometimes contains two (or even more) separate groups of feet. Thus the trochaic tetrameter (1083) consists, not of one group of eight feet, but of *two* groups of *four* feet. The groups are called also metrical *series* or *cola* (κῶλον *member*). The first group may end in the middle of a word.

In the following schemes dicolic verses are marked by a dot under the first thesis of each group.

1076. Syncope.—The arsis of a foot is sometimes omitted. When this occurs in the middle of a verse, it is called *syncope*. The time of the omitted arsis is made up by prolonging the preceding long thesis.

Thus the verse ἀμφὶ νάων κόρυμβα (–́ ⏑ └́ –́ ⏑ – ⏑) is a trochaic tetrapody with the second arsis omitted: the syllable νᾱ- is prolonged so as to take the time of a whole trochee.

1077. Catalexis.—If the last foot of a verse is incomplete, this is called *catalexis* (*καταληξις stopping short*), and the verse is said to be *catalectic*. On the other hand, verses which close with a complete foot are called *acatalectic*.

Thus *μηδέ τις κικλησκέτω* (–́ ⏑ – ⏑ –́ ⏑ –) is a catalectic trochaic tetrapody; the time of the missing final arsis is made up by a pause.

a. Generally it is the *last* part of the foot that is omitted; and in anapaestic verses this is the *thesis*. But in catalectic iambic verses, the *first* syllable of the foot is wanting; see 1090.

1078. a. A verse is *doubly catalectic* when the arses of the last *two* feet are omitted: thus *καρδίᾱς τερασκόπου ποτᾶται* (–́ ⏑ – ⏑ –́ ⏑ – ⏑ ⌞́ –) is a doubly catalectic trochaic hexapody.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure. For an example, see 1096 f.

1079. Anacrusis.—An initial arsis (long, short, or irrational syllable) prefixed to rhythms beginning with an ictus, is called an *anacrusis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, are like a, but have anacruses prefixed:

a. *Λᾱμνιάδων γυναικῶν.*	–́⏑ ⏑ –́ ⏑ ⌞́ –́
b. *προκηδομένᾱ βαρεῖαν.*	⏑ –́⏑ ⏑ –́ ⏑ ⌞́ –́
c. *μὴ ταρβαλέᾱ θάνοιμι.*	> –́⏑ ⏑ –́ ⏑ ⌞́ –́
d. *ὅτε καὶ Διὸς ἀστεροπός.*	⏑ ⏑ –́⏑ ⏑ –́ ⏑ ⌞́ –́

Remark.—The names *iambic* (1088 ff) and *anapaestic* (1103 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrustic-trochaic*, the anapaestic as *anacrustic-dactylic*, since they are in fact simply trochaic and dactylic rhythms with preceding anacrusis.

1080. Resolution and Contraction.—Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved;* or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic tetrapody *'Αραβίᾱς τ' ἄρειον ἄνθος* (⏑́ ⏑ ⏑ – ⏑ –́ ⏑ – ⏑), a tribrach stands by resolution in place of the first trochee. An example of contraction is the substitution of a spondee for the dactyl in the dactylic hexameter (1100).

1081. Caesura.—*Caesura* (*τομή cutting* or *dividing*) is a break in a verse, produced by the end of a word.

According to one use of the term, there is a caesura whenever a word ends within a verse. But in the stricter sense, caesura is an important break in a verse, usually marked by a pause in the sense, and occurring for the most part in certain fixed places. Sometimes this is called the *principal caesura;* and the others lesser caesuras.

Thus in the dactylic hexameter Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ (∸ – –́ ⏑ ⏑ –́ ⏑, ⏑ ∸ ⏑ ⏑ –́ ⏑ ⏑ –́ –) the principal caesura is after ἄνακτι, though there are lesser caesuras after Ἀπόλλωνι, τόν, ἠΰκομος, and τέκε.

Trochaic Rhythms.

1082. The fundamental foot is the *trochee*. In verses which have an even number of feet (4, 6, etc.), the feet are commonly grouped by *twos* (dipodic bases, see 1073 a), the first foot of each dipody having a stronger ictus than the second. The second foot of the dipody may then be *irrational* (1070); that is:

–́ ⏑ ∸ > may stand in place of –́ ⏑ ∸ ⏑.

Hence the rule is that the dimeter, trimeter, etc., may have the irrational trochee (apparent spondee) for the *even* feet (second, fourth, etc.), but never for the odd feet (first, third, etc.). The tripody, having an odd number of feet, never admits the irrational trochee.

The thesis of a foot may be *resolved* (1080), giving ⏑́ ⏑ ⏑ (tribrach) in place of the pure trochee, and ⏑́ ⏑ > in place of the irrational trochee. But the last thesis of a verse cannot be resolved.

1083. The Trochaic Tetrameter catalectic is often used by the line (1065) in comedy and tragedy. It consists of two dimeters, the second of which is catalectic.* There is usually a caesura between the two parts, after the fourth foot.

∸ ⏑ ∸ ⏒ –́ ⏑ ∸ ⏒, ∸ ⏑ ∸ ⏒ –́ ⏑ ∸

πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ
γίγνεται θνητοῖς, ὁ μάσσων βίοτος ἢν ταθῇ πρόσω.[1]

Observe the resolution in *βίοτος* (⏑́ ⏑ ⏑). A dactyl is very rarely used in place of a trochee, chiefly in proper names. Compare the use of the anapaest in spoken iambic verse, 1089 a, 1091, 3.

1084. The tetrameter *scazon* (hobbling) or Hipponactean—a satiric verse—differs from the above in having the last foot complete, and the next to the last syncopated (1076). This unexpected close gives the verse an humorous effect:

εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ κακὸν βρῶμα.[2]
∸ ⏑ ∸ ⏑ –́ ⏑ ∸ >, ∸ ⏑ ∸ ⏑ ⏗ ∸ ⏑

1085. Lyric Trochaic Rhythms.—The following are specimens:

a, b. tripody (*ithyphallic*); b, catalectic.

ᾤχετ' ἐν δόμοισι[3] (a). –́ ⏑ –́ ⏑ –́ ⏑
κείσεται τάλᾱς[4] (b). –́ ⏑ –́ ⏑ –́

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[1] APers.707. [2] Ananius. [3] EAlc.905. [4] SEl.246.

* Cf. '*Tell me not in mournful numbers, life is but an empty dream.*'

c, d, e. tetrapody, or dimeter; d, catalectic; e, doubly catalectic.

ἀλλὰ καὶ νῦν ἐκπόριζε [1] (c).	–́ ⏑ –̇ > –́ ⏑ –̇ ⏑
ἐς τὸ μὴ τελεσφόρον [2] (d).	–́ ⏑ –̇ ⏑ –́ ⏑ –̇
ἐν βροτοῖσιν ἕξεις [3] (e).	–́ ⏑ –̇ ⏑ ⌊́ –̇

f, g. hexapody, or trimeter; f, catalectic; g, doubly catalectic.

ἁρπαγαὶ δὲ διαδρομᾶν ὁμαίμονες [4] (f).	–́ ⏑ –̇ ⏑ ⏑́ ⏑ ⏑ –̇ ⏑ –́ ⏑ –̇
Διὸς ὑπαγκάλισμα σεμνὸν Ἥρᾱ [5] (g).	⏑́ ⏑ ⏑ –̇ ⏑ –́ ⏑ –̇ ⏑ ⌊́ –̇

h. tetrameter acatalectic (two complete dimeters, 1075).

κλῦθί μευ, γέροντος εὐέθειρε χρῡσόπεπλε κούρη. [6]

–̋ ⏑ –̇ ⏑ –́ ⏑ –̇ ⏑ –̋ ⏑ –̇ ⏑ –́ ⏑ –̇ ⏑

Remark.—The forms a and e have the same syllables, but very different rhythms. Which is the right measurement in a given case can be determined only by the surroundings, and is often doubtful.

1086. The following are specimens of *syncopated forms* (1076): a is a syncopated tetrapody; b, a tetrapody catalectic; c, d, catalectic hexapodies; e, f, g, catalectic tetrameters. Such forms as d appear to begin with a spondee, which, however, is really a syncopated dipody.

a. *ἀμφὶ νᾱῶν κόρυμβα.* [7]	–́ ⏑ ⌊̇ –́ ⏑ –̇ ⏑
b. *πᾶς γὰρ ἱππηλάτᾱς.* [8]	–́ ⏑ ⌊̇ –́ ⏑ –̇
c. *μὴ τυχοῦσαι θεῶν Ὀλυμπίων.* [9]	–́ ⏑ ⌊̇ –́ ⏑ –̇ ⏑ –́ ⏑ –̇
d. *εὔσημόν τε φάσμα ναυβάταις.* [10]	⌊́ ⌊̇ –́ ⏑ –̇ ⏑ –́ ⏑ –̇
e. *Ζεὺς ἄναξ ἀποστεροίη γάμον δυσάνορα.* [11]	–̋ ⏑ –̇ ⏑ –́ ⏑ ⌊̇ –̋ ⏑ –̇ ⏑ –́ ⏑ –̇
f. *πτῶκα, μᾱτρῷον ἅγνισμα κύριον φόνου.* [12]	–̋ ⏑ ⌊̇ –́ ⏑ ⌊̇ –̋ ⏑ –̇ ⏑ –́ ⏑ –̇
g. *πημονᾶς ἐλῦσατ' εὖ χειρὶ παιωνίᾳ.* [13]	–̋ ⏑ –̇ ⏑ –́ ⏑ ⌊̇ –̋ ⏑ ⌊̇ –́ ⏑ –̇

1087. In lyric strophes, the tragedy avoids the irrational syllable altogether; the comedy admits it.—Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

Iambic Rhythms.

1088. The fundamental foot is the iambus; and the ictus is on the second syllable, ⏑ –́. In verses which have an even number of feet (4, 6, etc.) the feet are commonly grouped by *twos* (dipodic bases, 1072 a), the first thesis of such dipody having a stronger ictus than the second. The *first* foot of each dipody may then be irrational (1070): that is, > –́ ⏑ –̇ may stand in place of ⏑ –́ ⏑ –̇. Hence the rule is that the dimeter, trimeter, etc., may have the irrational iambus (apparent spondee) for the odd feet (1st, 3d, 5th), but only pure iambi for the even feet (2d, 4th, 6th). In a tripody or pentapody, only the first foot can be irrational.

[1] ArVesp.365. [2] AAg.1000. [3] ArNub.460. [4] ASept.351. [5] EHel.242. [6] Anacreon. [7] EIa.258. [8] APers.126. [9] ASupp.161. [10] EIa.252. [11] ASupp.1064. [12] AEum.326. [13] ASupp.1066.

a. The principle of the irrational arsis is the same in iambic and trochaic rhythms (1082); namely, that the arsis following the first thesis of each dipody must be rational (⏑), while other arses may be irrational.

1089. The thesis of a foot may be resolved (1080), giving ⏑ ⏑́⏑ (tribrach) in place of the pure iambus, and > ⏑́⏑ (apparent dactyl) in place of the irrational iambus.—But the last foot of a verse (in catalectic verses the last *complete* foot) must always be a pure iambus.

a. The *anapaest* (⏑ ⏑ –́) in place of the iambus is found only in spoken verse; and except in comedy, is restricted to the first foot. It is probable that the two short syllables were rapidly pronounced, in the time of one.

1090. In catalectic iambic verses, the *arsis* (not the thesis) of the last foot is omitted, and its time is filled by prolonging the preceding thesis: thus ⏑ ⏗́ –́ (not ⏑ –́ ⏑).

THE IAMBIC TRIMETER.

1091. The iambic trimeter is, next to the dactylic hexameter, the most widely used of all rhythms. It prevails especially in tragedy and comedy, the dramatic dialogue being mainly carried on in this measure.

The *trimeter of tragedy* consists primarily of six iambi, of which the first, third, and fifth may be irrational:

⏒ –́ ⏑ – ⏒ –́ ⏑ – ⏒ –́ ⏑ –

Furthermore:—(1) By resolution of the thesis (1089), the tribrach may stand for any foot but the last; and (2) the *apparent* dactyl (> ⏑́ ⏑) for the first and third; but these liberties are not frequent: see examples b and c below. (3) The anapaest (1089 a) is in tragedy confined to the first foot (see example a, second line); only in proper names it is occasionally admitted in other places.

(4) The chief caesura is most commonly in the middle of the third foot (*penthemimeral* caesura). The least approved caesura is that which divides the verse into equal halves.

(5) When the fifth foot is divided by a caesura, the syllable before that caesura (if it is not a monosyllabic word) is almost always short ('*Porson's rule*').

Examples are:

a. ὦ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαί, > –́ ⏑ – >, –́ ⏑ – ⏑ –́ ⏑ –
ποταμῶν τε πηγαί, ποντίων τε κυμάτων ⏑⏑ –́ ⏑ – >, –́ ⏑ – ⏑ –́ ⏑ –
ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ.[1] * ⏑ –́ ⏑ – ⏑ –́ ⏑, – > –́ ⏑ –

b. σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται.[2] ⏑ –́ ⏑ – ⏑, ⏑́⏑ ⏑ – ⏑ –́ ⏑ –

c. σοὶ πρῶτον Ἰοῖ, πολύδονον πλάνην φράσω.[3] ⏑ –́ ⏑ – >, ⏑́⏑ ⏑ – ⏑ –́ ⏑ –

[1] APr.88. [2] APr.840. [3] APr.788.

* Cf. *O light immortal, winds on wings of swiftness borne,*
O river sources, and the countless flashing smile
Of ocean's wavelets, universal mother earth, etc.

1092. The *trimeter of comedy* differs from the above in these respects:

(1) The anapaest is freely used for every foot except the last.

(2) The apparent dactyl may stand as the fifth foot (as well as the first and third).

(3) The resolved feet (tribrach and dactyl) are far more frequent than in tragedy.

(4) Porson's rule of the fifth foot (1091, 5) is often neglected.

ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον	> –́ ⏑⏑ –̀, ⏑ –́ ⏑ –̀ > –́ ⏑ –̀
ἀπέραντον. οὐδέποθ' ἡμέρᾱ γενήσεται;	⏑⏑ –́ ⏑ –̀ ⏑⏑ –́ ⏑ –̀ ⏑ –́ ⏑ –̀
ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὕνεκα.[1]	⏑⏑ –́ ⏑ –̀, > ⏑́⏑ ⏑ –̀ > –́ ⏑ –̀

1093. *Scheme of the iambic trimeter* (forms in parentheses are confined to comedy).

⏑ –́ ⏑ –̀	⏑ –́ ⏑ –̀	⏑ –́ ⏑ –̀
> –́	> –́	> –́
⏑ ⏑́⏑ ⏑ ⏑́⏑	⏑ ⏑́⏑ ⏑ ⏑́⏑	⏑ ⏑́⏑
> ⏑́⏑	> ⏑́⏑	(> ⏑́⏑)
⏑⏑ –́ (⏑⏑ –̀	⏑⏑ –́ ⏑⏑ –̀	⏑⏑ –́)

1094. The TRIMETER SCAZON (*hobbling*), called also *choliambus*, or *Hipponactean*—a satiric verse—omits the syllable before the last thesis, but adds another syllable at the end; this unexpected close produces a humorous effect.

⏑ –́ ⏑ –̀ ⏑ –́ ⏑ –̀ ⏑ ∟́ –̀ ⏑

δύ' ἡμέραι γυναικός εἰσιν ἥδισται.[2]

1095. The CATALECTIC IAMBIC TETRAMETER is often used by the line in comedy: it consists of two dimeters, the second of which is catalectic. There is generally a caesura between the two parts. The resolved thesis and the anapaest are freely admitted.

≥ –́ ⏑ –̀ ≥ –́ ⏑ –̀, ≥ –́ ⏑ –̀ ⏑ ∟́ –̀

ὦ πᾶσιν ἀνθρώποις φανεὶς μέγιστον ὠφέλημα.[3]

1096. LYRIC IAMBIC RHYTHMS. The following are specimens:

a. dipody or monometer:

τί δῆθ' ὁρᾷς.[4] ⏑ –́ ⏑ –̀

b, c. tripody; c, catalectic:

Ἑλλᾱνίδες κόραι[5] (b). > –́ ⏑ –́ ⏑ –́

κράταιον ἔγχος[6] (c). ⏑ –́ ⏑ ∟́ –́

d, e, f. tetrapody or dimeter; e, catalectic: f, hypercatalectic:

ζηλῶ σε τῆς εὐβουλίᾱς[7] (d). > –́ ⏑ –̀ > –́ ⏑ –̀

θεοὶ βροτοῖς νέμουσιν[8] (e). ⏑ –́ ⏑ –̀ ⏑ ∟́ –̀

ὦ Βύκχι, φάρμακον δ' ἄριστον[9] (f). > –́ ⏑ –̀ ⏑ –́ ⏑ –̀ ⏑

[1] ArNub.2. [2] Hipponax. [3] ArEq.836. [4] ArNub.1098. [5] EHel.193. [6] Pind.Pyth.6,34. [7] ArAch.1008. [8] ESupp.616. [9] Alcaeus.

g. pentapody:
βέβᾱκεν ὕψις οὐ μεθύστερον.[1] ⏑ –́ ⏑ –́ ⏑ –́ ⏑ –́ ⏑ –́

h. hexapody or trimeter catalectic:
ἐπωφέλησα πόλεος ἐξελέσθαι.[2] ⏑ –́ ⏑ – ⏑ ⏑́ ⏑ ⏑ – ⏑ ⌞́ –

i. tetrameter acatalectic = dimeter repeated:
δέξαι με κωμάζοντα, δέξαι, λίσσομαί σε, λίσσομαι.[3]
> –́ ⏑ – > –́ ⏑ – > –́ ⏑ – ⏑ –́ ⏑ –

1097. The following are specimens of *syncopated forms:* a—e are tetrapodies (the last two catalectic); f is a pentapody; g—k are hexapodies (the last two catalectic); l and m are tetrameters (tetrapodies repeated). The form m is occasionally used by the line.

a. *βαρεῖαι καταλλαγαί.*[4] ⏑ ⌞́ – ⏑ –́ ⏑ –
b. *κακοῦ δὲ χαλκοῦ τρόπον.*[5] ⏑ –́ ⏑ ⌞ –́ ⏑ –
c. *μελαμπᾱγὴς πέλει.*[6] ⏑ ⌞́ ⌞ –́ ⏑ –
d. *μόλοις ὦ πόσις μοι.*[7] ⏑ ⌞́ – ⏑ ⌞́ –
e. *διπλάζεται τῑμά.*[8] ⏑ –́ ⏑ ⌞ ⌞́ –
f. *φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν.*[9] ⏑ ⌞́ –́ ⏑ –́ ⏑ –́ ⏑ –́
g. *βεβᾶσι γὰρ τοίπερ ἀγρέται στρατοῦ.*[10] ⏑ –́ ⏑ ⌞ –́ ⏑ – ⏑ –́ ⏑ –
h. *βίᾳ χαλῑνῶν δ' ἀναύδῳ μένει.*[11] ⏑ –́ ⏑ ⌞ –́ ⏑ ⌞ –́ ⏑ –
i. *ἐπαυχήσᾱς δὲ τοῖσι σοῖς λόγοις.*[12] ⏑ ⌞́ ⌞ –́ ⏑ – ⏑ –́ ⏑ –
j. *δαφνηφόροις βουθύτοισι τῑμαῖς.*[13] ⏑ –́ ⏑ ⌞ –́ ⏑ – ⏑ ⌞́ –
k. *ὑπ' ἀρχᾶς δ' οὔτινος θοάζων.*[14] ⏑ ⌞́ ⌞ –́ ⏑ – ⏑ ⌞́ –
l. *πόνοι δόμων νέοι παλαιοῖσι συμμιγεῖς κακοῖς.*[15]
⏑ –́ ⏑ – ⏑ –́ ⏑ ⌞ –́ ⏑ – ⏑ –́ ⏑ –
m. *βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς.*[16]
⏑ –́ ⏑ – ⏑ –́ ⏑ ⌞ –́ ⏑ – ⏑ ⌞́ –

1098. In the iambic strophes of tragedy, the irrational syllable is in general avoided; in those of comedy, it is frequent. Cf. 1087.

Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

DACTYLIC RHYTHMS.

1099. The fundamental foot is the *dactyl.* But a *spondee* is very often used instead (1080): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic,* used for the dactyl (1068 a), is rare, and only found in lyric poetry. The ictus is on the first syllable of each foot.

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[1] AAg.425. [2] SOc.541. [3] Alcaeus. [4] ASept.767. [5] AAg.390. [6] AAg.392. [7] ETro.587. [8] ESupp.781. [9] ACho.46. [10] APers.1002. [11] AAg.238. [12] ArAv.629. [13] ASupp.706. [14] ASupp.595. [15] ASept.740. [16] AAg.195.

THE DACTYLIC HEXAMETER.

1100. This is the most common of all Greek verses, being the established measure for epic, didactic, and bucolic poetry. It consists of six feet, of which the last is always a spondee.* Each of the others may be at pleasure a dactyl or a spondee, but the dactyl prevails; especially in the fifth place, where hardly one line in twenty has the spondee (*spondaic* verse, see example c below).

The third foot is almost always divided by a caesura, and this is usually the *principal caesura* of the verse (1081). It may be either *masculine*, i. e. after the long thesis of a dactyl or spondee (*penthemimeral* caesura),—or *feminine*, i. e., between the two shorts of a dactyl. Often also there is a caesura after the thesis of the fourth foot (*hephthemimeral* caesura), or at the end of the fourth foot (called *bucolic* caesura, from its frequent occurrence in bucolic poetry); and occasionally one of these is made the principal caesura.

The scheme therefore is:

–́ ⏕ –́ ⏕ –́, ⏑,⏑ –́ ⏕ –́ ⏕ –́ –

Examples:

a. οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν.[1]
–́ ⏑ ⏑ –́ – –́, – –́ ⏑ ⏑ –́ ⏑ ⏑ –́ –

b. ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἵδρυε λαούς.[2]
–́ – –́ ⏑ ⏑ –́ ⏑, ⏑ –́ – –́ ⏑ ⏑ –́ –

c. τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;[3]
–́ – –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑, –́ – –́ –

REMARK.—The hexameter is properly a dicolic verse (1075), consisting of two tripodies, less often of a tetrapody and a dipody.

1101. THE ELEGIAC DISTICH.—This was not confined to the elegy, but was the usual form for *gnomic* or reflective poetry. Its first line is the hexameter; its second is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure; the fourth and fifth feet are always dactyls. The third foot is filled out by the prolonged final syllable of the first tripody.

–́ ⏕ –́ ⏕ –́, ⏑,⏑ –́ ⏕ –́ ⏕ –́ –
–́ ⏕ –́ ⏕ ⏗, –́ ⏑ ⏑ –́ ⏑ ⏑ –́

τιμῆέν τε γάρ ἐστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι
γῆς πέρι καὶ παίδων κουριδίης τ' ἀλόχου.[4]

1102. LYRIC DACTYLIC RHYTHMS.—The following are specimens:

a. dimeter:

μοῖρα διώκει.[5] –́ ⏑ ⏑ –́ –

[1] B 85. [2] B 191. [3] A 202. [4] Callinus. [5] EHeracl.612.

* Cf. '*Under the open sky, in the odorous air of the orchard.*' But English dactylic and anapaestic verses are read in $\frac{3}{8}$ time, unlike the Greek.

b. trimeter catalectic (*penthemimeris*):
 παρθένοι ὀμβροφόροι.[1] –́ ⏑ ⏑ –́ ⏑ ⏑ –́

c, d. tetrameter; d, catalectic (*hephthemimeris*):
 οὐρανίοις τε θεοῖς δωρήματα[2] (c). –́ ⏑ ⏑ –́ ⏑ ⏑ –́ – –́ ⏑ ⏑
 ἔλθετ' ἐποψόμεναι δύναμιν[3] (d). –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́

e. pentameter:
 ἀλλὰ μάτᾱν ὁ πρόθῡμος ἀεὶ πόνον ἕξει.[4] –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ –

f. lyric hexameter (two trimeters):
 μόρσιμα δ' οὔτι φυγεῖν θέμις, οὐ σοφίᾳ τις ἀπώσεται.[5]
 +́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ +́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑

g. octameter (= two tetrameters):
 ὦ πόποι, ἦ μεγάλᾱς ἀγαθᾶς τε πολισσονόμου βιοτᾶς ἐπεκύρσαμεν.[6]
 +́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ +́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑

ANAPAESTIC RHYTHMS.

1103. The fundamental foot is the *anapaest*, with the ictus on the last syllable, ⏑ ⏑ –́. But a *spondee* (– –́) or a *dactyl* (– ⏑́ ⏑) is very often used (1080) instead of the anapaest; much less often, a *proceleusmatic* (⏑ ⏑ ⏑́ ⏑). In catalectic verses, the last foot lacks the ictus (1077 a).

a. Anapaests are properly a marching rhythm. The feet are commonly grouped by twos (1072 a), the two feet of each dipody corresponding to a step with the right and left foot in succession.

1104. In marching-songs and lyric strophes the following kinds of verses occur:

a, b. dipody or monometer; b, catalectic:
 ἀπολεῖς μ', ἀπολεῖς[7] (a). ⏑ ⏑ –́ ⏑ ⏑ ⊥
 νέκυς ἤδη[8] (b). ⏑ ⏑ –́ –

c, d. tripody (*prosodiac*); d, catalectic:
 Σαλαμῑνιάσι στυφέλου[9] (c). ⏑ ⏑ –́ ⏑ ⏑ ⊥ ⏑ ⏑ –́
 νᾱοὶ θ' οἱ Φοίβου[10] (d). – –́ – –́ –

e. tetrapody or dimeter catalectic (*paroemiac*):
 καὶ μὴν τόδε κύριον ἦμαρ.[11] – –́ ⏑ ⏑ ⊥ ⏑ ⏑ –́ –
 πάντα γὰρ ἤδη τετέλεσται.[12] – ⏑́ ⏑ – ⊥ ⏑ ⏑ –́ –

f. tetrapody or dimeter (acatalectic):
 μέλεος γέννᾱ γᾶ τε πατρῴᾱ.[13] ⏑ ⏑ –́ – ⊥ – ⏑́ ⏑ – ⊥

1105. ANAPAESTIC SYSTEMS (1074 b) are much used in tragedy and comedy. They are composed of several complete dimeters (and

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[1] ArNub.299. [2] ArNub.305. [3] ArRan.879. [4] EHeracl.617. [5] EHeracl.615. [6] APers.852. [7] STr.1007. [8] EAlc.93. [9] APers.964. [10] EIon 178. [11] EAlc.105. [12] EAlc.132. [13] APers.983.

sometimes a monometer), with a catalectic dimeter (*paroemiac*) always added as a close.

They are subject to the following rules: (a) A succession of four short syllables is avoided: hence a proceleusmatic almost never occurs, or a dactyl followed by an anapaest.—(b) The dimeter has a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—(c) The paroemiac admits a dactyl only as the first foot, and almost always has an anapaest for the third.

The following is a short anapaestic system:

τάδε μὲν Περσῶν τῶν οἰχομένων	⏑ ⏑ –́ – –́ – –́ ⏑ ⏑ –́
Ἑλλάδ᾽ ἐς αἶαν πιστὰ καλεῖται,	– ⏑́ ⏑ – –́ – ⏑́ ⏑ – –́
καὶ τῶν ἀφνεῶν καὶ πολυχρύσων	– –́ ⏑ ⏑ –́ – ⏑́ ⏑ – –́
ἑδράνων φύλακες κατὰ πρεσβείāν	⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ – –́
οὓς αὐτὸς ἄναξ Ξέρξης βασιλεὺς	– –́ ⏑ ⏑ –́ – –́ ⏑ ⏑ –́
Δāρειογενὴς	– –́ ⏑ ⏑ –́
εἵλετο χώρᾱς ἐφορεύειν.[1]	– ⏑́ ⏑ – –́ ⏑ ⏑ –́ –

1106. There are also *freer* (lyrical) systems, which are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

1107. The ANAPAESTIC TETRAMETER is much used by the line (1065) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules given above (1105) for dimeters and paroemiacs in anapaestic systems.

πρόσσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἐοῦσι,
τοῖς αἰθερίοις, τοῖσιν ἀγήρῳς, τοῖς ἄφθιτα μηδομένοισιν.[2]

– ⏑́⏑ ⏑ – –́ – –́ ⏑ ⏑ –́, – –́ – –́ ⏑ ⏑ –́ –
– –́ ⏑ ⏑ –́ – ⏑́ ⏑ – –́, – –́ ⏑ ⏑ –́ ⏑ ⏑ –́ –

LOGAOEDIC RHYTHMS.

1108. Logaoedic verses consist of mixed *dactyls* and *trochees*. The dactyls may stand before the trochees, or between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl is not contracted to a spondee. The dactyls are *cyclic* (1069), and the movement is in $\frac{3}{8}$ time.

a. Logaoedic verse differs from the compound dactylo-trochaic rhythms described in 1118, in having the dactyls and trochees united in the same group or metrical series.

1109. A trochee standing as the first foot is treated with great freedom: besides being a tribrach (⏑́ ⏑ ⏑), it may be irrational (–́ >),

[1] APers.1. [2] ArAv.688.

or may be replaced by an iambus (⏑́ –) or an apparent anapaest (⏑́ ⏑ >), and, in Aeolic poetry, even by a *pyrrhic*.

A logaoedic verse may have an *anacrusis* (short or irrational) prefixed to its first foot. Also a *double* anacrusis (two short syllables) may be used.

1110. (a) If two trochees precede the first dactyl, the *second* may be irrational, or a tribrach, but admits no other substitution.—(b) An irrational trochee may be used as the second foot, even when the first foot is a dactyl. —(c) Further, in catalectic verses, an irrational trochee may stand before the final thesis.—Thus:

a. *ὑπὲρ ἀκαρπίστων πεδίων.*[1]	⏑́ ⏑ ⏑ –́ > –́⏑ ⏑ –́
b. *χαλκοκρότων ἵππων κτυπος.*[2]	–́⏑ ⏑ –́ > –́ ⏑ –́
c. *τὰς ἠλεκτροφαεῖς αὐγάς.*[3]	–́ > –́⏑ ⏑ –́ > –́

d. *Trochaic* rhythms used in near connection with logaoedic, may have anacruses, and the same freedom of substitution in the first foot. Thus:

πρὸς ὑμᾶς ἐλευθέρως.[4]	⏑́ – –́ ⏑ –́ ⏑ –́

1111. The following are specimens of logaoedic rhythms *with one dactyl.* The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

Dipody.

a. Adonic (dactyl and trochee):

οὐδὲν ἔτ' ἵκει.[5]	–́⏑ ⏑ –́ ⏑

Tripodies.

b, c. Pherecratean (first, second); d, e, catalectic:

ὃς χαρίτων μὲν ὄζει[6] (b).	–́⏑ ⏑ –́ ⏑ –́ ⏑
δέξεταί τ' ἐπὶ μισθῷ[7] (c).	–́ ⏑ –́⏑ ⏑ –́ ⏑
ψεύδεσι ποικίλοις[8] (d).	–́⏑ ⏑ –́ ⏑ –́
καίπερ ἀχνύμενος[9] (e).	–́ ⏑ –́⏑ ⏑ –́

f, g. Pherecratean with anacrusis (*logaoedic paroemiac*):

ἐγὼ δὲ μόνᾱ καθεύδω[10] (f).	⏑ –́⏑ ⏑ –́ ⏑ –́ ⏑
εὔδοξον ἅρματι νικᾶν[11] (g).	> –́ ⏑ –́⏑ ⏑ –́ ⏑

h, i. Pherecratean catalectic with anacrusis (*logaoedic prosodiac*):

Ἥρᾳ ποτ' Ὀλυμπίᾳ[12] (h).	> –́⏑ ⏑ –́ ⏑ –́
Κᾱφῑσίων ὑδάτων[13] (i).	> –́ ⏑ –́⏑ ⏑ –́

Tetrapodies.

The forms b, c, f, g, are often to be read as *doubly catalectic tetrapodies*, instead of tripodies. Thus:

j. *Λᾱμνιάδων γυναικῶν*[14] (= b).	–́⏑ ⏑ –́ ⏑ ⏗ –́
k. *χρῡσὸς αἰθόμενον πῦρ*[15] (= c).	–́ ⏑ –́⏑ ⏑ ⏗ –́

[1] EPhoen.210. [2] ArEq.552. [3] EHipp.741. [4] ArNub.518. [5] Sappho. [6] Eupolis ii.494. [7] Crates ii.246. [8] Pind.Ol.1.46. [9] Pind.Isth.7.5. [10] Sappho. [11] Pind.Pyth.6.17. [12] ArAv.1731. [13] Pind.Ol.14.1. [14] Pind.Ol.4.32. [15] Pind.Ol.1.2.

l, m, n. Glyconic (first, second, third):

καὶ κυανέμβολοι θοαί[1] (l). ⏕ ⏑ –́ ⏑ –́ ⏑ –́
ἔρως παρθένιος πόθῳ[2] (m). ⏑́ – ⏕ ⏑ –́ ⏑ –́
ὁ μέγας ὄλβος ἅ τ' ἀρετά[3] (n). ⏑́ ⏑ ⏑ –́ ⏑ ⏕ ⏑ –́

o, p. acatalectic tetrapodies; p, with anacrusis:

τῶν ἐν Θερμοπύλαις θανόντων[4] (o). –́ > ⏕ ⏑ –́ ⏑ –́ ⏑
πλήρης μὲν ἐφαίνεθ' ἁ σελάννᾱ[5] (p). > ⏕ ⏑ –́ ⏑ –́ ⏑ –́ ⏑

Pentapodies.

q. Phalaecēan (hendecasyllable):
ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω.[6] –́ > ⏕ ⏑ –́ ⏑ –́ ⏑ –́ ⏑

r. Sapphic (hendecasyllable):
ποικιλόθρον' ἀθάνατ' Ἀφροδῖτᾰ.[7] –́ ⏑ –́ ⏑ ⏕ ⏑ –́ ⏑ –́ ⏑

s. Alcaic (hendecasyllable), begins with anacrusis:
οὐ χρὴ κακοῖσι θῦμον ἐπιτρέπην.[8] > –́ ⏑ –́ ⏑ ⏕ ⏑ –́ ⏑ –́

1112. The following have *more than one dactyl:*

a. *οἶνον ἐνεικαμένοις μεθύσθην.*[9] ⏕ ⏑ ⏕ ⏑ –́ ⏑ –́ ⏑
b. *μέλει τέ σφισι Καλλιόπᾱ.*[10] ⏑́ – ⏕ ⏑ ⏕ ⏑ –́
c. *παρθένε τὰν κεφαλὰν τὰ δ' ἔνερθε νύμφᾱ.*[11] ⏕ ⏑ ⏕ ⏑ ⏕ ⏑ –́ ⏑ –́ ⏑
d. *οἶνος ὦ φίλε παῖ λέγεται καὶ ἀλάθεα.*[12] –́ ⏑ ⏕ ⏑ ⏕ ⏑ ⏕ ⏑ –́ ⏑ –́
e. *ἦρος ἀνθεμόεντος ἐπάϊον ἐρχομένοιο.*[13]
–́ ⏑ ⏕ ⏑ ⏕ ⏑ ⏕ ⏑ ⏕ ⏑ –́ ⏑

The forms d and e belong to the so-called *Aeolic dactyls*. The form c is called *Praxillēan*.

1113. The following have a *double anacrusis* (logaoedic anapaestic):

a. *ἱκετεύσατε δ', ὦ κόραι.*[14] ⏑ ⏑ ⏕ ⏑ –́ ⏑ –́
b. *κατέλαμψας, ἔδειξας ἐμφανῆ.*[15] ⏑ ⏑ ⏕ ⏑ –́ ⏑ –́ ⏑ –́
c. *Ἑλένᾱν ἐλῦσατο Τρωΐᾱς.*[16] ⏑ ⏑ –́ ⏑ –́ ⏑ ⏕ ⏑ –́
d. *τίνι τῶν πάρος, ὦ μάκαιρα Θήβᾱ.*[17] ⏑ ⏑ ⏕ ⏑ –́ ⏑ –́ ⏑ –́ ⏑

Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

e. *Χαρίτων ἕκᾱτι τόνδε κῶμον.*[18] ⏑ ⏑ –́ ⏑ –́ ⏑ –́ ⏑ –́ ⏑

1114. Syncopated forms are very numerous. The following are specimens:

a. *ναυτιλίᾱς ἐσχάτᾱς.*[19] ⏕ ⏑ ⊾ –́ ⏑ –́
b. *οὐ ψεύδεϊ τέγξω λόγον.*[20] > ⏕ ⏑ ⊾ –́ ⏑ –́
c. *ἔρως ἀνίκᾱτε μάχᾱν.*[21] ⏑ –́ ⏑ ⊾ ⏕ ⏑ –́

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[1] ArEq.554. [2] Anacreon. [3] EOr.807. [4] Simonides. [5] Sappho. [6] Scolion. [7] Sappho. [8] Alcaeus. [9] Alcaeus. [10] Pind.Ol.10.18. [11] Praxilla. [12] Theoc.29.1. [13] Alcaeus. [14] EIon 468. [15] EEl.586. [16] Pind.Isth.8.112. [17] Pind.Isth.7.1. [18] Pind.Ol.4.15. [19] Pind.N.3.39. [20] Pind.Ol.4.28. [21] SAnt.781.

d. *ὦ πατρίς, ὦ δώματα μή.*[1] ~́ ⏑ ⌞ ~́ ⏑ –́
e. *δακρυόεσσάν τ' ἐφίλησεν αἰχμάν.*[2] ~́ ⏑ ⌞ ~́ ⏑ –́ ⏑ ⌞ –́
f. *εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων.*[3] ~́ ⏑ ⌞ ~́ ⏑ ⌞ ~́ ⏑ –́

1115. Some verses consist of *more than one series:* thus

a. Asclepiadēan (two Pherecrateans catalectic, second and first):
ἦλθες ἐκ περάτων γᾶς ἐλεφαντίναν.[4] + ⏑ ~́ ⏑ ⌞ +~ ⏑ –́ ⏑ –́

b. greater Asclepiadean (dipody catalectic between two Pherecrateans):
μηδὲν ἄλλο φυτεύσῃς πρότερον δένδριον ἀμπέλω.[5]
+ ⏑ ~́ ⏑ ⌞ +~ ⏑ ⌞ +~ ⏑ –́ ⏑ –́

c. Priapēan (= Glyconic and doubly catalectic tetrapody):
εὐμενὴς δ' ὁ Λύκειος ἔστω πάσᾳ νεολαίᾳ.[6]
+ ⏑ ~́ ⏑ –́ ⏑ ⌞ + > ~́ ⏑ ⌞ –́

d. Eupolidēan (= Glyconic and trochaic tetrapody catalectic:)
ὦ θεώμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως,
οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός.[7]
+ ⏑ –́ ⏑ ~́ ⏑ ⌞ ⏒ – –́ ⏑ –́ ⏑ –́
+ > –́ > ~́ ⏑ ⌞ + ⏑ –́ > –́ ⏑ –́

The Eupolidean is sometimes used by the line: in both halves of the verse the first two feet allow the substitutions described in 1109 and 1110.

1116. Pherecratean verses are sometimes combined in systems (1074 b), but much more frequent are Glyconic systems closing with a Pherecratean.

a. In antistrophic composition, the first and second Pherecratean sometimes correspond to each other in strophe and antistrophe, as equivalent forms. So too the second and third Glyconic. Other interchanges are very infrequent.

DACTYLO-EPITRITIC RHYTHMS.

1117. Dactylo-epitritic (or *Doric*) strophes are composed of the following elements:

1. –́ ⏑ ⏑ –́ ⏑ ⏑ –́ – dactylic tripody with spondee as the 3d foot.
2. –́ ⏑ ⏑ –́ ⏑ ⏑ –́ the same, catalectic.
3. ⌞ ⏑ –́ – *epitrite* = *long* trochee (1069) and spondee.
4. ⌞ ⏑ –́ the same, catalectic.

These are variously combined; for the most part two or three unite to form a verse. Forms 1 and 3 may have a short final syllable in caesura, even in the middle of a verse. The final syllable of 2 and 4, in the middle of a verse, is prolonged to ⊔. An anacrusis may be prefixed to any verse. Sometimes, especially at the end of the strophe, other dactylic or trochaic rhythms are employed.

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[1] EMed.643. [2] Anacreon. [3] ASupp.57. [4] Alcaeus. [5] Alcaeus. [6] ASupp.686. [7] ArNub.518,519.

The following verses are specimens:

ἄνω ποταμῶν ἱερῶν χωροῦσι πᾱγαί, ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ – ⏖ ⏑ –́ –
καὶ δίκᾱ καὶ πάντα πάλιν στρέφεται.[1] ⏖ ⏑ –́ – –́ ⏑ ⏑ –́ ⏑ ⏑ –́
ὃν αἰόλᾱ νὺξ ἐναριζομένᾱ.[2] ⏑ ⏖ ⏑ ⏖ –́ ⏑ ⏑ –́ ⏑ ⏑ –́
ἔρχεται τιμὰ γυναικείῳ γένει.[3] ⏖ ⏑ –́ – ⏖ ⏑ –́ – ⏖ ⏑ –́
κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν.[4]
–́ ⏑ ⏑ –́ ⏑ ⏑ –́ – ⏖ ⏑ –́ – ⏖ ⏑ –́

1118. Dactylo-Trochaic Rhythms.—In another class of lyric strophes, we find a mixture of dactylic and trochaic verses, in greater variety than those just described; these probably moved in ⅜ time, so that the dactyls were cyclic. Sometimes dactylic and trochaic groups are united in one verse. Examples of such compound verses are:

a. dactylic tripody (with anacrusis, and syll. anceps), and trochaic tripody:
τούτοισι δ' ὄπισθεν ἴτω φέρων δίφρον Λυκοῦργος.[5]
> –́⏑ ⏑ –́⏑ ⏑ –́ ⏑ >́ ⏑ –́ ⏑ –́ ⏑

b. dactylic tetrapody and trochaic tetrapody doubly catalectic:
τοῖος γὰρ φιλότητος ἔρως ὑπὸ καρδίᾱν ἐλυσθείς.[6]
>́ > –́⏑ ⏑ –́⏑ ⏑ –́⏑ ⏑ >́ ⏑ –́ ⏑ ⏖ –́

Cretic Rhythms.

1119. *Apparent* cretics often occur, as the result of syncope (1076), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 1086, 1097, 1114.

Much rarer are the real cretic rhythms, in which the cretic (or, by resolution, the first or fourth paeon) stands as the fundamental foot. In these, the movement is in ⅝ time (see 1068 b).

The ictus falls on the first long syllable of the cretic; at the same time there is a certain stress, though weaker, on the second long.

The following will serve as specimens:

a, b, c. dimeter; c, with anacrusis:
ἥδομαι γ' ἥδομαι[7] (a). –́ ⏑ – –́ ⏑ –
μηδὲ λέγε μοι σὺ λόγον[8] (b). –́ ⏑ ⏑ ⏑ –́ ⏑ ⏑ ⏑
ὦ Ζεῦ, τί ποτε χρησόμεθα[9] (c). – –́ ⏑ ⏑ ⏑ –́ ⏑ ⏑ ⏑

d. dimeter catalectic:
κᾆτ' ἐλαγοθήρει.[10] –́ ⏑ ⏑ ⏑ –́ ⏑

e. trimeter:
ὡς ἐμὲ λαβοῦσα τὸν δημότην.[11] –́ ⏑ ⏑ ⏑ –́ ⏑ – –́ ⏑ –

f. tetrameter:
ἀλλ' ἀφῑ́ει τὸν ἄνδρ', εἰ δὲ μή, φήμ' ἐγώ.[12] –́ ⏑ – –́ ⏑ – –́ ⏑ – –́ ⏑ –

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[1] EMed.410. [2] STr.94. [3] EMed.418. [4] Pind.P.4.23. [5] Cratinus. [6] Archilochus. [7] ArPax 1127. [8] ArAch.297. [9] ArLys.476. [10] ArLys.789. [11] ArAch.675. [12] ArVesp.428.

g. pentameter:

σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατά σε χώσομεν τοῖς λίθοις.[1]

⏗ ⏑ – ⏗ ⏑ ⏑⏑ ⏗ ⏑ ⏑⏑ ⏗ ⏑ – ⏗ ⏑ –

Choriambic Rhythms.

1120. *Apparent* choriambi are very frequent in logaoedic verse as the result of syncope (1076). These have the rhythmical value ⏗⏑ ⏑ ⏗. For examples, see 1114.

Verses with the real choriambus (⏗ ⏑ ⏑ –) as the fundamental foot, would move in $\frac{6}{8}$ time. But such, if they were ever used at all by the Greeks, were exceedingly rare. The following is perhaps an instance:

δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτᾱς.[2]

⏗ ⏑ ⏑ – ⏗ ⏑ ⏑ – ⏗ ⏑ ⏑ – ⏗ ⏑ ⏑ –

Ionic Rhythms.

1121. The fundamental foot is the *ionic a minore* (⏑ ⏑ ⏗ –), with the ictus on the first long syllable.

a. Anaclasis.—Two trochees (⏗ ⏑ – ⏑) may be substituted for the two longs of one foot with the two shorts of the next (⏗ – ⏑ ⏑). This change is very frequent: its effect is to produce a breaking up (*anaclăsis*) of the ionic rhythm, which passes into the trochaic.

1122. Specimens of ionic rhythms:

a, b. dimeter; b, with anaclasis:

τίεται δ' αἰολόμητις[3] (a). ⏑ ⏑ ⏗ – ⏑ ⏑ ⏗ –

πολιοὶ μὲν ἡμὶν ἤδη[4] (b). ⏑ ⏑ ⏗ ⏑ – ⏑ ⏗ –

c. dimeter catalectic:

Σικελὸς κομψὸς ἀνήρ.[5] ⏑ ⏑ ⏗ – ⏑ ⏑ ⏗

d, e. trimeter (acatalectic); e, with anaclasis:

πεπέρᾱκεν μὲν ὁ περσέπτολις ἤδη[6] (d). ⏑ ⏑ ⏗ – ⏑ ⏑ ⏗ – ⏑ ⏑ ⏗ –

λύσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε[7] (e). ⏑ ⏑ ⏗ ⏑ – ⏑ ⏗ – ⏑ ⏑ ⏗ –

f. trimeter catalectic:

κατάρᾱς Οἰδιπόδᾱ βλαψίφρονος.[8] ⏑ ⏑ ⏗ – ⏑ ⏑ ⏗ – ⏑ ⏑ ⏗

g, h. tetrameter (acatalectic); h, with anaclasis:

ἐμὲ δείλᾱν, ἐμὲ πάσᾱν κακοτάτων πεδέχοισαν[9] (g).

⏑ ⏑ ⏗ – ⏑ ⏑ ⏗ – ⏑ ⏑ ⏗ – ⏑ ⏑ ⏗ –

πατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει[10] (h).

⏑ ⏑ ⏗ ⏑ – ⏑ ⏗ – ⏑ ⏑ ⏗ ⏑ – ⏑ ⏗ –

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[1] ArAch.295. [2] SOt.484. [3] ASupp.1037. [4] Anacreon. [5] Timocreon. [6] APers.65. [7] Anacreon. [8] ASept.725. [9] Alcaeus. [10] ACho.330.

i, j. tetrameter catal. (*Galliambic*); j, with anaclasis:

θανάτῳ λῡσιμελεῖ θηρσὶν ὀρείοισι βοράν[1] (i).

⏑ ⏑ –́ – ⏑ ⏑ –́ – ⏑ ⏑ –́ – ⏑ ⏑ –́

φύσις οὐκ ἔδωκε μόσχῳ λάλον Ἄπιδι στόμα[2] (j).

⏑ ⏑ –́ ⏑ – ⏑ –́ – ⏑ ⏑ –́ ⏑ – ⏑ –́

1123. a. Sometimes the last long of the ionic is omitted by *syncope* (1076); the first long is then prolonged to supply its place:

πολύγομφον ὄδισμα.[3] ⏑ ⏑ ⊔́ ⏑ ⏑ –́ –

b. Very seldom indeed, one of the long syllables is resolved into two shorts, or the two short syllables contracted into a long:

χρυσέᾱν πτέρυγα φέρεις.[4] ⏑ ⏑ –́ ⏑ ⏑ ⏑ ⏑ –́

Διονύσου σαῦλαι βασσαρίδες.[5] ⏑ ⏑ –́ – – –́ – ⏑ ⏑ –́

c. In the form with anaclasis, the first of the two trochees is sometimes irrational (–́ >):

περιναίονται παλαιόν.[6] ⏑ ⏑ –́ > – ⏑ –́ –

1124. The Sotadean verse of the Alexandrian period has the *ionic a majore* as its fundamental foot. It is a catalectic tetrameter. Each of the three complete ionics may be replaced by two trochees, either of which may be irrational. Resolutions and contractions are frequent; so that the verse has a great variety of forms. Two examples will suffice:

τῶν χρῡσοφόρων οὐδὲ γυναικῶν βαθυκόλπων.[7]

–́ – ⏑ ⏑ –́ – ⏑ ⏑ –́ – ⏑ ⏑ –́ –

εὐσεβὴς τὶς ἐστιν, πενίᾱν δέδωκεν αὐτῷ.[8]

–́ ⏑ – ⏑ –́ – ⏑ ⏑ –́ ⏑ – ⏑ –́ –

Dochmiac and Bacchic Rhythms.

1125. The *dochmius* is a dipody, consisting of a *bacchius* with a following *iambus* (⏑ –́ – ⏑ –́). The ictus is on the first long of the bacchius, and the long of the iambus.

a. Dochmii have, therefore, a broken rhythm, in which 3/8 time (1068 b) alternates with 2/8. They are used only in lyric passages which express great mental agitation.

1126. Either of the two shorts may be replaced by an irrational syllable; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are given below. The forms a, c, d are the most frequent.

a. *ἰὼ πρόσπολοι.*[9] ⏑ –́ – ⏑ –́

b. *ἐν γᾷ τᾷδε φεῦ.*[10] > –́ – ⏑ –́

c. *στρατόπεδον λιπών.*[11] ⏑ ⏑́ ⏑ – ⏑ –́

d. *δουλοσύνᾱς ὕπερ.*[12] > ⏑́ ⏑ – ⏑ –́

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[1] ESupp.46. [2] Diog.La.viii end. [3] APers.72. [4] EBacch.372. [5] Anacreon. [6] ASupp.1021. [7] Lycophronides. [8] Sotades. [9] SAnt.1321. [10] AEum.781. [11] ASept.79. [12] ASept.112.

e.	*ἄπιτον ἔτι σε χρή.*[1]	⏑ ⏑́⏑ ⏑⏑ ⏑ –́
f.	*ῥεῖ πολὺς ὅδε λεώς.*[2]	> ⏑́⏑ ⏑⏑ ⏑ –́
g.	*ἀνέφελον ἐπέβαλες.*[3]	⏑ ⏑́⏑ ⏑⏑ ⏑ ⏑́⏑
h.	*οὔποτε καταλύσιμον.*[4]	> ⏑́⏑ ⏑⏑ ⏑ ⏑́⏑
i.	*ἀπάγετ᾽ ἐκτόπιον.*[5]	⏑ ⏑́⏑ – ⏑ ⏑́⏑
j.	*τὸν καταρᾶτότατον.*[6]	> ⏑́⏑ – ⏑ ⏑́⏑
k.	*τί μ᾽ οὐκ ἀνταίᾶν.*[7]	⏑ –́ – > –́
l.	*ἔχθεις Ἀτρείδᾱς.*[8]	> –́ – > –́
m.	*μεσολαβεῖ κέντρῳ.*[9]	⏑ ⏑́⏑ – > –́
n.	*πλαζόμενον λεύσσων.*[10]	> ⏑́⏑ – > –́
o.	*σύ τ᾽, ὦ Διογενές.*[11]	⏑ –́ ⏑⏑ ⏑ –́
p.	*εἴθ᾽ αἰθέρος ἄνω.*[12]	> –́ ⏑⏑ ⏑ –́
q.	*μανείσᾳ πραπίδι.*[13]	⏑ –́ – ⏑ ⏑́⏑

Rᴇᴍᴀʀᴋ.—Forms like o, p, q, in which the second or third long is resolved when the first is not, are very uncommon.

Dochmii are oftenest combined in groups of two (dimeters). Usually two or more groups unite to form a *system* (1074 b).

1127. Oᴛʜᴇʀ ʙᴀᴄᴄʜɪᴄ ʀʜʏᴛʜᴍs are little used in Greek poetry, and only in connection with dochmii. Thus we find a bacchic

a. dimeter:

χορευθέντ᾽ ἀναύλοις.[14]	⏑ –́ – ⏑ –́ –

b. trimeter catalectic (= bacchius and dochmius):

ἰὼ γᾶ τε καὶ παμφαής.[15]	⏑ –́ – ⏑ –́ – ⏑ –́
ἵκετο τερμόνιον ἐπὶ πάγον.[16]	⏑ ⏑́⏑ – ⏑ ⏑́⏑ ⏑⏑ ⏑ –́

c. tetrameter:

τίς ἀχώ, τίς ὀδμὰ προσέπτᾱ μ᾽ ἀφεγγής.[17]	⏑ –́ – ⏑ –́ – ⏑ –́ – ⏑ –́ –

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[1] AAg.1428. [2] ASept.80. [3] SEl.1246. [4] SEl.1246. [5] SOt.1340. [6] SOt.1344. [7] SAnt.1307. [8] SPhil.510. [9] AEum.157. [10] SAj.886. [11] ASept.127. [12] SPhil.1092. [13] EBacch.999. [14] EHf.879. [15] EMed.1251. [16] APr.117. [17] APr.115.

ABBREVIATIONS

USED IN CITING THE EXAMPLES.

A. = *Aeschylus.*
Ag(*amemnon*), Cho(*ephori*), Eum(*enides*), Pers(*ae*), Pr(*ometheus*), Sept(*em*), Supp(*lices*).
Ae. = *Aeschines.*
Andoc. = *Andocides.*
Ant. = *Antiphon.*
Antiph. = *Antiphanes.*
Ar. = *Aristophanes.*
Ach(*arnenses*), Av(*es*), Eccl(*esiazusae*), Eq(*uites*), Lys(*istrata*), Nub(*es*), Plut(*us*), Ran(*ae*), Thesm(*ophoriazusae*), Vesp(*ae*).
Arist. = *Aristotle.*
Pol(*itica*), Rhet(*orica*).
Carc. = *Carcinus.*
Chaer. = *Chaeremo.*
D. = *Demosthenes.*
E. = *Euripides.*
Alc(*estis*), And(*romache*), Bacch(*ae*), Cycl(*ops*), El(*ectra*), Hec(*uba*), Hel(*ena*), Heracl(*idae*), Hf. = *Hercules furens*, Hipp(*olytus*), Ia. = *Iphigenia Aulidensis*, Med(*ea*), Or(*estes*), Phoen(*issae*), Supp(*lices*), Tro(*ades*).
Hd. = *Herodotus.*
Hm. = *Homer.*
I. = *Isocrates.*
Isae. = *Isaeus.*
Luc. = *Lucian.*
Herm(*otimus*), Marin(*orum dialogi*).
Lycurg. = *Lycurgus.*
Lys. = *Lysias.*
M. = *Menander.*
Mon(*ostichi*).
Philem. = *Philemon.*
Pind. = *Pindar.*
P. = *Plato.*
Alc(*ibiades*), Ap(*ology*), Charm(*ides*), Cr(*ito*), Crat(*ylus*), Criti(*as*), Euthyd(*emus*), Euthyphr(*o*), Go(*rgias*), Hipp(*ias*) maj(*or*), Lach(*es*), Lg. = *Leges*, Lys(*is*), Men(*o*), Menex(*enus*), Par(*menides*), Phaed(*o*), Phaedr(*us*), Phil(*ebus*), Pol(*iticus*), Prot(*agoras*), Rp. = *Republic*, Soph(*istes*), Sym(*posium*), Theaet(*etus*), Theag(*es*), Tim(*aeus*).
Plut. = *Plutarch.*
Them(*istocles*), Sol(*on*).
S. = *Sophocles.*
Aj(*ax*), Ant(*igone*), El(*ectra*), Oc. = *Oedipus Coloneus*, Ot. = *Oedipus Tyrannus*, Phil(*octetes*), Tr(*achiniae*).
Stob. = *Stobaeus.*
Flor(*ilegium*).
T. = *Thucydides.*
X. = *Xenophon.*
A(*nabasis*), Ages(*ilaus*), C(*yropaedia*), Eq. = *de re equestri*, H(*ellenica*), Hier(*o*), Hipp(*archicus*), M(*emorabilia*), O(*economicus*), Ra. = *Respublica Atheniensis*, Rl. = *Respublica Lacedaemonia*, Sym(*posium*).

The books of the Iliad are designated by Greek capitals (Α, Β, Γ, etc.); those of the Odyssey by Greek small letters (α, β, γ, etc.). Tragic fragments (*Fr.* or *Frag.*) are cited by Nauck's numbers, Comic fragments (except Menander's monostichi) by Meineke's volumes and pages. Otherwise, the dramatists are cited by Dindorf's lines. The Orators are cited by numbers of the speeches and sections.

ALPHABETICAL LIST OF VERBS.

This list contains all the verbs described in the classified verb-list (502 ff.), besides a few mentioned in other sections, on account of some peculiarity of inflection or tense-formation. For other verbal forms, see the general Greek index.

The Attic 'principal parts' of the verbs contained in the body of the classified verb-list, are given here in full.

'Αά-ω *harm* (ἄασα, ἆσα, ἀάσθην) 504 D, 9.

ἄγα-μαι *admire* (ἠγάσθην, ἠγασάμην) 535, 4.

ἀγά-ομαι, ἀγαίομαι, 535 D, 4.

ἀγείρω *collect* (ἤγειρα) 518, 1; ἠγερέθονται, ἀγρόμενος, D.

ἀγῑνέω = ἄγω, 508 D, 6.

ἄγ-νῡμι *break* (ἄξω, ἔαξα, ἔᾱγα, ἐάγην) 528, 1.

ἄγ-ω *lead* (ἄξω, ἤγαγον, ἦχα, ἦγμαι, ἤχθην) 508, 6.

ἀδήσειε, ἀδηκώς, 363 D.

ἀείρω *raise* (ἤειρα, ἠερέθονται, ἄωρτο) 518 D, 2.

ἀέξ-ω = αὔξω, αὐξάνω, 522 D, 3.

ἄεσα *slept*; see ἰαύω, 506 D, 7.

ἄημι *blow* 538 D, 1.

αἰδέ-ομαι *am ashamed* (αἰδέσομαι, ᾔδεσμαι, ᾐδέσθην) 503, 7; αἴδ-ομαι ib.

αἰνέ-ω *praise* (αἰνέσω, ᾔνεσα, ᾔνεκα, ᾔνημαι, ᾐνέθην) 504, 4.

αἰνίζομαι, αἴνημι, 504 D, 4.

αἴ-νυμαι, ἀπ(ο)αίνυμαι *take*, 526 D, 5.

αἱρέ-ω *seize* (αἱρήσω, εἷλον, ᾕρηκα, -μαι, ᾑρέθην) 539, 1; ἀραίρηκα D.

αἴρω *lift* (ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἤρθην) 518, 2.

αἰσθ-άνομαι *perceive* (αἰσθήσομαι, ᾐσθόμην, ᾔσθημαι) 522, 1; αἴσθ-ομαι, ib.

ἀΐ-ω *hear* (ἄϊον, ἐπ-ῄϊσα) 356 a.

ἀκαχίζω *pain* (ἤκαχον, ἀκάχησα) 528 D, 17.

ἀκέ-ομαι *heal* (ἠκεσάμην) 503, 8.

ἀκού-ω *hear* (ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην) 507, 1.

ἄλαλκον, ἀλκαθεῖν, 510 D, 1.

ἀλά-ομαι *wander* (ἀλάλημαι) 368 D, 389 D b, 497 a.

ἀλδ-αίνω, -ήσκω, *nourish*, 518 D, 22.

ἀλείφ-ω *anoint* (ἀλείψω, ἤλειψα, ἀλήλιφα, -ιμμαι, ἠλείφθην) 511, 5.

ἀλέξ-ω *ward off* (ἀλέξομαι, ἠλεξάμην) 510, 1; ἄλαλκον D.

ἀλέ-ομαι or ἀλεύ-ομαι *avoid* (ἠλεάμην, ἠλευάμην) 512 D, 7; ἀλεείνω ib.

ἀλέ-ω *grind* (ἤλεσα, ἀλήλε(σ)μαι) 503, 9.

ἀλ-ῆναι, ἐάλην; see εἴλω, 518 D, 23.

ἄλθ-ομαι *am healed* (-ήσομαι) 510 D, 20.

ἁλ-ίσκομαι *am taken* (ἁλώσομαι, ἑάλων or ἥλων, ἑάλωκα or ἥλωκα) 533, 1.

ἀλιτ-αίνω *sin* (-ήμενος, ἤλιτον) 522 D, 11.

ἀλλάσσω *change* (ἀλλάξω, ἤλλαξα, ἤλλαχα, -γμαι, ἠλλάγην or -χθην) 514, 1.

ἅλ-λομαι *leap* (ἁλοῦμαι, ἡλάμην) 518, 3; ἆλτο 489 D, 35.

ἀλυκτάζω *am troubled* (ἀλαλύκτημαι) 368 D.

ἀλύσκω *avoid* (ἀλύξω, ἤλυξα) 533, 7; ἀλυσκ-άζω, -άνω, D.

ἀλφ-άνω *procure* (ἦλφον) 522 D, 10.

ἁμαρτ-άνω *err* (ἁμαρτήσομαι, ἥμαρτον, ἡμάρτηκα, -ημαι, ἡμαρτήθην) 522, 2; ἤμβροτον D.

ἀμβλ-ίσκω *miscarry* (ἤμβλωσα, ἤμβλωκα, -μαι) 533, 3.

ἄμεναι 489 D, 19.

ἁμιλλά-ομαι *contend* (ἡμιλλήθην) 497 a.

ἀμπ-ισχνέομαι, ἀμπ-έχομαι *have on* (ἀμφέξομαι, ἠμπισχόμην) 524, 4.

ἀμπ-ίσχω, ἀμπ-έχω *put on* (ἀμφέξω, ἤμπισχον) 524, 4.

ἀμπλακ-ίσκω *miss* (ἤμπλακον) 533 D, 12.

ἀμῡ́ν-ω, ἀμῡνάθω *defend* 494.

ἀν-ᾱλ-ίσκω, ἀν-ᾱλό-ω *spend* (ἀνᾱλώσω, ἀνήλωσα, -κα, -μαι, -θην) 533, 2.

ἁνδάνω *please* 523, 1; ἁδήσω, ἑήνδανον, ἅδον, εὔαδον, ἕᾱδα, D.

ἀν-έχ-ομαι *endure* (ἠνειχόμην) 361 a.

ἀνήνοθε 368 D.

ἀν-οίγ-ω *open* (ἀνοίξω, ἀνέῳξα, ἀνέῳγα, ἀνέῳχα, ἀνέῳγμαι, ἀνεῴχθην) 508, 20; ἀν-οίγ-νῡμι ib.

ἀν-ορθό-ω *erect* (ἠνώρθωσα, -ωμαι) 361 a.

ἀνύ-ω, ἀνύτω *accomplish* (ἀνύσω, ἤνυσα, ἤνυκα, ἤνυσμαι) 503, 17; ἄνω D.

ἄνωγ-α *command* (ἄνωχθι; ἠνώγεα, ἤνωγον; ἀνώξω, ἤνωξα) 492 D, 11.

ἀπαφ-ίσκω *deceive* (ἤπαφον, ἠπάφησα) 533 D, 13.

ἀπονοέομαι *despair* (ἀπενοήθην) 497 a.

ἀπό-χρη *suffices* 486; ἀποχρᾷ D.

ἅπτω *touch* (ἅψω, ἧψα, ἧμμαι, ἥφθην) 513, 1.

ἀρά-ομαι *pray* (ἀρήμεναι) 535 D, 9.

ἀρ-αρ-ίσκω *fit* (ἦρσα, ἤραρον, ἄρηρα, ἄρμενος) 533 D, 14; ἀρᾱρα ib.

ἀρέ-σκω *please* (ἀρέσω, ἤρεσα, ἠρέσθην) 530, 10.

ἀρήμενος 363 D.

ἀρκέ-ω *suffice* (ἀρκέσω, ἤρκεσα) 503, 10.

ἁρμόζω = ἁρμόττω, 516, 1.

ἁρμόττω *fit* (ἁρμόσω, ἥρμοσα, ἥρμοσμαι, ἡρμόσθην) 516, 1.

ἀρνέ-ομαι *deny* (ἠρνήθην) 497 a.

ἄρ-νυμαι *win* (ἀροῦμαι, ἠρόμην) 528, 2.

ἀρό-ω *plough* (ἤροσα, ἠρόθην) 503, 16.

ἁρπάζω *snatch* (ἁρπάσω, ἥρπασα, ἥρπακα, -σμαι, ἡρπάσθην) 517, 1.

ἀρύ-ω or **ἀρύτω** *draw* (ἤρυσα, ἠρύθην) 503, 18.

ἄρχ-ω *rule* (ἄρξω, ἦρξα, ἦργμαι, ἤρχθην) 508, 7.

ἆσα, see ἀάω; **ἄσαμεν**, see ἰαύω.

ἄσμενος (ἀδ-, ἁνδάνω) 489 D, 46.

αὐξ-άνω, αὔξ-ω *increase* (αὐξήσω, ηὔξησα, ηὔξηκα, -μαι, ηὐξήθην) 522, 3.

ἀπ-αυρά-ω *deprive* (ἀπούρᾱς) 489 D, 20.

ἐπ-αυρ-ίσκομαι *enjoy* (ἐπαυρήσομαι, ἐπηῦρον, -όμην) 533, 4.

ἀφάσσω *feel* (ἤφασα) 516 D, 8.

ἀφύσσω *dip up* (ἀφύξω, ἤφυσα) 517 D, 10.

ἄχθ-ομαι *am vexed* (ἀχθέσομαι, ἠχθέσθην) 510, 2.

ἄχ-νυμαι *am pained* (ἠκαχόμην, ἀκάχημαι, ἀκήχεμαι), ἀκαχίζω, ἀχέων, ἀχεύων, 528 D, 17.

ἄωρτο (ἀείρω) 518 D, 2.

Βαίνω *go* (βήσομαι, ἔβην, βέβηκα) 519, 7; ἔβησα, βέβαμαι, ἐβάθην ib.

βάλ-λω *throw* (βαλῶ, ἔβαλον, βέβληκα, -μαι, ἐβλήθην) 518, 4; βεβολήατο, ἔβλητο, βλεῖο, D.

βάπτω *dip* (βάψω, ἔβαψα, βέβαμμαι, ἐβάφην) 513, 2.

βά-σκω = βαίνω, 519 D, 7; 530 D, 11.

βαστάζω *carry* (βαστάσω, ἐβάστασα) 517, 2.

βείομαι, βέομαι (βιόω) 507 D, 2.

βιβάζω *make go* (βιβάσω, βιβῶ) 424.

βιβάς, βιβῶν, 519 D, 7; 534 D, 10.

βιβρώσκω *eat* (βέβρωκα, -μαι, ἐβρώθην) 531, 3; βεβρώθω, ἔβρων, D.

βιό-ω *live* (βιώσομαι, ἐβίων, -ωσα, βεβίωκα, βεβίωμαι) 507, 2.

ἀνα-βιώσκομαι *revive* (ἀνεβίων) 531, 1.

βλάπτω *hurt* (βλάψω, ἔβλαψα, βέβλαφα, -μμαι, ἐβλάφθην, ἐβλάβην) 513, 3; βλάβεται D.

βλαστ-άνω *sprout* (βλαστήσω, ἔβλαστον, (β)εβλάστηκα) 522, 4.

βλέπ-ω *look* (βλέψω, ἔβλεψα) 508, 8.

βλίττω *take honey* (ἔβλισα) 516, 2.

βλώσκω *go* (μολοῦμαι, ἔμολον, μέμβλωκα) 531, 2.

βόλεσθαι (βούλομαι) 510 D, 4.

βόσκω *feed* (βοσκήσω) 510, 3.

βούλ-ομαι *wish* (βουλήσομαι, βεβούλημαι, ἐβουλήθην) 510, 4.

βράσσω *boil* 516, 3.

ἔ-βραχε, -βρόξειε, -βροχείς, 508 D, 9.

βρέχ-ω *wet* (ἔβρεξα, βέβρεγμαι, ἐβρέχθην) 508, 9.

βρῑθ-ω *am heavy* (βρί̄σω, ἔβρῑσα, βέβρῑθα) 508, 10.

βρῡχ-άομαι *roar* (βέβρῡχα) 509 D, 18.

βῡ-νέω *stop up* (βῡ́σω, ἔβῡσα, βέβυσμαι) 524, 1.

Γαμ-έω *wed* (γαμῶ, ἔγημα, γεγάμηκα, -ημαι) 509, 1.

γά-νυμαι *rejoice*, γαίων, 525 D, 5.

γέ-γων-α, γεγων-ίσκω, -έω, *shout* 508 D, 30.

γείνομαι *am born* (ἐγεινάμην tr.) 506 D, 1.

γελά-ω *laugh* (γελάσομαι, ἐγέλασα, ἐγελάσθην) 503, 1.

γέν-το 489 D, 87; ἔ-γεν-το 506 D, 1.

γηθέ-ω *rejoice* (γηθήσω, ἐγήθησα, γέγηθα) 509, 2.

γηρᾰ́-σκω *grow old* (γηρᾰ́σω, ἐγήρᾱσα, γεγήρᾱκα) 530, 1; γηρά-ω ib.

γίγνομαι *become* (γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι) 506, 1.

γιγνώσκω *know* (γνώσομαι, ἔγνων, ἔγνωκα, -σμαι, ἐγνώσθην) 531, 4.

γνάμπ-τω *bend* 513 D, 19.

γοά-ω *wail* (ἔγοον) 509 D, 19.

γράφ-ω *write* (γράψω, ἔγραψα, γέγραφα, -μμαι, ἐγράφην) 508, 11.

Δα-, δήω, δέδαον, δεδάηκα, ἐδάην, 533 D, 8.

δαί-νῡμι *feast* (ἔδαισα) 526 D, 6.

δαίομαι *divide* (ἐδασάμην, δέδασται), 520 D, 4.

δαίω *burn* (δέδηα, δάηται) 520 D, 3.

δάκ-νω *bite* (δήξομαι, ἔδακον, δέδηγμαι, ἐδήχθην) 521, 6.

δάμ-νημι, -νάω *subdue* (ἐδάμην, ἐδαμάσθην, ἐδμήθην), δαμάζω, 529 D, 1.

δαρθ-άνω *sleep* (ἔδαρθον, δεδάρθηκα) 522, 5; ἔδραθον D.

δατέομαι *divide* (δατέασθαι) 520 D, 4.

δέ-ατο *seemed* 430 D.

δέδοικα, δέδια *fear* (ἔδεισα) 490 5; δείσομαι, ἔδδεισα, D.

δεῖ *oportet* (δεήσει, ἐδέησε) 510, 5 a.

δεί-δι-α, δείδω *fear*, 490 D, 5.

δείκ-νῡμι *show* (δείξω, ἔδειξα, δέδειχα, -γμαι, ἐδείχθην) 528, 3; δέξω, δείδεγμαι, δεικανάομαι, δειδίσκομαι, D.

δέμ-ω *build* (ἔδειμα, δέδμημαι) 529 D, 1.

δέρκ-ομαι *look* (ἔδρακον, δέδορκα) 508 D, 31.

δέρ-ω, δείρω *flay* (δερῶ, ἔδειρα, δέδαρμαι, ἐδάρην) 508, 12.

δεύ-ομαι *lack* (ἐδεύησε, δῆσε) 510 D, 5.

δέχ-ομαι *receive* (δέξομαι, ἐδεξάμην, δέδεγμαι, ἐδέχθην) 499; ἐδέγμην, δέκτο 489 D, 38; δέχαται 363 D.

δέ-ω *bind* (δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην) 504, 1.

δέ-ω *lack* (δεήσω, ἐδέησα, δεδέηκα, -μαι, ἐδεήθην) 510, 5.

δηριά-ομαι *quarrel* (ἐδηρίνθην) 509 D, 20.

διαιτά-ω *live* (διῄτησα) 362 b.

δια-λέγ-ομαι *converse* (διελέχθην) 497 a.

διανοέομαι *meditate* (διενοήθην) 497 a.

διδάσκω *teach* (διδάξω, ἐδίδαξα, δεδίδαχα, -γμαι, ἐδιδάχθην) 533, 8.

δίδημι *bind* = δέ-ω, 534, 2.

δι-δρᾰ́-σκω *escape* (δρᾱ́σομαι, ἔδρᾱν, δέδρᾱκα) 530, 2.

δίδωμι *give* (δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην) 534, 4.

δίε, δίον 490 D, 5.

δί-ενται, ἐν-δίεσαν, δίωμαι, 538 D, 2.

δίζημαι *seek* (διζήσομαι) 538 D, 3.

διψά-ω *thirst* (διψῇ, διψήσω) 412.

διώκ-ω *pursue*, διωκάθω, 494.

δοκέ-ω *seem* (δόξω, ἔδοξα, δέδογμαι, ἐδόχθην) 509, 3.

δόσκον (δίδωμι) 534 D, 4.

δουπέ-ω *sound* (ἐγδούπησα) 509 D, 9.

δραμ-οῦμαι, ἔ-δραμον etc.; see τρέχω, 539, 5.

δρά-ω *do* (δρᾱ́σω, ἔδρᾱσα, δέδρᾱκα, δέδρᾱμαι, ἐδρᾱ́σθην) 505, 1.

δύνα-μαι *can* (δυνήσομαι, δεδύνημαι, ἐδυνήθην) 535, 5; 487.

δῡ́νω = δῡ́ω, 507 D, 3.

δῡ́-ω *enter* (δῡ́σω, ἔδῡσα, ἔδῡν, δέδυκα, -ῡκα, δέδυμαι, ἐδύθην) 507, 3.

Ἐά-ω *permit* (εἴων, εἴᾱκα) 359.

ἐγείρω *rouse* (ἐγερῶ, ἤγειρα, ἠγρόμην, ἐγρήγορα, ἐγήγερμαι, ἠγέρθην) 518, 5; ἔγρω, -ομαι, ib.

ἔδ-ομαι, ἐδήδοκα, see ἐσθίω, 539, 3.

ἔδ-ω *eat*, ἔδ-μεναι 538 D, 9.

ἕζομαι *sit* 517, 7; see καθέζομαι.

ἐθέλ-ω *wish* (ἐθελήσω, ἠθέλησα, ἠθέληκα) 510, 10.

ἐθίζω *accustom* (εἴθισα, εἴθικα) 359.

εἶδον *saw*; see ὁράω, 539, 4.

εἰδ-ώς, εἰδ-έναι (οἶδα) 491.

εἴκ-ω, εἰκάθω *yield*, 494.

εἰκ-ώς, εἰκ-έναι (ἔοικα) 492, 7; εἶκε, ἐΐκτην etc. D.

εἴλω *press* (ἔλσα, ἔελμαι, ἐάλην, ἐόλει), εἰλέω, εἰλέω, εἴλλω, ἴλλω, 518 D, 23.

εἷμαι, εἷατο (ἕννῡμι) 526 D, 1.

εἰμί *am* (ἔσομαι) 537, 1; 478; ἦα, ἔα, ἔον, ἔην, ἤην, ἔοις, ἔσσο etc. 478 D.

εἶμι *go* (ᾖα, ᾔειν) 536, 1; 477; ἤϊε, ᾖε, ἴσαν, (ἐ)εισάμην, 477 D.

εἶνυον (ἕννῡμι) 526 D, 1.

εἶπ-ον *said* (ἐρῶ, εἴρηκα, -μαι, ἐῤῥήθην) 539, 8; εἴρω, ἐν(ν)-έπω, ἔνισπον, ἐνίψω, D.

εἴργ-νῡμι, εἴργω *shut in* (εἴρξω, εἶρξα, εἶργμαι, εἴρχθην) 528, 4; εἴργω ib.; ἐέργω, ἐέρχατο, εἰργαθον, D.

εἴρ-ομαι = ἔρομαι, 508 D, 14.

εἰρύ-αται, εἴρῡτο, εἴρυσθαι, εἰρύσσομαι, etc. 538 D, 6.

εἴρω *say* 539 D, 8.

εἴρω *join* (ἐερμένος) 369 D.

εἷσα (ἕσσαι, ἕσᾱς) 517 D, 7.

ἐΐσκω, ἴσκω *liken* 533 D, 15.

εἴωθα *am wont* 369; ἔωθα D.

ἐλαύνω *drive*, ἐλῶ, ἤλασα, ἐλήλακα, -μαι, ἠλάθην) 521, 1; ἐλάω ib.

ἐλέγχ-ω *convict* (ἐλήλεγμαι) 368.

ἑλ-εῖν, εἷλον, see αἱρέω, 539, 1.

ἐλεύσομαι, ἐλήλυθα; see ἔρχομαι, 539, 2.

ἐλήλατο, ἐληλέδατο, 521 D, 1; 464 D a.

ἐλθ-εῖν, ἦλθον, see ἔρχομαι, 539, 2.

ἑλίσσω *wind* (εἵλισσον) 359.

ἕλκ-ω *drag* (ἕλξω, εἵλκυσα, εἵλκυκα, εἵλκυσμαι, εἱλκύσθην) 503, 19; ἑλκέω D.

ἔλπ-ω *hope* (ἔολπα) 508 D, 32.

ἐμέ-ω *vomit* (ἤμεσα) 503, 11.

ἐναίρω *slay* (ἤναρον, ἐνήρατο) 518 D, 24.

ἐναντιόομαι *oppose* (ἠναντιώθην) 497 a.

ἐνεγκ-εῖν, ἤνεγκα, -ον, ἐνήνοχα, ἐνήνεγμαι; see φέρω, 539, 6; ἤνεικα, -ον, D.

ἐνέπω, ἐννέπω, ἐνίσπε(ς), ἐνίψω, ἐνισπήσω; 539 D, 8.

ἐπ-ενήνοθε 368 D.

ἐνθῡμέ-ομαι *consider* (ἐνεθῡμήθην) 497 a.

ἐνίπ-τω *chide* (ἠνίπαπον, ἐνένῑπον) 513 D, 20.

ἐνίσσω (= ἐνίπτω) 515 D, 3.

ἐννοέομαι *consider* (ἐνενοήθην) 497 a.

ἕννῡμι, ἀμφι-έννῡμι *clothe* (ἀμφιῶ, -έσομαι, ἠμφίεσα, ἠμφίεσμαι) 526, 1; εἷνυον, ἕσσα, εἷμαι, ἕσται, εἷατο, D.

ἐνοχλέ-ω *annoy* (ἠνώχλησα, -κα) 361 a.

ἔοικα *am like* (ἐῴκη, εἰκώς; εἴξω) 492, 7.

ἔοργα, ἐώργεα 514 D, 14.

ἑορτάζω *keep festival* (ἑώρταζον) 359 d.

ἐπιμέλομαι *care* (ἐπεμελήθην) 497 a.

ἐπίστα-μαι *understand* (ἐπιστήσομαι, ἠπιστήθην) 535, 6; 487.

ἕπ-ομαι *follow* (ἕψομαι, ἑσπόμην) 508, 13; ἕπ-ω, ἕσπον, σπεῖο, D.

ἔρα-μαι *love* 503, 2; 535, 7.

ἐρά-ω *love* (ἠράσθην) 503, 2.

ἐργάζομαι *work* (εἴργασμαι) 359.

ἔργω = εἴργω, 528 D, 4.

ἔρδω *do* (ἔρξω, ἔρξα) 514, 14; ἔοργα, ἐώργεα D.

ἐρείδ-ω *lean* (ἐρήρεισμαι, ἐρηρέδατο) 464 D a.

ἐρείκω *rend* (ἤρικον, ἐρήριγμαι) 511 D, 18.

ἐρείπω *overthrow* (ἐρείψω, ἐρείφθην) 511, 6; ἤριπον, ἐρήριπα D.

ἐρέσσω *row* 516, 4; ἤρεσα D.

ἐρεύγομαι *spew* (ἤρυγον), ἐρυγγάνω, 511 D, 19.

ἐρεύθω *redden*, ἐρυθ-αίνομαι, 511 D, 20.

ἐριδ-αίνω contend (-ήσασθαι), *ἐριδμαίνω*, 522 D, 12.

ἔρ-ομαι ask (*ἐρήσομαι*, *ἠρόμην*) 508, 14; *εἴρομαι*, *ἐρέ-ω*, *-ομαι*, *-είνω*, D.

ἕρπ-ω, *-ύζω creep* (*εἷρπον*, *εἵρπυσα*) 359.

ἔῤῥ-ω go (*ἐῤῥήσω*, *ἤῤῥησα*, *ἤῤῥηκα*) 510, 7.

ἀπό-ερ-σα 431 D c.

ἐρῡ́κ-ω hold back (*ἤρῡξα*) 508, 15; *ἠρῡ́κακον*, *ἐρῡκ-άνω*, *-ανάω*, D.

ἐρύομαι preserve, *εἰρύαται*, *ἔρῡτο*, etc. 538 D, 6.

ἐρύ-ω draw (*εἴρυσα*, *εἴρῡμαι*) 504 D, 11.

ἔρχ-ομαι go (*ἐλεύσομαι*, *ἦλθον*, *ἐλήλυθα*) 539, 2; *ἤλυθον*, *ἦνθον*, *εἰλήλουθα*, D.

ἐρ-ῶ, *εἴρηκα*, *ἐῤῥήθην*; see *εἶπον*, 539, 8.

ἐσθίω eat (*ἔδομαι*, *ἔφαγον*, *ἐδήδοκα*, *ἐδή-δεσμαι*, *ἠδέσθην*) 539, 3; *ἔσθω*, D.

ἔσκον (*εἰμί*) 478 D.

ἔσπετε 539 D, 8.

ἑσπόμην; see *ἕπομαι* 508, 13.

ἕσ-σα, *ἕσ-ται* (*ἕννῡμι*) 526 D, 1.

ἕσσαι, *ἕσσομαι* (*ἵζω*) 517 D, 7.

ἑστιά-ω entertain (*εἱστίᾱσα*, *-κα*) 359.

εὕδ-ω sleep 510, 8.

εὐλαβέ-ομαι beware (*ηὐλαβήθην*) 497 a.

εὑρ-ίσκω find (*εὑρήσω*, *ηὗρον*, *ηὕρηκα*, *-μαι*, *ηὑρέθην*) 533, 5.

ἀπ-εχθ-άνομαι am hated (*-εχθήσομαι*, *-ηχθόμην*, *-ήχθημαι*) 522, 6; *ἔχθω*, *-ομαι*, ib.

ἔχ-ω have (*ἕξω*, *σχήσω*, *ἔσχον*, *ἔσχηκα*, *-ημαι*) 508, 16; *ὄχωκα*, *ἐπ-ώχατο*, *ἔσχεθον*, D.

ἕψ-ω boil (*ἑψήσω*, *ἥψησα*) 510, 9.

ἕωμεν (*ἅ-ω*) 489 D, 19.

ἀν-έωνται (*ἵημι*) 476 D.

Ζά-ω live (*ζῇ*, *ἔζη*), Ion. *ζώω*, 412.

ζεύγ-νῡμι yoke (*ζεύξω*, *ἔζευξα*, *ἔζευγμαι*, *ἐζύγην*) 528, 5.

ζέ-ω boil (*ζέσω*, *ἔζεσα*) 503, 12.

ζώ-ννῡμι gird (*ἔζωσα*, *ἔζω(σ)μαι*) 527, 1.

Ἡβά-σκω come to puberty, *ἡβά-ω* (*ἡβή-σω*, *ἥβησα*, *ἥβηκα*) 530, 3.

ᾔδη, *ᾖσμεν* etc. (*οἶδα*) 491; *ἠείδη* etc. D.

ἥδ-ομαι am glad (*ἥσθην*, *ἡσθήσομαι*) 497 a.

ἧμαι sit 537, 2; 483; *εἵαται*, *ἕαται*, 483 D.

ἠμί say (*ἦν*, *ἦ*) 535, 2.

Θάλ-λω flourish (*τέθηλα*) 518, 6; *θαλέ-θων*, *τηλεθάων*, D.

θάπ-τω bury (*θάψω*, *ἔθαψα*, *τέθαμμαι*, *ἐτάφην*) 513, 4.

θείνω beat (*θενῶ*, *ἔθενον*) 518 D, 25.

θέλ-ω (*θελήσω*) = *ἐθέλ-ω*, 510, 10.

θέουσι, *θέοιτο* (*τίθημι*) 534 D, 1.

θέρ-ομαι grow warm 508, 17; *θέρσομαι*, *θερέω*, D.

θέω run (*θεύσομαι*) 512, 1.

θηλέ-ω = *θάλλω*, 518 D, 6.

θιγγάνω touch (*θίξομαι*, *ἔθιγον*) 523, 2.

θλά-ω bruise 503, 5.

θλῑ́β-ω press (*θλῑ́ψω*, *ἔθλῑψα*, *ἐθλῑ́φθην*) 508, 1.

θνῄσκω die (*θανοῦμαι*, *ἔθανον*, *τέθνηκα*) 530, 4.

θόρ-νυμαι = *θρώσκω*, 531, 5.

θράσσω trouble (*ἔθραξα*) 514, 8.

θραύ-ω break (*θραύσω*, *ἔθραυσα*, *τέ-θραυ(σ)μαι*, *ἐθραύσθην*) 505, 16.

θρέξομαι, *ἔθρεξα*; see *τρέχω* 539, 5.

θρέψω, *ἔθρεψα*; see *τρέφω* 508, 29.

θρύπ-τω weaken (*θρύψω*, *ἔθρυψα*, *τέθρυμ-μαι*) 513, 5.

θρώσκω leap (*θοροῦμαι*, *ἔθορον*) 531, 5.

θῡ́-νω, *θῡ-νέω rush* (= *θῡ́-ω*), 521 D, 10.

θῡ́-ω sacrifice (*θῡ́σω*, *ἔθῡσα*, *τέθυκα*, *τέ-θυμαι*, *ἐτύθην*) 504, 2.

θῡ́ω rush 521 D, 10.

Ἰά-ομαι heal (*ἰᾱσάμην*, *ἰάθην*) 499.

ἰαύω sleep (*ἄεσα*, *ἄσαμεν*) 506 D, 7.

ἰάχ-ω, *ἰαχέ-ω cry*, 508 D, 33.

ἰδ-εῖν, *εἶδον*; see *ὁράω* 539, 4.

ἴδ-μεν, *ἴσθι*, *ἴσᾱσι* (*οἶδα*), 491.

ἱδρύ-ω seat (*ἱδῡ́θην*, *ἱδρύνθην*) 469 D.

ἵζω sit 517, 7; *εἷσα*, *ἑέσσατο* D.

ἵημι send (*ἥσω*, *ἧκα*, *εἷκα*, *εἷμαι*, *εἵθην*) 534, 3; 476.

ἱκ-άνω, ἵκω 524 D, 2.
ἵκμενος 489 D, 47.
ἱκ-νέομαι *come* (ἵξομαι, ἱκόμην, ἷγμαι) 524, 2.
ἵλα-μαι *propitiate* (ἵληθι, ἵλαθι) 535 D, 10.
ἱλά-σκομαι *propitiate* (ἱλάσομαι, ἱλασάμην, ἱλάσθην) 530, 5; ἱλάομαι, ἵληκα D.
ἴλλω *roll* 518 D, 23.
ἱμάσσω *whip* (ἵμασα) 516 D, 9.
ἵπταμαι *fly* 508 D, 23.
ἴσᾱμι 491 D.
ἴσκω, ἐΐσκω *liken*, 533 D, 15.
ἵστημι *station* (στήσω, ἔστησα, ἔστην, ἕστηκα, ἐστάθην) 534, 5.
ἰσχάνω, ἰσχανάω, 506 D, 2.
ἴσχω = ἔχω, 506, 2.

καθέζομαι *sit* (καθεδοῦμαι) 517, 7.
καθεύδω *sleep* (καθευδήσω) 510, 8.
κάθημαι *sit* 537, 2; 484.
καθίζω *sit* (καθιῶ, καθιζήσομαι, ἐκάθισα or κάθισα) 517, 7; καθεῖσα D.
καίνυμαι *surpass* (κέκασμαι) 528 D, 18.
καίνω *kill* (ἔκανον) 518, 7.
καίω, κάω *burn* (καύσω, ἔκαυσα, κέκαυκα, -μαι, ἐκαύθην), 520, 1; ἔκηα, κέᾱς, ἐκάην D.
καλέ-ω *call* (καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην) 504, 5.
προ-καλίζομαι, κικλήσκω, 504 D, 5.
καλύπτω *cover* (καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην) 513, 6.
κάμ-νω *am weary* (καμοῦμαι, ἔκαμον, κέκμηκα) 521, 7.
κάμπ-τω *bend* (κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην) 513, 7.
κανάξαις 528 D, 1.
κεδά-ννῡμι, κίδνημι *scatter*, 525 D, 4.
κεῖ-μαι *lie* (κείσομαι) 536, 2; 482; κέαται, κέσκετο, κείω, κέω, 482 D.
κείρω *shear* (κερῶ, ἔκειρα, κέκαρμαι) 518, 8; ἔκερσα, ἐκάρην D.
κέκαδον, -ήσω 514 D, 18; κεκαδήσομαι 510 D, 21.
κελαδέ-ω *roar* (κελάδων) 509 D, 10.
κελεύ-ω *bid* (κελεύσω, ἐκέλευσα, κεκέλευκα, -σμαι, ἐκελεύσθην) 505, 18.
κέλ-λω *land* (κέλσω, ἔκελσα) 422 b, 431 c.
κέλ-ομαι *command* (ἐκεκλόμην) 508 D, 34.
κεντέ-ω *goad* (κένσαι) 509 D, 11.
κερά-ννῡμι *mix* (ἐκέρασα, κέκρᾱμαι, ἐκράθην, ἐκεράσθην) 525, 1; κεράω, κεραίω D.
κερδαίνω *gain* (κερδανῶ, ἐκέρδᾱνα, κεκέρδηκα) 519, 6.
κευθάνω = κεύθω 511 D, 12.
κεύθω *hide* (κεύσω, ἔκευσα, κέκευθα) 511, 12.
κεχλᾱδώς, -οντας 455 D a.
κήδ-ω *trouble* (κεκαδήσομαι) 510 D, 21.
κηρύσσω *proclaim* (κηρύξω, ἐκήρυξα, κεκήρῡχα, -γμαι, ἐκηρύχθην) 514, 2.
κιγχάνω *reach* (κιχήσομαι, ἔκιχον) 523, 3.
κίδνημι = κεδά-ννῡμι, 529 D, 8.
κικλήσκω = καλέω, 530 D, 12.
κί-νυμαι *move* (ἔκιον, ἐκίαθον) 526 D, 4.
κίρνημι, -νάω (= κερά-ννῡμι) 529 D, 2.
κιχ-άνω *reach* 523 D, 3; ἐκίχεις, κιχήτην, κιχῆναι etc., 538 D, 4.
κίχρημι *lend* (χρήσω, ἔχρησα, κέχρηκα, κέχρημαι) 534, 9.
κλάζω *resound* (κλάγξω, ἔκλαγξα, κέκλαγγα) 514, 12; ἔκλαγον, κεκληγώς, D.
κλαίω, κλάω *weep* (κλαύσομαι, -σοῦμαι, ἔκλαυσα, κέκλαυμαι) 520, 2.
κλά-ω *break* (ἔκλασα, κέκλασμαι, ἐκλάσθην) 503, 3.
κλεί-ω *shut* (κλείσω, ἔκλεισα, κέκλει(σ)μαι, ἐκλείσθην) 505, 14.
κλείω, κλέω *celebrate*, 512 D, 8.
κλέπ-τω *steal* (κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην) 513, 8.
κλῄ-ω *shut* (κλῄσω, ἔκλῃσα, κέκλῃκα, κέκλῃμαι, ἐκλῄσθην) 505, 14.
κλΐνω *lean* (κλινῶ, ἔκλῖνα, κέκλιμαι, ἐκλίθην, -εκλίνην) 519, 1.
κλύω *hear* (ἔκλυον, κλῦθι, κέκλυθι, κλύμενος) 512 D, 8.

κναί-ω *scratch* (κναίσω, ἔκναισα, κέκναικα, -σμαι, ἐκναίσθην) 505, 11.

κνά-ω *scrape* (ἐκνήσθην) 505, 2.

κόπ-τω *cut* (κόψω, ἔκοψα, κέκοφα, -ομμαι, ἐκόπην) 513, 9.

κορέ-ννῡμι *satiate* (κεκόρεσμαι, ἐκορέσθην) 526, 2; κορέ(σ)ω, κεκορηώς, κεκόρημαι, D.

κορύσσω *equip* (κεκορυθμένος) 516 D, 10.

κοτέ-ω *am angry* (ἐκότεσα, κεκοτηώς) 504 D, 10,

κράζω *cry* (ἔκραγον, κέκρᾱγα) 514, 18.

κρέμα-μαι *hang* (κρεμήσομαι) 535, 8; 487.

κρεμά-ννῡμι *hang* (κρεμῶ, ἐκρέμασα, ἐκρεμάσθην) 525, 2.

κρήμναμαι (= κρέμα-μαι) 529 D, 3.

κρίζω *creak* (κρίκε, κέκρῑγα) 514 D, 20.

κρῑ́νω *judge* (κρινῶ, ἔκρῑνα, κέκρικα, -μαι, ἐκρίθην) 519, 2.

κρού-ω *beat* (κρούσω, ἔκρουσα, κέκρουκα, κέκρου(σ)μαι, ἐκρούσθην) 505, 21.

κρύπτω *hide* (κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην, -φην) 513, 10.

κτά-ομαι *acquire* (κέκτημαι) 365 b, 465 a.

κτείνω *kill* (κτενῶ, ἔκτανον, ἀπ-έκτονα) 519, 4; ἔκταν 489, 4.

κτίζω *found* (κτί-μενος) 489 D, 28.

ἀπο-κτίννῡμι *kill* 528, 6.

κτυπέ-ω *crash* (ἔκτυπον) 509 D, 12.

κυ-ΐσκομαι *conceive* (ἔκῡσα), κύω, κυέω, 532, 1.

κυλῑ́-ω or κυλίνδω *roll* (ἐκύλῑσα, κεκύλῑσμαι, ἐκυλῑ́σθην) 505, 5.

κυ-νέω *kiss* (ἔκυσα) 524, 3.

κύπ-τω *stoop* (κύψω, ἔκῡψα, κέκῡφα) 513, 11.

κυρέ-ω *happen* (ἔκυρσα), κῡ́ρ-ω, 509, 4.

Λαγχάνω *get by lot* (λήξομαι, ἔλαχον, εἴληχα, -γμαι, ἐλήχθην) 523, 4; λάξομαι, λέλαχον, λέλογχα D.

λάζομαι *take* 515 D, 5.

λαμβάνω *take* (λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην) 523, 5; λάμψομαι, λελάβηκα, D.

λάμπ-ω *shine* (λαμψω, ἔλαμψα, λέλαμπα) 508, 18.

λανθάνω *lie hid* (λήσω, ἔλαθον, λέληθα, -σμαι) 523, 6; λέλαθον D.

λάσκω *speak* (λακήσομαι, ἐλάκησα, ἔλακον, λέλᾱκα) 533, 9; ληκέω D.

λέγ-ω *gather* (λέξω, ἔλεξα, εἴλοχα, εἴλεγμαι, ἐλέγην) 508, 19 a; ἐλέγμην D.

λέγ-ω *speak* (λέξω, ἔλεξα, εἴρηκα, λέλεγμαι, ἐλέχθην) 508, 19 b.

λείπω *leave* (λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην) 511, 7.

λεύ-ω *stone* (λεύσω, ἔλευσα, ἐλεύσθην) 505, 19.

λεχ- *lay* (ἔλεκτο, λέχθαι, λέγμενος) 489 D, 40.

λήθω = λανθάνω, 511, 1.

ληθάνω *make forget* 523 D, 6.

ληκέω = λάσκω, 533 D, 9.

λιμπάνω = λείπω 511, 7.

λίσσομαι, λίτ-ομαι *pray*, 516 D, 11.

λιχμά-ω *lick* (λελειχμότες) 509 D. 21.

λού-ω *wash* (ἔλου, λοῦμαι, λόε) 412 b.

λῡ́-ω *loose* (λύσω, ἔλῡσα, λέλυκα, λέλυμαι, ἐλύθην) 504, 3; ἐλύμην D.

Μαίνομαι *am mad* (μανοῦμαι, μέμηνα, ἐμάνην) 518, 11.

μαίομαι *reach after* (μέμονα, μέμαμεν) μαιμάω, 520 D, 5; μώμενος ib.

μακ-ών (μηκάομαι) 509 D, 22.

μανθάνω *learn* (μαθήσομαι, ἔμαθον, μεμάθηκα) 523, 7.

μάρναμαι *fight* 529 D, 4.

μάρπ-τω *seize* (μέμαρπον, μεμάποιεν) 513 D, 21.

μαρτυρέ-ω, μαρτῡ́ρομαι *witness*, 509, 5.

μάσσω *knead* (μάξω, ἔμαξα, μέμαχα, -γμαι, ἐμάγην) 514, 3.

μαχέομαι 510 D, 11.

μάχ-ομαι *fight* (μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι) 510, 11.

μέδ-ομαι *attend to* (μεδήσομαι), μήδομαι, 510 D, 22.

μεθύ-σκω *intoxicate* (ἐμέθυσα, ἐμεθύσθην), μεθύω, 532, 2.

μείρομαι receive part (*ἔμμορε*, *εἵμαρται*) 518 D, 26.

μέλλ-ω am about (*μελλήσω*, *ἐμέλλησα*) 510, 13.

μέλ-ω care (*μελήσω*, *ἐμέλησα*, *μεμέληκα*, *-ημαι*, *ἐμελήθην*) 510,12; *μέμηλα*, D.

μέμβλεται (*μέλω*) 510 D, 12.

μέμβλωκα (*βλώσκω*) 531, 2.

μεμετιμένος (*μεθίημι*) 476 D.

μέμονα; see *μαίομαι* 520 D, 5.

μέν-ω remain (*μενῶ*, *ἔμεινα*, *μεμένηκα*) 510, 14.

μεταμέλομαι repent (*μετεμελήθην*) 497 a.

μηκά-ομαι bleat (*μακών*, *μεμηκώς*) 509 D, 22.

μητιά-ω, *μητίομαι plan*, 509 D, 23.

μῑγ-νῡμι, *μίσγω mix* (*μῑξω*, *ἔμῑξα*, *μέμῑγμαι*, *ἐμῑχθην*, *ἐμίγην*) 528, 7; *μῖκτο* D.

μῑμέ-ομαι imitate (*μεμῑμημαι*) 499 a.

μιμνῄσκω remind (*μνήσω*, *ἔμνησα*, *μέμνημαι*, *ἐμνήσθην*) 530, 6.

μίμνω = *μέν-ω*, 506, 3.

μίσγω = *μῑγνῡμι*, 528, 7; 533, 10.

μολ-εῖν, *ἔ-μολ-ον* (*βλώσκω*) 531, 2.

μῡζω suck (*ἐμῡζησα*) 517 D, 9.

μῡκά-ομαι roar (*ἔμυκον*, *μέμῡκα*) 509 D, 24.

μῡ-ω shut (*ἔμυσα*, *μέμῡκα*) 504, 6.

Ναίω *dwell* (*ἔνασσα*, *ἐνάσθην*) 520 D, 6.

νάσσω press (*νέναςμαι*) 517, 3; *ἔναξα*, D.

νεικέ-ω quarrel (*ἐνείκεσα*) 508 D, 21.

νέμ-ω distribute (*νεμῶ*, *ἔνειμα*, *νενέμηκα*, *-ημαι*, *ἐνεμήθην*) 510, 15.

νέομαι go 516 D, 12.

νέω swim (*νευσοῦμαι*, *ἔνευσα*, *νένευκα*) 512, 2.

νέ-ω heap (*νήσω*, *ἔνησα*, *νένη(σ)μαι*) 505, 4.

νήχ-ω swim 512 D, 2.

νίζω wash (*νίψω*, *ἔνιψα*, *νένιμμαι*, *ἐνίφθην*) 515, 2; *νίπτομαι*, D.

νίσσομαι go 516 D, 12.

Ξέ-ω *scrape* (*ἔξεσα*, *ἔξεσμαι*) 503, 13.

ξῡ-ω polish (*ἔξῡσα*, *ἐξῡσθην*) 505, 9.

ὀδώδυσται 368 D.

ὄζω smell (*ὀζήσω*, *ὤζησα*) 517, 8; *ὄδωδα*, D.

οἴγ-ω open (*ᾤξα*), *οἴγνῡμι*, 508 D, 20.

οἶδα know (*ἴσᾱσι*, *εἰδώς*, *ᾔδη*) 491.

οἰδ-άνω, *οἰδέω swell* (*ᾤδησα*, *ᾤδηκα*) 522, 7.

οἶκα, *οἰκώς* (*ἔοικα*) 492 D, 7.

οἰνοχοέ-ω pour wine (*ἐῳνοχόει*) 359 D.

οἴ-ομαι, *οἶμαι think* (*οἰήσομαι*, *ᾠήθην*), 510, 16; *οἴ-ω*, *ὀΐ-ω*, *ὀΐ-ομαι* (*ὠῑσάμην*, *ᾠΐσθην*) D.

οἴσω, *οἶσε* etc.; see *φέρω* 539, 6.

οἴχ-ομαι am gone (*οἰχήσομαι*) 510, 17; *οἰχνέω*, *παρ-ῴχηκα*, *οἴχωκα*, D.

ὀλισθ-άνω slip (*ὤλισθον*) 522, 8.

ὄλ-λῡμι destroy (*ὀλῶ*, *ὤλεσα*, *ὠλόμην*, *ὀλώλεκα*, *ὄλωλα*) 528, 8; *ὀλέκω*, *οὐλόμενος*, D.

ὄμ-νῡμι swear (*ὀμοῦμαι*, *ὤμοσα*, *ὀμώμοκα*, *ὀμώμο(σ)μαι*, *ὠμό(σ)θην*) 528, 9.

ὀμόργ-νῡμι wipe (*ὀμόρξομαι*, *ὤμορξα*, *ὠμόρχθην*) 528, 10.

ὀνίνημι benefit (*ὀνήσω*, *ὤνησα*, *ὠνήμην*, *ὠνήθην*) 534, 6.

ὄνο-μαι blame (*ὠνοσάμην*, *ὠνόσθην*) 538 D, 5.

ὀπυίω wed (*ὀπῡσω*) 520 D, 7.

ὄπωπα, *ὄψομαι*, *ὤφθην*; see *ὁράω* 539, 4.

ὁρά-ω see (*ὄψομαι*, *εἶδον*, *ἑόρᾱκα* or *ἑώρᾱκα*, *ἑώρᾱμαι* or *ὦμμαι*, *ὤφθην*) 539, 4; *ὄπωπα* ib.

ὀργαίνω enrage (*ὤργᾱνα*) 431 b.

ὀρέγ-νῡμι, *ὀρέγ-ω reach* (*ὀρωρέχαται*), 528 D, 19.

ὀρῑνω rouse 528 D, 11.

ὄρ-νῡμι rouse (*ὄρσω*, *ὦρσα*, *ὄρωρα*) 528, 11; *ὤρορον*, *ὦρτο*, D.

ὀρούω rush 528 D, 11.

ὀρύσσω dig (*ὀρύξω*, *ὤρυξα*, *ὀρώρυχα*, *-γμαι*, *ὠρύχθην*) 514, 4.

ὄσσομαι foresee 515 D, 4.

ὀσφρ-αίνομαι smell (*ὀσφρήσομαι*, *ὠσφρόμην*, *ὠσφράνθην*) 519, 8.

οὐρέ-ω make water (*ἐούρησα*, *-ηκα*) 359.

οὐτά-ω wound (*οὖτα*), *οὐτάζω*, 507 D, 5.

ὀφείλω owe (*ὀφειλήσω*, *ὠφείλησα*,

ὤφελον, ὠφείληκα, ὠφειλήθην) 518, 12; ὀφέλλω, D.

ὀφέλλω *increase* (ὀφέλλειε) 518 D, 12.

ὀφλ-ισκάνω *incur* (ὀφλήσω, ὦφλον, ὤφληκα, -μαι) 522, 9.

Παθ-εῖν, ἔ-παθ-ον; see πάσχω 533, 11.

παίζω *sport* (παιξοῦμαι, ἔπαισα, πέπαισμαι, 517, 4.

παί-ω *strike* (παίσω or παιήσω, ἔπαισα, πέπαικα, ἐπαίσθην) 505, 12.

παλαί-ω *wrestle* (παλαίσω, ἐπάλαισα, ἐπαλαίσθην) 505, 13.

πάλ-λω *brandish* (ἔπηλα, -πεπαλών) 518 D, 27.

παμφαίνων, παμφανόων, 518 D, 19.

παροινέ-ω *behave drunken* (ἐπαρῴνουν, πεπαρῴνηκα) 362 a.

πάσσω *sprinkle* (πάσω, ἔπασα, ἐπάσθην) 516, 5.

πάσχω *suffer* (πείσομαι, ἔπαθον, πέπονθα) 533, 11; πέποσθε D.

πατέ-ομαι *eat* (ἐπασάμην, πέπασμαι) 509 D, 13.

παύ-ω *make cease* (παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυστέος) 505, 17.

πείθω *persuade* (πείσω, ἔπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπείσθην) 511, 8; ἔπιθον ib.; πέπιθον, πεπιθήσω, πιθήσω, D.

πείκω *comb, shear* 509 D, 6.

πεινά-ω *hunger* (πεινῆ, πεινήσω) 412.

πείρω *pierce* (περῶ, πέπαρμαι) 518, 13; ἐπάρην D.

πείσομαι; see πάσχω, 533, 11.

πεκ-τέω *comb* (ἐπέχθην) 509, 6.

πελάζω *approach* (πελῶ, πλῆτο, ἐπλάθην); πελάω, πελάθω, πλάθω, πίλναμαι, 514 D, 21.

πέλ-ομαι *move* (ἐπλόμην), πέλω, 508 D, 35.

πέμπ-ω *send* (πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην) 508, 21.

πέπιθον, πεπιθήσω, 511 D, 8.

πέπληγον (πλήσσω) 514 D, 5.

πέπνῦμαι (πνέω) 512 D, 4.

πέπρωται, -μένος, 508 D, 37.

πέρδ-ομαι *pedo* (παρδήσομαι, ἔπαρδον, πέπορδα) 508, 22.

πέρθ-ω *sack* (ἔπραθον) 508 D, 36.

πέρνημι *sell* (περάω, ἐπέρασα) 529 D, 5.

πέσσω *cook* (πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην) 515, 1.

πέταμαι *fly* 508 D, 23.

πετά-ννῦμι *spread* (πετῶ, ἐπέτασα, πέπταμαι, ἐπετάσθην) 525, 3.

πέτ-ομαι *fly* (πτήσομαι, πετήσομαι, ἐπτόμην) 508, 23.

πεύθομαι, = πυνθάνομαι, 511, 13.

πεφιδόμην, -ήσομαι 511 D, 11.

πέφνον, ἔπεφνον, πέφαμαι, πεφήσομαι 519 D, 9.

πήγ-νῦμι *fix* (πήξω, ἔπηξα, πέπηγα, ἐπάγην) 528, 12; ἔπηκτο D.

πίλναμαι, -νάω, = πελάζω, 514 D, 21, 529 D, 6.

πίμπλημι *fill* (πλήσω, ἔπλησα, πέπληκα, πέπλη(σ)μαι, ἐπλήθην) 534, 7.

πίμπρημι *burn* (πρήσω, ἔπρησα, πέπρημαι, ἐπρήσθην) 534, 8.

πινύ-σκω *make wise* (ἐπίνυσσα) 512 D, 4.

πί-νω *drink* (πίομαι, ἔπιον, πέπωκα, πέπομαι, ἐπόθην) 521, 3.

πιπίσκω *give to drink* (πίσω, ἔπῖσα) 532 D, 3.

πιπράσκω *sell* (πέπρᾶκα, -μαι, ἐπράθην) 530, 7.

πίπτω *fall* (πεσοῦμαι, ἔπεσον, πέπτωκα) 506, 4.

πίτνημι, -νάω (= πετά-ννῦμι) 529 D, 7.

πίτνω *fall* 521, 9.

πιφαύσκω *declare* 532 D, 4.

πλάζω *make wander* (ἔπλαγξα, ἐπλάγχθην) 398 b.

πλάσσω *mould* (ἔπλασα, πέπλασμαι, ἐπλάσθην) 516, 6.

πλέκ-ω *twist* (ἔπλεξα, πέπλεγμαι, ἐπλάκην) 508, 24.

πλέω *sail* (πλεύσομαι, -σοῦμαι, ἔπλευσα, πέπλευκα, -σμαι) 512, 3.

ἐκ-πλήγνυσθαι 514, 5.

πλήθω *am full* (πέπληθα) 534, 7.

πλήσσω *strike* (πλήξω, ἔπληξα, πέπληγα, -γμαι, ἐπλήγην) 514, 5.

πλύνω *wash* (πλυνῶ, ἔπλῡνα, πέπλυμαι, ἐπλύθην) 519, 3.

πλώ-ω, = πλέω, 512 D, 3.

πνέω *blow* (πνεύσομαι, -σοῦμαι, ἔπνευσα, πέπνευκα) 512, 4.

πνῑγ-ω *choke* (πνῑξω, ἔπνῑξα, πέπνῑγμαι, ἐπνίγην) 508, 2.

ποθέ-ω *desire* 504, 8.

ποιπνύ-ω *puff* 574.

πορ-εῖν, ἔ-πορ-ον, πέπρωται, 508 D, 37.

πορφύρ-ω *boil* 574.

ποτά-ομαι *fly* 508 D, 23.

πρᾱ́σσω *do* (πρᾱ́ξω, ἔπρᾱξα, πέπρᾱγα, -χα, -γμαι, ἐπρᾱ́χθην) 514, 6.

πρήθω *burn* 534 D, 8.

πρίασθαι, ἐπριάμην; see ὠνέομαι, 539, 7.

πρῑ́-ω *saw* (ἔπρῑσα, πέπρῑσμαι, ἐπρῑ́σθην) 505, 6.

προθῡμέ-ομαι *am eager* (προυθῡμήθην) 497 a.

προνοέ-ομαι *foresee* (προυνοήθην) 497 a.

πτάρ-νυμαι *sneeze* (πταρῶ, ἔπταρον) 528, 13.

πτήσσω *crouch* (ἔπτηξα, ἔπτηχα) 514, 7; -πτήτην, πεπτηώς, D.

πτίσσω *pound* (ἔπτισα, ἔπτισμαι) 516, 7.

πτύ-ω *spit* (ἔπτυσα) 503, 20.

πτώσσω, = πτήσσω, 514, 7.

πυνθάνομαι *inquire* (πεύσομαι, ἐπυθόμην, πέπυσμαι) 523, 8.

Ῥαί-ω *shatter* (ῥαίσω, ἐρραίσθην) 505 D, 22.

ῥάπτω *sew* (ῥάψω, ἔρραψα, ἔρραμμαι, ἐρράφην) 513, 12.

ῥέζω *do* (ῥέξω, ἔρεξα, ἐρέχθην) 514, 14.

ῥέω *flow* (ῥεύσομαι, ῥυήσομαι, ἐρρύηκα, ἐρρύην) 512, 5.

ῥήγ-νῡμι *break* (ῥήξω, ἔρρηξα, ἔρρωγα, ἐρράγην) 528, 14.

ῥῑγέ-ω *shudder* (ἔρρῑγα) 509 D, 14.

ῥῑγό-ω *am cold* (ῥῑγῶν, ῥῑγῴην) 412 a.

ῥῑπτέ-ω, = ῥῑ́πτω, 509, 7.

ῥῑ́πτω *throw* (ῥῑ́ψω, ἔρρῑψα, ἔρρῑφα, -μμαι, ἐρρῑ́φθην, ἐρρίφην) 513, 13.

ῥύ-ομαι *preserve* (ῥύατο, ῥῦσθαι, ἐρρῡσάμην) 538 D, 7.

ῥυπό-ω *soil* (ῥερυπωμένος) 365 D.

ῥώ-ννῡμι *strengthen* (ἔρρωσα, ἔρρωμαι, ἐρρώσθην) 527, 2.

Σαίρω *sweep* (ἔσηρα, σέσηρα) 518, 14.

σαλπίζω *blow trumpet* (ἐσάλπιγξα) 398 b.

σαό-ω *save* (ἐσάωσα) 517 D, 5.

σβέ-ννῡμι *quench* (σβέσω, σβήσομαι, ἔσβεσα, ἔσβην, ἔσβηκα, ἐσβέσθην) 526, 3.

σέβ-ομαι *revere* (ἐσέφθην) 497 a.

σεί-ω *shake* (σείσω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσείσθην) 505, 15.

σεύω *drive* (ἔσσευα, ἔσσυμαι, σύτο) 512 D, 9.

σήπω *make rot* (σήψω, σέσηπα, ἐσάπην) 511, 2.

σκάπτω *dig* (σκάψω, ἔσκαψα, ἔσκαφα, -μμαι, ἐσκάφην) 513, 14.

σκεδά-ννῡμι *scatter* (σκεδῶ, ἐσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην) 525, 4.

σκέλ-λω *dry* (ἔσκλην) 518, 15; ἔσκηλα D.

σκέπ-τομαι, σκοπέ-ω *view* (σκέψομαι, ἐσκεψάμην, ἔσκεμμαι) 513, 15.

σκήπ-τω *prop* (σκήψω, ἔσκηψα, ἔσκημμαι, ἐσκήφθην) 513, 16.

σκίδνημι (≐ σκεδάννῡμι) 529 D, 8.

σκώπ-τω *jeer* (σκώψομαι, ἔσκωψα, ἐσκώφθην) 513, 17.

σμά-ω *wash* (σμῇ) 412.

σό-ῃς, σόῃ, σόωσι, 517 D, 5.

σπά-ω *draw* (σπάσω, ἔσπασα, ἔσπακα, ἔσπασμαι, ἐσπάσθην) 503, 4.

σπείρω *sow* (σπερῶ, ἔσπειρα, ἔσπαρμαι, ἐσπάρην) 518, 16.

σπένδ-ω *pour* (σπείσω, ἔσπεισα, -σμαι) 421 a, 429, 463 c.

ἔνι-σπον, ἔ-σπ-ετε, 539 D, 8.

στάσκον (ἵστημι) 534 D, 5.

στείβω *tread* (ἔστειψα, ἐστίβημαι) 511, 9.

στείχω *march* (ἔστιχον) 511, 10.

στέλ-λω *send* (στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην) 518, 17.

στέργ-ω *love* (στέρξω, ἔστερξα, ἔστοργα) 508, 25.

στερ-ίσκω, στερέω deprive (στερήσω, ἐστέρησα, ἐστέρηκα, -μαι, ἐστερήθην) 533, 6; στέρομαι ib.

στεῦ-ται threatens, στεῦ-το, 538 D, 8.

στόρ-νῡμι spread (στορῶ, ἐστόρεσα) 528, 15.

στρέφ-ω turn (στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, ἐστράφην) 508, 26.

στρώ-ννῡμι spread (στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθην) 527, 3.

στυγέ-ω hate (ἔστυγον) 509 D, 15.

σφάζω or σφάττω slay (σφάξω, ἔσφαξα, ἔσφαγμαι, ἐσφάγην) 514, 15.

σφάλ-λω trip (σφαλῶ, ἔσφηλα, ἔσφαλμαι, ἐσφάλην) 518, 18.

σχεθεῖν, ἔσχεθον, σχήσω; see ἔχω, 508, 16.

σῴζω save (σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθην) 517, 5.

Τα-θῆναι, ἐτάθην, τέτακα; see τείνω, 519, 5.

τάμνω = τέμνω 521 D, 8.

τανύ-ω stretch (ἐτάνυσα, τετάνυσμαι) 519 D, 5.

ταράσσω trouble (ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην) 514, 8.

τάσσω arrange (τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην) 514, 9.

ταφ-ῆναι, ἐτάφην; see θάπτω, 513, 4.

ταφ-ών, τέθηπα am amazed, 511 D, 16.

τείνω stretch (τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην) 519, 5.

τεκ-εῖν, ἔτεκον, τέτοκα; see τίκτω, 506, 5.

-τελέ-ω finish (τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην) 503, 14.

τέμνω = τέμνω 521 D, 8.

τέμ-νω cut (τεμῶ, ἔτεμον, ἔταμον, τέτμηκα, -μαι, ἐτμήθην) 521, 8.

τέρπ-ω delight (τέρψω, ἔτερψα, ἐτέρφθην) 508, 27; τεταρπόμην D.

τέρσ-ομαι, τερσαίνω dry 508 D, 38.

τεταγών having seized 436 D.

τετίημαι grieve, τετιηώς 446 D.

τέτμον attained, 436 D.

τετραίνω bore 506, 6.

τεύχω make (τεύξω, ἔτευξα, τέτυγμαι) 511, 14; τέτυκον, -όμην, D.

τήκω melt (τήξω, ἔτηξα, τέτηκα, ἐτάκην) 511, 3.

τηλεθάων blooming 518 D, 6.

τίθημι put (θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην) 534, 1.

τίκτω bear (τέξομαι, ἔτεκον, τέτοκα) 506, 5.

τί-νω pay (τῑσω, ἔτῑσα, τέτῑκα, τέτισμαι, ἐτίσθην) 521, 4; τίνῡμι D.

τιταίνω stretch 519 D, 5.

τιτράω bore (ἔτρησα, τέτρημαι) 506, 6.

τιτρώσκω wound (τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην) 531, 6; τρώω D.

τιτύσκομαι aim 533 D, 16.

τλα-, ἔτλην endured 489, 7; τέτληκα 492 D, 10.

τμήγω cut (ἔτμαγον) 511 D, 17.

τραπ-είομεν (τέρπω) 508 D, 27.

τράπω, τραπέω, = τρέπω, 508 D, 28.

τράφω, = τρέφω, 508 D, 29.

τρέπ-ω turn (τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτράπην) 508, 28.

τρέφ-ω nourish (θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐτράφην) 508, 29.

τρέχ-ω run (δραμοῦμαι, ἔδραμον, δεδράμηκα, -μαι) 539, 5; θρέξομαι, ἔθρεξα ib.; τράχω, δέδρομα, D.

τρέ-ω tremble (ἔτρεσα) 503, 15.

τρῑβ-ω rub (τρίψω, ἔτρῑψα, τέτριφα, τέτρῑμμαι, ἐτρίβην) 508, 3.

τρίζω squeak (τέτρῑγα) 514, 16.

τροπέω, = τρέπω, 508 D, 28.

τρώγω gnaw (τρώξομαι, ἔτραγον, τέτρωγμαι) 511, 4.

τρώω, = τιτρώσκω, 531 D, 6.

τυγχάνω happen (τεύξομαι, ἔτυχον, τετύχηκα) 523, 9.

τύπ-τω strike (τυπτήσω, ἐτύπην) 513, 18.

τῡφ-ω smoke (τέθυμμαι, ἐτύφην) 508, 4.

Ὑπισχνέομαι promise (ὑποσχήσομαι, ὑπεσχόμην, ὑπέσχημαι) 524, 5.

ὕ-ω rain (ὕσω, ὗσα, ὕσμαι, ὕσθην) 505, 10.

Φαγ-εῖν, ἔφαγον; see ἐσθίω, 539, 8.

φαείνω *shine* (φαάνθην) 518 D, 19.

φαίνω *show* (φανῶ, ἔφηνα, πέφαγκα, πέφηνα, πέφασμαι, ἐφάνην, ἐφάνθην) 518, 19; φάε, πεφήσεται, D.

φάργνῡμι, = φράγνῡμι, 528, 16.

φά-σκω, = φημί, 530, 8.

δια-φαύσκω, -φώσκω *dawn* 532 D, 4.

φείδομαι *spare* (φείσομαι, ἐφεισάμην) 511, 11; πεφιδόμην, -ήσομαι, D.

φέρτε 538 D, 10.

φέρ-ω *bear* (οἴσω, ἤνεγκον or -κα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην) 539, 6; ἤνεικα D.

φεύγω *flee* (φεύξομαι or -οῦμαι, ἔφυγον, πέφευγα) 511, 15; πεφυζότες D.

φημί *say* (φήσω, ἔφησα) 535, 1; 481; ἐφάμην, φάσθαι, etc., 481 D.

φθά-νω *anticipate* (φθήσομαι or φθάσω, ἔφθασα, ἔφθην) 521, 2.

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465 b	558, 3
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466 a	559 c
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467 b	560, 2
467 c	560, 3
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468 b	564 a
468 c	564 b
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473 a	575 a
473 b	575 b and c
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476 a	579 a
476 b	579 b
477	580 and a
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479	582 a and b, and 583
479 a	582 c
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482, Rem. c	587 a
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485 b	—
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486 b	938 b
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488 a	594 a
488 b	594 b
488 c	619 and b
489 a	595 a
489 b	595 b
489 c	—
489 d	—
489 e	—
490 and a	596
490 b	596 a
490 c	726
490 d	938 b
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491 b	599
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492 d	666 and a
492 h	666 b
493, a, b, c, d	600
493 e	600 a
493 f	600 b
493 g	—
494	602 d
494 a	602 d and Rem.
495	—
496	621 b
497 a	603
497 b	604
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499	623
500 a	624 a and 625 a
500 b	624 d and 625 c
500 c	624 b
500 d	624 c and 625 b
501	626 and a
502 a	—
502 b	626 b
502 c	—
503	627
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505	—
506	—
507	—
508 a	611
508 b	612
508 c	613
509 a	621 d
509 b	621 c
509 (α)	622
509 (β)	730 a
509 c	621 b
510	996
511, a, c, and d	606
511 b	606 a
511 e	615 (1)
511 f	615 (2)
511 g	615 (3)
511 h	616
511 i	610 a and 617
512 a	608 and a
512 b	620 a
512 c	614 a and 628 b
512 d	628
513 a	610
513 b	631
513 c	632 a
514 and a	609
514 b	609 a
514 c	629
514 d	629 a
514 e	—
515	604
516	605
517	634
518	635
518 b	—
518 c	636
518 d	637
519	638
519 b	—
520	639
521	272 a, 275 a, 222 c
522	617
523	633
524	653
525 and a	654 a and b
525 (α)	654 c
525 (β)	654 d
525 (γ)	654 e
525 b	655 a and b
525 c	655 c
525 d	655 d
526 a	656
526 b	659
527 a	657 a
527 b	—
527 c	657 b
527 d	658
527 e	657 c
528	664 a
528 a	665
529	659 fin.
529 a	659 a
530	660
530 a	663
530 b	661
530 c	660 a
531	666
532	667
532 a	667 a and b
532 b	662
533	668
533 a and b	668 a
534	666 c
535 a	669
535 b	670
536	671
537	672
538 a	673
538 b	680
538 c	675
538 d	676
538 e	705
539	601
540	706 b
541	707
542	708
543	709
544	710, 711
544 a	712
544 b	712 a
544 c	712 b
544 d	712 c
544 e	713
545	723
546	714
547 a and b	715 a and b
547 c	716 b
547 d	716 a
548	717
549, a, b, c	718, a, b, c
550, a, b	720, a, b
550, Rem. c	721
551	722
552	719 and a
552 a	719 b and c
553 and a	724 and a
554	—
555	725
555 a	725 c
556	726
556 a	726 a

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
556 b	726 b	584	753	605 a	775 a
557	727	584 a	753 a	606	776
558	728	584 b	753 c	607	776
558 a	729 e	584 c	753 d	607 a	777
558 b	729 f	584 d	753 e	608	776
558 c	729 g	584 e	753 f	609	780
558 d	729 a	584 f	753 g	610	781 and a
558 e	729 a, Rem.	584 g	753 g	610, Rem. a	—
558 f	729 b	585 h	755	611	776
558 g	729 c	585 i	755 a	611 a	778
558 h	cf. 729 a and Rem.	586 a	648 a	612	783
558 i	729 d	586 b	648 b	612 a	783 b
558 j	729 g, Rem.	586 c	755 b	613	782
559 a	729 e	587 a	754 a	614	784
559 b	—	587 b	754 b	615.	785
559 c	730 c	587 c	754 c	615 a	785 a
559 d	730 d	587 d	754 d	616	786
559 e	730 e	587 e	754 e	617	787
560	729 f	587 f	754 f	618	787
561	729 g	588	756	618 a	788
562	729 a and 730 a	589	757	619, I–VI	789
563	cf. 729 a	590 a	760 and a	620	796
563 a	—	590 b	748 b	620 a	796 a
563 b	730 b	591	759	620 b	796 b
564	729 b	592 a	761	620 c	796 c
565	729 c	592 b	960	620 d	796 c
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568	732 d	594 b	762, 2	622	793
569	731	594 c	762, 3	623	794
570	733	594 d	762, 4	623 a	794 a
571	734	594 e	762, 5	623 b	794 b
572	732	595	763	623 c	794 c
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574 a	737	595 d	765 a	624 c	798 c
574 b	738	596	766	624 d	798 d
574 c	739	596 a	767	625	804
574 d	740	596 b	768	625 a	804 a
574 e	736	596 c	770	625 b	804 b
575	743	596 d	769	625 c	804 c
575 a	743 b	596 e	771	625 d	804 d
576	742	597	767	626, 5.	} 758
576 a	742 c	598	768	626, 6.	}
577 a	744	598 a	768 a	626, 7.	}
577 b	745	598 b	768 b	626, 8.	}
577, Rem. c	739 a	599	770	626 a	758
578 a	746	600	769	626 b	758
578 b	746	601	771	626, Rem. r	cf. 757
578, Rem. c	746 c	601 a	771 a	627	797
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580 a	748 a	602 a	772 a	630 a	795, 2 b
581	749	602 b	772 c	630 b	795, 2 a
581 a	741	603	773	631	800
582	750	603 a	773 b	631 a	800, 1 a and b
582 a	750 a	604	774	631 b	800, 1 c
583	751	605	775	632	800, 2

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
633	807, 1	672	686	710 a	844
634	807, 2	673	687	710 b	845
635	792, 1	673 a	687 c	710 c	911 and 881 c
636	792, 2	674	688	711	846
637, 1	791, 2	675	675 and 658	712	849 and b
638	791, 1	675 a	689	712 a	849 c
639	791, 3	675 b	691	713	850
640	799, 2	676	692	714	851
640 a	799, 2 a	677	694	715	851
640 b	799, 2 b	678	695	716	851
640 c	799, 2 d	679	696	716 a	—
641 a	799, 1 a and b	680	697	717	856
641 b	799, 1 c	680 a	698	717 a	856 and b
641 c	799, 1 d	681	699 fin.	717 b	854
642	799, 3	681 a	699	718	855
643	801, 2	681 b	699 a	718 a	855 b
644	801, 1	682	700	719	865
645 a	801, 3 b	683	702	719, Rem. a	—
645 b	801, 3 c	683 a	702 b	720	866
645 c	801, 3 a	683 b	703	720 a	866, 1
646	802, 2	683 c	703 a	720 b	866, 2
647	802, 1	684	809	720 c	866, 3
648	802, 3	684 a	810	720 d	867
649	803, 2	685	810 a	720 e	868
650	803, 1	686	cf. 815	721	869
651	803, 3	687	811	721, 1	870
652	805, 2	688	812	721, 1 a	870 a–c
653	805, 1	688 a	812 b	721, 1 b	871 and a
653 a	805, 1, a and b	689	813	722	872
653 b	805, 1 c	689 a	813 a	722 a	872 a
654	805, 3	689 b	815	722 b	872 d
655	808, 2	690	814	722 c	872 e
656	808, 1	691	816	723	873
657	808, 3	692	817	723 a	874 and a
658	640	693	818 and a	723 b	874 b
659	642	694	819	724	876
660	643	694 a	819 a	724 a	876 a
660 a	644	694 b	819 c	724 b	876 a
660 b	645	694 c	819 d	725	877
660 c	646	694, Rem. d	819, Rem.	726	878
660 d	647	695	821	727	—
661	648	695 a	—	728	—
662	649	696	823	729	—
663	650	696 a	823 a	729 a	—
664	651	696 b	851	729 b	—
664 a	—	697	824 a and b	730	—
664 b	651 a	698	827	731	—
665 a	652 a and b	699	828	731 a	—
665 b	652 c	700	838	731 b	—
666	256	700 a	833	732	879
667	677	701	829 ff	733	929, 930
668	677 a	702	832	734	928
669 a	680, 1	703	834	734 a	928 a
669 b	680, 2 and 3	704	835 and a	734 b	cf. 932
669 c	682	705	836 and a	734 c	cf. 930, 2
670	683	706	837	735	932, 1
671	684	707	840	736	932, 2
671 a	685	708	841	736, 1	932 b (1)
671 b	685 a	709	842	737	932 b (2)

OLD.	NEW.
738	—
739	881
740	881 and a
740 b	—
741	882
742	884
743	887
743 a	887 a and b
743 b	887 c and 888
744	8889
745	893 and b
745 a	893
746	895
746 a	895, note a
746 b	895, note
747	894, 1, and 898
747 a	898 c
747 b	894 b
748	900 and b
749	982, 2, b and (1)
749 a	894, 2
750	901
751	902
752	903
753	904
754 and a	905 and a
754 b	906
755	908 and 909
756	911
756 a	886
757	912–918
758	908 and 920
759	860
760 a	898 c
760 b	—
760 c	914 B (2)
760 d	914 c
761	914 A
762	938
762 a	938 a
762 b	938 b
763	945 and 949
764 a	946
764 b	948
764 c	—
765	951
766	950 fin.
767	952
767 a	952 a
768	954
769	955 and a and b
770	953
771	927 and 924
772	956
773	939
773 a	939 a
773 b	947
774 and 1	942
775	940
775 a	956 a
775 b	940 b
776	941
777	944 and a
777 a	—
777 b	943
778	958
779	959
780	959
780 a	961
781	959
781 a	960
782	959
783	964
783 a	964 a
783 b	964 b
783, Rem. c	—
784	957
785	965
786	966
786 a	966 a
786 b	966 b
787 and a	967
788	968
788 a	cf. 969
789 b	969 a
789 c	969 b
789 d	969 c
789 e	969 d
789 f	969 e
789, Rem. g	969, Rem.
790	970
790 a	971
790 b	cf. 971 a
790 c	971 a
790 d	971 b
790 e	971 c
791	972
791 a	972 a
791 b	972 b
791 c	972 c
791 d	972 d
792	973
792 a and b	973 a
793	974 and a
794	—
795	975
795 a	976 b
795 b	976
795 c	976
795 d	977
795 e	978
795 f	979
796	980
796 a	980
796 b	980
797 and 1	981 and a
798	981
799	982
799 a	982 a
800	983
800 a	—
801	984, 985
801 a	984 a
802	986
803	987
803 a	987 a
803 b	987 b
804	988
804 a	989
804 b	990
805	991 and a
806 a	990
806 b	992
807	993
808 and a	994
809	995 a and b
809 a	995 c
810	996 and a
810 a	—
811	997
811 a	997 a
812	998
813	999 and a
813 a	999 b
814	1000
815	1001
815 a	1001 a
816	1002
816 a	1002 a
816 b	1002 b
817	1003
817 a	1003 a
817 b	1003 b
818 and a and b	1004
818 c and d	1005
819	1006
820	1007
821	1008 and a
822	—
823	1009 and a
824 a	1010, 1
824 b	1010, 2
825	1011
825 a	—
825 b	1011 a
826	1012
826 a	1012 a
826 b	1012
827	1013
828 a	1015 a
828 b	1015
828, Rem. c	—
829	1015
829 a	1015 b
830	1016 and a–c
831	1017
831 a	1017 b

OLD.	NEW.
832	1018
833	1019
834	1020
835	1021
835 a	1021 a
836	1022
837	1023
837 a	1023 a
837 b	1024
838	1029
839	1025
840	1026
841	1027
842	1028
843	1030
844	1031
845	1032
846	1033
847	1034
847 a	1034 a
847 b	1034 b
848	1043, 1044
848 a	287, 719 b
848 b	—
848 c	1035 a
848 d	1035 b
848 e	1035 c
849	1036
850	1037
850, 1	1037, 1
850, 1 a	1037, 1 a
850, 2	1037, 2
850, 3	1037, 3
851	1037, 4
851 a	1037, 4 a
851 b	1037, 4 b
851 c	1037, 4 c
852, 5	1037, 5
852, 6	1037, 6
852, 7	1037, 7
852, 8	1037, 8
852, 9	cf. 113 D
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852, 11	1037, 10
852, 12	1037, 10 fin.
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852, 14	1037, 13
853	1038
853 a	1038 a
853 b	1038 a, fin.
854	1039
855	1040
855 a	1040 a
855 b	1040 b
856 a	1041
856 b	1042
856 c	1042 a
857	1042 b
858	1043

OLD.	NEW.
858 a	1043, 1
858 b	1043, 2
859	1044 and a
859 a	1044 b
860, 1	1045, 1
860, 1 a	1045, 1 a
860, 1 b	1045, 1 b
861	1045, 2
862, 1	1046, 1
862, 1 a	1046, 1, a and b
862, 1 b	1046, 1 c
863, 2	1046, 2
863, 2 a	1046, 2 a
863, 2 b	1046, 2 b
863, 2 c	1046, 2 c
864, 3	1047, 1
864, 4	1047, 2
864, 5	1047, 3
864, 6	1047, 4
864, 7	1047, 5
864, 8	1047, 6
865, 1	1048, 1
866, 2	1048, 2
866, 2 a	1048, 2 a
867, 3	1048, 3
867, 4	1048, 4
867, 5	1048, 5
867, 6	1048, 6
868, 1	1049, 1
868, 1 a	1049, 1 a
868, 1 b	1049, 1 b
868, 1, Rem. c	1049, Rem.
868, 2	1049, 2
869, 1	1050, 1
869, 2	1050, 2
869, 3	1050, 3
870, 4	1050, 4
870, 4 a	1050, 4 a
870, 4 b	1050, 4 b
870, 4 c	1050, 4 c
870, 4 d	1050, 4 d-f
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874, 2	1053, 2
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874, 3	1053, 3
874, 3 b	1047, 6
875	1054
875, 1	1054, 1
875, 1 a	1054, 1 a
875, 1 b	1054, 1 b
875, 1 c	1054, 1 c
875, 1 d	1054, 1 d
875, 1 e	1054, 1 e

OLD.	NEW.
875, 1 f	1054, 1 f
875, 1 g	1054, 1 g
876	1054, 2
876, 3	1054, 3
876, 4	1054, 4
876, 4, a and b	1054, 4, a and b
876, 5	1054, 5
876, 6	1054, 6
876, 7	1054, 7
877	1055
877, 1	1055, 1
877, 2	1055, 2
877, 3	1055, 3
877, 4	1055, 4
877, 5	1055, 5
877, 6	1055, 6
877, 7	1055, 7
877, 8	1055, 8
878	1055, 9
879	1056
879, 1	1056, 1
879, 2	1056, 2
879, 3	1056, 3
879, 4	1056, 4
869, 5	1056, 5
879, 6	1056, 6
879, Rem. a	—
880	1057
881	1058
882	1059
883	1060
884	1061
885	1062
886	1063
887	1066
888	1068
889	1072
890	1073
891	1077
891 a	1078 a
891 b	1078 b
892	1080
893	1081
894	1071
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896	1079
896 a	1079 a
896 b	1079 b
896 c	1079 c
896 d	1079 d
896, Rem. e	1079, Rem.
897	1074
897, Rem. a	1074 a
897, Rem. b	1074 b
898 a	1065
898 b	1065 a
898 c	1074 b

OLD.	NEW.
898 d	1065 fin.
898 e	1065 c
899	1082
900 a	—
900 b	—
900 c	1085 a
900 d	1085 b
900 e	1085 c
900 f	1085 d
900 g	—
900 h	—
900 i	1085 f
900 j	—
900 k	1085 h
900 l	1083
900 m	1084
901 a	1086 a
901 b	1086 b
901 c	1086 c
901 d	—
901 e	1086 d
901 f	1086 e
901 g	1086 f
901 h	1086 g
902 a	1083, 1084
902 b	1087
903	1088–1090
904 a	1096 a
904 b	1096 b
904 c	1096 c
904 d	1096 d
904 e	1096 e
904 f	1096 g
904 g	—
904 h	1096 h
904 i	1091 a–c
904 j	1094
904 k	1095
904 l	1096 i
905 a	1097 d
905 b	1097 e
905 c	1097 a
905 d	1097 b
905 e	1097 c
995 f	—
905 g	—
905 h	1097 f
905 i	—
905 j	1097 j
905 k	1097 k
905 l	1097 g
905 m	1097 h
905 n	1097 i
905 o	—
905 p	1097 l
905 q	—
905 r	—
906	1091
906 a	1094
907 a	1095
907 b	1098
907 c	—
908	1099
909 a	1102 a
909 b	—
909 c	1102 b
909 d	1102 c
909 e	—
909 f	1102 d
909 g	1102 e
909 h	—
909 i	—
909 j	1102 f
909 k	—
909 l	1102 g
909 m	—
909 n	—
909 o	—
909 p	—
910	1100
911	1101
912	1103
913 a	1104 a
913 b	1104 b
913 c	1104 c
913 d	1104 d
913 e	1104 e
913 f	1104 f
913 g	1107
914	1105
914 a	1105 a
914 b	1105 b
914 c	1105 c
914 d	1106
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916	1108, 1109
916 a	1110 a
916 b	1110 b
916 c	1110 c
916 d	1110 d
917	1111
917 a	1111 a
917 b	—
917 c	1111 b
917 d	1111 c
917 e	1111 d
917 f	1111 e
917 g	1111 f
917 h	1111 g
917 i	1111 h
917 j	1111 i
917 k	1111 l
917 l	1111 m
917 m	1111 n
917 n	—
917 o	1111 o
917 p	1111 p
917 q	1111 q
917 r	1111 r
917 s	1111 s
918	1112
918 a	—
918 b	1112 a
918 c	1112 b
918 d	—
918 e	1112 d
918 f	1112 e
918 g	1112 c
919	1113
919 a	1113 a
919 b	—
919 c	1113 b
919 d	1113 c
919 e	—
919 f	1113 d
919 g	—
919 h	—
919 i	—
919 j	1113 e
920	1114
920 a	1114 a
920 b	1114 b
920 c	—
920 d	1114 e
920 e	—
920 f	1115 a
920 g	1115 b
920 h	1115 c
920 i	1115 d
921	1116
921 a	1116 a
922	1119
922 a	1119 d
922 b	—
922 c	1119 a
922 d	1119 c
922 e	1119 e
922 f	—
922 g	1119 f
922 h	—
922 i	1119 g
923	1119 fin.
923 a	—
924	1120
924 a	1114 d
924 b	1114 c
924 c	—
924 d	1114 f
924 e	1120
924 f	—
924 g	—
925	1121
925 a	1121 a
926 a	1122 e
926 b	—
926 c	1122 a
926 d	1122 b

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
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926 f	1122 d	928	1125, 1126	928 k	—
926 g	1122 e	928 a	1126 a	928 l	1126 g
926 h	—	928 b	1126 b	928 m	1126 h
926 i	1122 i	928 c	1126 k	928 n	1126 i
926 j	1122 j	928 d	1126 l	928 o	1126 j
926 k	1122 g	928 e	1126 c	928 p	1126 o
926 l	1122 h	928 f	1126 d	928 q	1126 p
927 a	1123 a	928 g	1126 m	928 r	1126 q
927 b	1123 b	928 h	1126 n	929	1127
927 c	1123 b	928 i	1126 e		

THE END.

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